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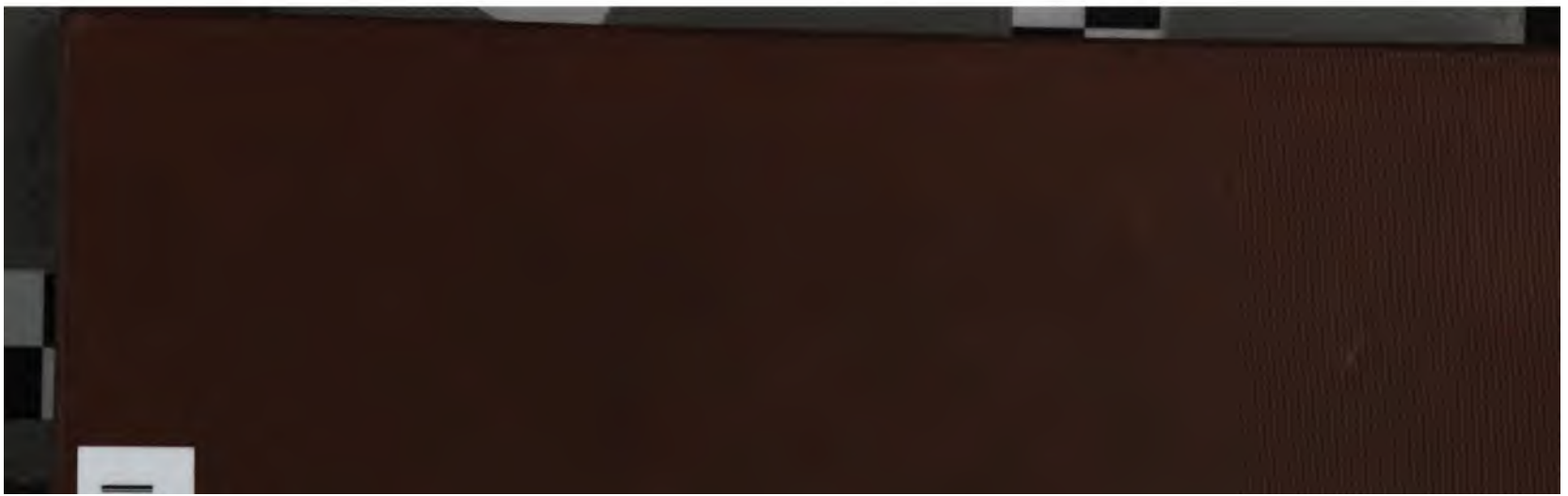

Erskines
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THE

WHOLE WORKS

OF THE LATE

REV. MR. EBENEZER ERSKINE,

MINISTER OF THE GOSPEL AT STIRLING;

CONSISTING OF

SERMONS AND DISCOURSES,

ON THE MOST IMPORTANT AND
INTERESTING SUBJECTS.

IN THREE VOLUMES.

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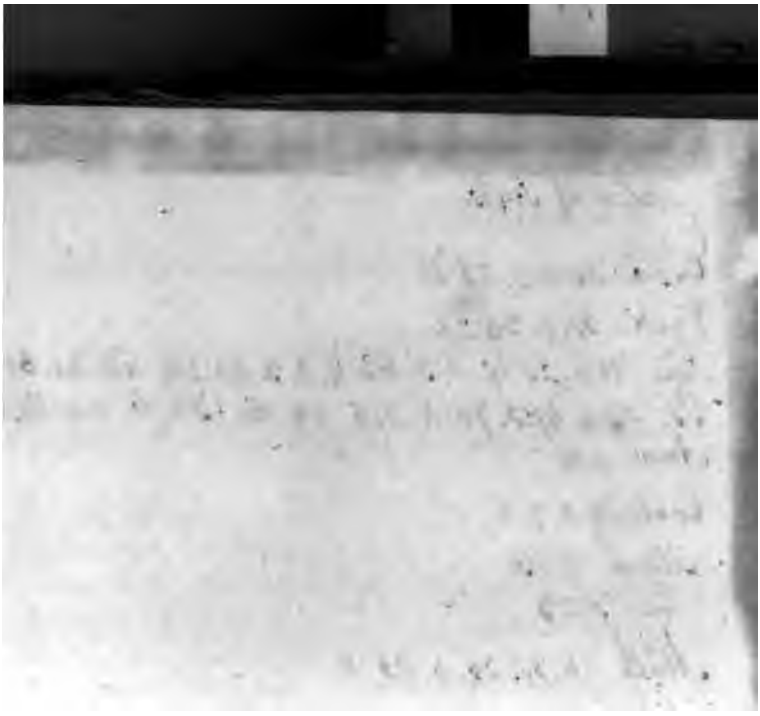

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A LAMP ORDAINED FOR GOD'S ANOINTED.

BEING THE SUBSTANCE OF TWO SERMONS,

The first preached at the admission of the Rev. Mr James Fisher, late Minister of the gospel at Kinclaven, to be Minister of the dissenting Associate Congregation in and about Glasgow, October 8, 1741; the other preached at Stirling, the third Sabbath of October, 1741.

PSAL. cxxxii. 17.—*I have ordained a lamp for mine Anointed.*

THE FIRST SERMON ON THIS TEXT.

I SHALL not consume time in introducing myself into these words. It is thought by some interpreters, that this psalm was penned by Solomon, upon the occasion of the dedication of the temple unto God. The first part of the psalm, viz. from the beginning of it to ver. 10. consists of petitions. The second part, namely, from ver. 11. to the close, consists of a bundle of great and precious promises relating to David and his family in the type, but mainly and ultimately to Christ and his New Testament church in the antitype.

God promises, (1.) To fix his residence in his church, ver. 13. 14. "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell, for I have desired it." God's gracious presence in his church, and amongst his people, makes her the perfection of beauty, and the praise of the whole earth. (2.) He promises to bless the provision he makes for them, ver. 15. "I will abundantly bless her provision: I will satisfy her poor with bread." He will supply all their needs, according to his riches in glory, by Christ Jesus. He will feed them with the hidden manna, &c.

&c. (3.) He promiſes to give her faithful and ſucceſsful miniſters, ver. 16. "I will clothe her prieſts with ſalvation." Miniſters are then clothed with ſalvation, when, by the power of God reſting upon them and their miniſtrations, they are the happy inſtruments of bringing many to Chriſt, in whom they find ſalvation from ſin and wrath; and when the arm of the Lord is revealed, then the ſervants of Chriſt, and all true believers, do "ſhout aloud for joy." (4.) He promiſes, that however low the intereſt of Chriſt may be brought, though, like himſelf, it may appear a root in a dry place, yet, like a tree well rooted in the ground, ſore lopt and hacked by man and Satan, it will ſprout again, as in the firſt part of the verſe, "There will I make David's horn to bud." The meaning is, I will bring forth a glorious and renowned King out of the rotten ſtump of the family of David in the fulneſs of time. Chriſt himſelf is the principal bud of that tree, and all believers are the buds of that bud. (5.) He promiſes, that the lamp of goſpel light ſhall ſtill ſhine in his true church, for manifeſting the glory of Chriſt: *I have ordained a lamp for mine Anointed.*

Where remark, (1.) The deſignation given unto Chriſt by God his Father; he is *mine Anointed.* Though he be deſpiſed and rejected of men; though an unbelieving world ſee no form or comelineſs in him, why he ſhould be deſired, yet I own him, and challenge him as mine Anointed, the Prophet, Prieſt, and King of my church: "I have found David my ſervant: with my holy oil have I anointed him. With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him," Pſal. lxxxix. 20, 21. (2.) The great mean of God's appointment for manifeſting the glory of Chriſt to a loſt world; he has provided a *lamp* for his Anointed. The uſe of a lamp is to give light to people in the darkneſs of the night; ſo the word of God, particularly the goſpel, is a light ſhining in a dark place, until the day of glory dawn, when the Lord God and the Lamb will be the light of the ranſomed for endleſs evermore. (3.) The authority by which this lamp is lighted and carried through this dark world; it is *ordained* of God; and by his commandment it is that we preach and ſpread the light of the goſpel, Mark xvi. 15. 20.

OBSERVE. "That the diſpenſation of the everlaſting goſpel is a lamp which God has ordained for manifeſting the glory of Chriſt unto a loſt world lying in darkneſs."

In diſcourſing this doctrine, through divine aſſiſtance, I ſhall purſue the following method.

I. Speak a little of Chriſt as God's Anointed.

II. Of the lamp ordained for him.
III. Of the ordination of this lamp.
IV. Offer ſome reaſons why God has ordained it.
V. Make application.

I. The *firſt* thing propoſed is, to *ſpeak a little of God's Anointed.* "God, thy God, hath anointed thee with the oil of gladneſs above thy fellows," Pſal. xlv. 7. Hence his name *Meſſiah* in the Hebrew, and *Chriſt* in the Greek, both of them ſignify properly, *The anointed One* of God. This deſignation imports,

1. That he is a Redeemer and Saviour of God's chooſing; for none were anointed unto any office under the law, but ſuch as God particularly deſigned and elected: and ſuch an one is Chriſt. "Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth: I have put my Spirit upon him, he ſhall bring forth judgement to the Gentiles," Iſ. xlii. 1.

2. This deſignation intimates, that he was called, "the called and ſent of God; I the Lord have called thee," Iſ. xlii. 6. He did not take this honour to himſelf, but was "called of God, as was Aaron." When faith embraces him, it hath this in its eye, it takes him up as the ſent of God.

3. This deſignation likewiſe implies his inveſtiture into his offices as the great Prophet, Prieſt, and King of his church. He was inveſted into his offices with great ſolemnity; the ſolemnity of a decree, "I will declare the decree," Pſal. ii. 7. &c. the ſolemnity of an oath, "The Lord hath ſworn, and will not repent, Thou art a Prieſt for ever," Pſal. cx. 4.; yea, with the ſolemnity of an open and audible proclamation from the excellent glory above, when the heavens were opened, and the Spirit deſcended upon him in the likeneſs of a dove.

4. This deſignation alſo connotes his being throughly fitted and furniſhed for his work, by an unmeaſurable effuſion of the Holy Ghoſt. "Grace was poured into his lips." There is a twofold grace given unto Chriſt as Mediator, namely, (1.) The grace of perſonal union, when the human nature, conſiſting of a true body and a reaſonable ſoul, is taken into the peſon of the eternal Son of God, which is the great myſtery of godlineſs. (2.) There was a created habitual fulneſs of grace beſtowed on him for the diſcharging of his mediatorial work, and for the uſe of his myſtical body: he "received gifts for men, that out of his fulneſs, we might receive grace for grace." Thus you ſee what is imported in Chriſt's anointing.

For the further illuſtration of this anointing, I ſhall only add,

1. Chriſt

1. Chriſt and all his members, all believers, are anointed with the ſame oil of the Holy Ghoſt, although in a very different meaſure. He is anointed with that oil above his fellows; he received not the Spirit by meaſure: "It pleaſed the Father, that in him ſhould all fulneſs dwell." Our anointing is but a drop in compariſon of the ocean; yet it is with the ſelf-ſame Spirit; for "he that is joined to the Lord, is one Spirit." As it is the ſame human ſoul that is in the head and in the members of the natural body; ſo it is the very ſame Spirit that is in the head and in the members of the body myſtical. He is "the head, from which all the body by joints and bands having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God," Col. ii. 19.

2. The anointing of Chriſt was gradual, according to the different ſtages or advances in his work. He "increaſed in wiſdom and ſtature, and in favour with God and man," Luke ii. 52. This anointing began in the firſt moment of the union between the divine and the human natures. He had a greater meaſure of the Spirit and the gifts of the Holy Ghoſt beſtowed on him at his baptiſm; a ſtill larger meaſure at his death, when "through the eternal Spirit, he offered up himſelf without ſpot to God," Heb. ix. 14.: a greater meaſure yet was poured upon him at his reſurrection, when he was "declared to be the Son of God with power, according to the Spirit of holineſs, by his reſurrection from the dead:" and when he aſcended up on high, he poured out the Spirit like the ruſhing of a mighty wind, Acts ii. 1.—4.

3. The anointing of Chriſt extends to all his offices, Prophet, Prieſt, and King. As a Prophet he ſays of himſelf, "The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek," Iſ. lxi. 1. &c. He is an anointed Prieſt: the human nature which was ſanctified, were as it were perfumed with the oil of gladneſs, which made it ſavoury to God through the eternal Spirit. "He offered up himſelf a ſacrifice to God for a ſweet ſmelling ſavour," Eph. v. 2. This anointing extends unto him likewiſe as a King: "But unto the Son, he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom:—therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows," Heb. i. 8. 9. And again, "I have anointed (as it may be tranſlated) my King upon my holy hill of Zion," Pſal. ii. 6. I ſhall finiſh this head, when I have told you,

4. That Chriſt himſelf, and the whole of his gifts, graces, and qualifications, is ordained for our uſe, who are ſinners of Adam's race. He is "made of God unto us wiſdom, and righteouſneſs,

righteouſneſs, and ſanctification, and redemption." He is God's gift unto you: "For unto us a child is born, unto us a ſon is given:—and his name ſhall be called, Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace. God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him might not periſh, but have everlaſting life. Verily, verily, I ſay unto you, My Father giveth you the true bread from heaven. God ſent his only begotten Son into the world, that we might live through him. Herein is love;" and therefore let every loſt ſinner come unto him, receive and employ this anointed Saviour; take Chriſt's counſel unto Laodicea, for the ſame advice and counſel comes to every one of you: "I counſel thee to buy of me gold tried in the fire, that thou mayſt be rich; and white raiment, that thou mayſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayſt ſee," Rev. iii. 18.

II. The *ſecond* head propoſed was, to *diſcourſe a little of the lamp that God has ordained for his Anointed.*

By the *lamp* then I underſtand the word of God, and particularly the word of the truth of the goſpel. You know the uſe of a lamp is to give light to men in the dark, and to let them ſee their way. All mankind, ever ſince the fall, are in darkneſs, yea darkneſs itſelf. They have loſt their way, and are walking upon the ridge of hell and utter deſtruction. Now, the goſpel, or word of faith which we preach, is a light or a lamp as it were, which God hath ſet up to diſcover to the children of men how they have loſt their way, and let them ſee that new and living way of his own deviſing, by which they may come back again to God and glory. "We have a more ſure word of prophecy: unto which we do well that we take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in our hearts," 2 Pet. i. 19. The dark place that the apoſtle is ſpeaking of, is this dark world, and the heart of man is the darkeſt place in the world. God who is the Father of lights, he has given his word, the ſcriptures of truth, as a lantern or lamp, to direct us how we are to glorify God, and to enjoy him for ever. To this light, or lamp, we do well to take heed, as David did, the man according to God's own heart: "Thy word (ſays he) is a light to my feet, and a lamp unto my paths." Now, the lamp of the word of God caſts a twofold light among the children of men, namely, a law light and a goſpel light. A law light, to diſcover ſin and miſery; for by the law is the knowledge of ſin:

ſin: The law was added becauſe of tranſgreſſion. I had not known ſin (ſays Paul), except the law had ſaid Thou ſhalt not covet. And when the law or commandment came (ſays he), ſin revived, and I died." But then there is a goſpel light, which ſerves to diſcover the remedy. And this I take to be principally underſtood in the text: *I have ordained a lamp for mine Anointed.* I the eternal JEHOVAH have appointed the preaching and publication of the goſpel as the great mean for bringing loſt mankind unto the knowledge of that mighty One on whom I have laid their help. "It hath pleaſed God by the fooliſhneſs of preaching to ſave them that believe. Go ye into all the world, and preach the goſpel to every creature," Mark xvi. 15.

Now, concerning this lamp of goſpel light, which God has ordained, for the glory of his anointed, if time allowed, I might 1. Premiſe a few things about it. 2. Tell you of ſome great and glorious diſcoveries that are made by it. 3. Give a few of its properties.

Firſt, I would offer you two or three propoſitions about it.

1. This lamp was firſt ſet up in the purpoſe of God from eternity, or in the council of peace, when the whole plan of ſalvation through Chriſt was laid. "I was ſet up from everlaſting, from the beginning, or ever the earth was: before the mountains were ſettled: while as yet he had not made the earth, nor the higheſt part of the world. When he prepared the heavens, I was there: when he ſet a compaſs upon the face of the depth: when he appointed the foundations of the earth (ſays Chriſt), I was by him,— rejoicing in the habitable part of his earth, and my delights were with the ſons of men," Prov. viii. 23.—31.

2. This lamp was firſt lighted in this lower world, immediately after the fall in paradiſe; when a dark and diſmal night of wo and miſery was ſpreading itſelf over our firſt parents, then a gleam of light began to break out in the firſt promiſe, Gen. iii. 15.: and afterwards unto Abraham; "In thy ſeed ſhall all the nations of the earth be bleſſed."

3. The lamp of the goſpel ſhone typically and prophetically during all the Old Teſtament period, before the coming of Chriſt in the fleſh. It ſhone, as it were, under a vail, and only among the Jews. As for the Gentiles, except a few proſelytes, they were aliens and ſtrangers to the covenant of promiſe; they ſat in darkneſs, and in the regions of the ſhadow of death.

4. After the coming of Chriſt in the fleſh, and his reſurrection and aſcenſion into heaven, the lamp of goſpel light was brightened

brightened, and the light of it was made more general and extenſive. The vail of types, ceremonies, and prophecies, was rent, and by the commandment of the everlaſting God, carried unto all nations for the obedience of faith; Chriſt being given of God for "a light to enlighten the Gentiles, and for ſalvation to all the ends of the earth."

5. Miniſters of the goſpel are, as it were, the lamp bearers. They are commiſſioned by Chriſt to preach the goſpel, to teach all nations. To them the word of reconciliation is committed; and as the heralds of the great King, they are to lift up their voice like a trumpet, and proclaim the ſalvation of God to the ends of the earth.

Secondly, I ſhall tell you of ſome diſcoveries that are made by the light of the goſpel-lamp. Only in general, remember that all the diſcoveries it makes are wholly ſupernatural; the world by all its wiſdom could never have found them out. Here vain man would be wiſe, yet he is born as void of goſpel wiſdom, as the wild aſs's colt. Proud men may, and no doubt will, boaſt of their natural or acquired wiſdom and penetration, as though, by the means of theſe, they could ranſack and unfold the ſecrets of heaven; and yet even when they are revealed, they cannot know, cannot receive them; the things of the Spirit of God are fooliſhneſs to them; hence is that of Chriſt, "I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight," Matth. xi. 25. 26.

I ſhall only mention a few things among many, that the goſpel diſcovers, which nature's light could never have diſcovered, and which proud nature cannot receive when revealed.

By the goſpel-lamp then, 1. We have diſcovered a Trinity of perſons in one God, Father, Son, and Holy Ghoſt, three diſtinct perſons, and yet but one God: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one," 1 John v. 7. This is ſuch a hard doctrine to human reaſon, that Arians, Socinians, and Deiſts, they will reject the whole ſcriptures of truth before they entertain it; or if they acknowledge the ſcriptures, they fall a-work to prevent ſcripture-light, in order to bring Chriſt down from his ſupreme Deity in among the rank of created beings; for between the Creator and a creature there is no middle being: and if Chriſt be a creature, I would aſk what way any creature can make itſelf, ſeeing "without him was not any thing made that was made?" John i. 3. So then, I ſay, the goſpel-lamp diſcovers the myſtery of the Trinity; and how

each perſon acts his part in the glorious work of our redemption.

2. By the light of this lamp we can look back to eternity paſt, and ſee what God was a-doing before the foundations of the world were laid; how a council of peace was held with reference to the recovery and ſalvation of fallen men; how an overture being made, that the Son of God ſhould undertake the work of our redemption, that the different claims of mercy and juſtice might be fully ſatisfied in the ſalvation of fallen man; and how the Son of God heartily agreed, ſaying "Lo, I come: I delight to do thy will, O my God. He rejoiced in the habitable parts of the earth, and his delights were with the ſons of men." Without the goſpel men could never have known this; but the Lion of the tribe of Judah, he opened the book, and diſcloſed the grand ſecret, and orders it to be publiſhed unto the ends of the earth.

3. The goſpel lamp diſcovers the glorious myſtery of the incarnation of the Son of God in the fulneſs of time. In conſequence of this glorious tranſaction, angels they admire and adore a God in our nature. "When he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him," Heb. i. 6.

4. By the goſpel-lamp we have another myſtery opened, even the ſubſtitution of the Son of God in the room of the guilty ſinner, by which means our iniquities come to be laid upon him. "The juſt ſuffered for the unjuſt." He is the ram caught in the thickets, and ſacrificed in the room of the ſinner. The ſword of juſtice awakes againſt the man that is God's fellow, who thinks it no robbery to be equal with God. "He was wounded for our tranſgreſſions, bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed."

5. By the goſpel-lamp only we know of a law-fulfilling righteouſneſs brought into this world, where "there is none righteous, no, not one. Seventy weeks are determined—to finiſh the tranſgreſſion and to make an end of ſins,—and to bring in everlaſting righteouſneſs," Dan. ix. 24. "What the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled in us," Rom. viii. 3. 4. "Chriſt is the end of the law for righteouſneſs to every one that believeth," Rom. x. 4. "For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him," 2 Cor. v. 21. O what a high diſcovery is this for us, eſpecially conſidering, that this righteouſneſs of

the

the ſurety Chriſt is brought near to every one in the everlaſting goſpel, that they may put it on, and improve it for their juſtification before God! "Hearken unto me, ye ſtout hearted, that are far from righteouſneſs. I bring near my righteouſneſs: it ſhall not be far off, and my ſalvation ſhall not tarry," Iſ. xlvi. 12. 13.

6. By the goſpel-lamp, we ſhall ſee great and glorious myſteries in the death and blood of Chriſt. As Samſon found a honey-comb in the lion that he had ſlain, ſo may we find the great and ſoul nouriſhing myſteries of the grace, love, mercy, and wiſdom of God in the death and blood of the Lamb of God. Here we may ſee the juſtice of God ſatisfied for the ſin of man, by a ſacrifice of infinite value, the anger of God turned away, and God declaring himſelf to be a God of peace through the blood of his eternal Son. Here we ſee the head of the old ſerpent bruiſed, that leviathan ſlain, and given to be meat to thoſe who inhabit the wilderneſs of this world. Oh meat indeed, and drink indeed! Here we may ſee a new and living way opened and conſecrated, that we may enter into the holieſt with full aſſurance of acceptance, &c.

7. The goſpel-lamp diſcovers a myſtery in the reſurrection of Chriſt from the dead. There is more of God, and of his infinite power and wiſdom, in the reſurrection of Chriſt, than if all Adam's poſterity were raiſed out of their graves in the twinkling of an eye. Chriſt is ſaid, by his reſurrection, to be "declared to be the Son of God with power," Rom. i. 4. And that power of the Father, whereby he was raiſed, had an "exceeding greatneſs" in it, and was a "mighty power," Eph. i. 19. The load of ſin and wrath that lay upon the grave of our Surety, would have ſunk all the angels in heaven, and men upon earth, to the loweſt hell; yet Chriſt, by his divine power, riſes from under this load, and ſo bears away our iniquities, and leaves them buried in his grave behind him, and death itſelf ſwallowed up in victory, &c.

8. The goſpel-lamp lets us ſee a myſtery in his aſcenſion into heaven, the moſt glorious ſolemnity that ever the inhabitants of the ſpiritual world ſaw, which made them all cry out, and ſhout, "God is gone up with a ſhout, the Lord with the ſound of a trumpet," &c. This world ſaw little ſolemnity in Chriſt's returning to heaven after he had finiſhed the great work of man's redemption. But, Oh! angels and glorified ſaints, who were then arrived at heaven, they ſaw his chariots of ſtate attending him. "The chariots of God are twenty thouſand, even thouſands of angels: the Lord is among them as in Sinai, in the holy place. Thou haſt aſcended on high, thou

[illegible] them from [illegible] are beheld lifting [illegible] their heads, because the day of their redemption is come, [illegible] one to another, "Let us be glad and rejoice; for [illegible] marriage of the Lamb is come." Rev. xix. 7. By this lamp [illegible] many [illegible] shining in the kingdom of [illegible] their robes made white in the blood of the [illegible], [illegible] "Salvation to our God that sits upon the throne, [illegible] to the Lamb for ever and ever."

Thus I have [illegible] some great and glorious discoveries [illegible] are made by the light of the lamp of the everlasting gospel. [illegible]

Thirdly, I [illegible] give you a few of its properties and qualities.

1. then, It is a divine lamp, a lamp of God's making and [illegible]; hence the gospel is called "the gospel of the blessed God." It comes down from the Father of lights. All scripture [illegible] by inspiration of God; hence we are to receive it with divine faith, &c.

2. It is a [illegible] lamp. There are such things in the [illegible] made by it, as dazzle the eyes of men. [illegible] "For judgement I am [illegible] come into this world, that they which see not, [illegible] see; and that they which see (or imagine they see) [illegible] be made blind." John ix. 39. As for real believers, [illegible] things into their hearts, and discovers the [illegible] of salvation through Christ, they fall a wondering at [illegible] thing they behold, crying, "O the depth of love, grace, [illegible] wisdom! [illegible] great is the mystery of [illegible], God manifest in the flesh." But why do I speak of [illegible]? The [illegible] they cover their faces with [illegible] wings at the brightness of that glory that shines in the [illegible] of Christ, "which things the angels desire to look into;" and one cries unto another, and says, "Holy, [illegible] is the Lord of hosts, the whole earth is full of [illegible] glory." [illegible] it is a [illegible] lamp; and, like [illegible] it is of a [illegible] penetrating nature. Both the [illegible] of the word are penetrating; "For the [illegible] of God is quick and powerful, and sharper than any [illegible]-edged sword, piercing even to the dividing asunder [illegible] soul and spirit, and of the joints and marrow, and is a [illegible] of the thoughts and intents of the heart." Heb. iv. [illegible] It [illegible] in through the head, down into the heart, and, [illegible] the candle of the Lord, pierces into the belly or bottom of [illegible] soul.

3. The light of this lamp is of an assimilating nature. "But [illegible] with open face (says the apostle), beholding as in a glass

"Can a man (ſays he) be born when he is old? can he enter the ſecond time into his mother's womb, and be born?" John iii. 4. The caſe is juſt the ſame with a great deal of men in our day, who ſet up for wits. They are ready to brand the doctrine of converſion and regeneration with the character of enthuſiaſm: but let ſuch remember, that the God of truth has ſaid it, with a *verily, verily, except* they know and feel it on their own ſouls, they "cannot enter into the kingdom of heaven."

12. The goſpel-lamp diſcovers the way of juſtification for an ungodly ſinner, by an imputed righteouſneſs. This diſcovery is wholly ſupernatural, which the apoſtle Paul valued ſo highly, and gloried ſo much in, that when compared with the knowledge hereof, he reckoned every thing elſe as ſo much duſs and dung, &c.

13. The myſtery of ſanctification is diſcovered by the goſpel-lamp; how Chriſt is made of God unto us ſanctification; and how, by the great and precious promiſes, we are made partakers of the divine nature; and by beholding the glory of the Lord in the glaſs of the goſpel, we are changed into the ſame image; how the heart is purified by faith in Chriſt, our old man crucified in him, and the body of ſin deſtroyed, &c.

In a word, to ſhut up this head, by the light of the goſpel-lamp, we may ſee in through the vail of death and mortality, and behold life and immortality brought to light: "For (ſays the apoſtle), we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen are temporal; but the things which are not ſeen, are eternal." By the goſpel-lamp, and the eye of an enlightened underſtanding, we may ſee the Jordan of death divided, and a paſſage opened for the Iſrael of God into the promiſed land of glory, where we ſhall be for ever with the Lord. By this lamp we may look to the end of time, and ſee Chriſt coming to judge the world. He will "deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God. Behold he cometh with clouds; and every eye ſhall ſee him, and they alſo which pierced him; and all kindreds of the earth ſhall wail becauſe of him. Verily, verily, I ſay unto you, The hour is coming, in the which all that are in their graves ſhall hear the voice of the Son of man, and ſhall come forth," &c. By this goſpel-lamp we may ſee all that ſleep in their graves raiſed up again, ſome to the reſurrection of eternal life, and others to the reſurrection of everlaſting damnation; ſome are ſeen like condemned priſoners, brought out of goal unto the place of execution, and whenever they ſee the Judge upon his white throne, crying to the rocks and mountains to fall on them, to hide

light of the Sun of Righteouſneſs, Jeſus Chriſt himſelf, who is "the light of the world, and the day-ſpring from on high," is a common good to all mankind, that will but take the benefit of his light; they ſhall pay nothing for it. That the goſpel is a common good to mankind, is very evident from the words of the angel at his birth. "Behold (ſays he), I bring you good tidings of great joy, which ſhall be to all people." It is alſo very plain from the commiſſion Chriſt gives unto his miniſters to "go into all the world, and preach the goſpel unto every creature" under heaven.

11. It is a *moveable* and *portable* lamp, like the tabernacle of old, and the pillar of fire and of cloud, which moved from one place to another. God has not, in all the word, bound himſelf to fix his goſpel-lamp ſo in any nation or congregation, as never to take it away from them, and give it unto others. No, Chriſt plainly tells the Jews, that the goſpel of his kingdom was to be taken from them, and to be given to another people bringing forth the fruits thereof. The ſame, we ſee, Chriſt tells the church of Epheſus, that he would take away his candleſtick from them, except they did repent, and reform, and do their firſt works, &c.

Thus I have given you ſome account of the lamp which God has ordained for his Anointed.

III. The *third* general head laid down in the method was, to *ſpeak of the* ordination *of this Lamp.*

Remember, Sirs, it is God's authority in any ordinance of his, that gives it value, efficacy, and validity; juſt as the ſtamp of the king upon the coin makes it to paſs current. Nothing will paſs current in the church of Chriſt, with his loyal ſubjects, that does not bear the ſtamp of the authority of the King of Zion. What is the reaſon that the ſubjects of Chriſt, that deſire to be faithful to him at this day, run away from the generality of pretended miniſters? Why, it is becauſe they do not carry the King's commiſſion; they run unſent; they do not hear the voice of Chriſt in them; they do not ſee them coming in by the door of the fold; and therefore they will not follow them. Why do we Proteſtants reject the doctrines of the Romiſh church, their maſs, breviaries, and idolatries? Why it is becauſe they do not bear the ſtamp of God's authority. And for the ſame reaſon we reject Epiſcopal and Independent government, and the ſuperſtition and ceremonies of the Engliſh church; it is becauſe they are only the inventions of men, and have no authority from God; and therefore we cannot expect his bleſſing to accompany them. And, on the other hand, [illegible] do we ſprinkle water in baptiſm in the name of the

Father,

Father, Son, and Holy Ghoſt? Why do we eat and drink at the table of the Lord a little ſimple bread and wine, which to carnal reaſon are inconſiſtent things? Why do we preach the goſpel, which to the wiſe of this world is fooliſhneſs? Why do we pray, and praiſe, and go about other duties? It is becauſe they are commanded and ordained of God. The goſpel is a lamp of God's ordaining; and therefore it is "the power of God unto ſalvation, mighty through God to the pulling down of ſtrong holds," &c.

The weakeſt and moſt inſignificant things, when appointed of God, are the only means that will produce the deſired effects. What made the ſound of rams horns to overthrow the walls of Jericho? What made the waters of Jordan more effectual for curing Naaman's leproſy, or ſpittle and duſt mixed together effectual for opening the eyes of the blind man? Juſt this. Theſe were the means of God's appointment; and therefore his own power went along with them. So here the goſpel, and a goſpel-miniſtry, however contemptible and inſignificant in the eyes of the world they may appear: yet, being a lamp of God's ordination, therefore his power is to be looked for by it for the ſalvation of ſouls. "It hath pleaſed God by the fooliſhneſs of preaching to ſave them that believe." By theſe means it is that ſinners are gathered unto the bleſſed Shiloh.

To let you ſee how much God is concerned about this lamp of the everlaſting goſpel, I ſhall tell you of ſeveral things that God has ordained about it.

1. He has ordained the places and parts of the world where it ſhall be ſet up and ſhine. "He gave his ſtatutes unto Jacob, and his teſtimonies unto Iſrael; he dealt not ſo with any nation." If you aſk me, Why doth God ſend the goſpel to Scotland, and not to many rich and populous nations who ſit in darkneſs? Why, the reaſon of it is, "Even ſo, O Father, for ſo it hath pleaſed thee," &c. Hence Paul, viewing the ſeverity of God in taking the goſpel from the Jews, and ſending it to the Gentiles, he cries out, [Gr. ὦ βαθος, &c.] "O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his ways paſt finding out!" Rom. xi. 33.

2. As he ordained the places where the lamp ſhall be ſet up, ſo he ordained how long it ſhould ſhine, before it be lifted to another part of the earth. He ordained how long it ſhould ſhine among the Jews, viz. until Chriſt came. He ordained how long it ſhould ſhine in the churches of Aſia, before he came and removed his candleſtick. He has ordained when, and how long, the goſpel ſhall continue in Scotland; and there is but

too juſt ground to fear, that God is about to take away his kingdom from us alſo, and to give it unto the American world, who are receiving it with joy and gladneſs. He has ordained how long the goſpel and a faithful miniſtry ſhall ſtay in any pariſh or congregation alſo.

3. He has ordained what ſouls or perſons ſhall be converted, edified, or built up, by the goſpel: when he ſends it unto any nation or congregation of Zion (that is, the place where the goſpel-lamp is ſet up), "it ſhall be ſaid this man and that man was born there," &c. The election of grace ſhall obtain, when others are hardened. To the one it is the ſavour of life unto life, and to others the ſavour of death unto death. He will order a beam of this lamp to ſhine into one heart, in hearing the goſpel, when it paſſes by twenty, thirty, or an hundred, or a thouſand, who lie as fair as to the external means as others.

4. He ordains by what inſtrument or miniſter the goſpel-lamp ſhall be brought unto a people or particular perſon. Paul is ordained for the Gentiles, Peter for the Jews, and every one of the apoſtles and other miniſters, led by the ruling hand of the ſovereign Lord, to labour in this, or that, or the other ſpot of his vineyard; for the ſtars are all in his right hand; and he ordains them to ſhine in this or the other orb of his church; and, whenever he pleaſes, he removes them from one place to another of his church militant, where he has any work for them; or elſe, when their work is ended upon earth, he removes them to the church triumphant, where they that have "turned many to righteouſneſs, ſhall ſhine like the brightneſs of the firmament, and like the ſtars for ever and ever."

5. He ordains what fruit and ſucceſs a miniſter with his lamp ſhall have, what number of ſouls ſhall be edified, and who ſhall be hardened and blinded by his light. It is not always the greateſt and brighteſt miniſters that are moſt ſucceſsful; for Chriſt and his apoſtles, when lifting up the lamp amongſt the Jews, were put to complain, "We have laboured in vain," &c. "Who hath believed our report? and to whom is the arm of the Lord revealed? We have piped unto you, and ye have not danced," &c. So much for the *third* thing propoſed, namely, concerning God's ordination of this lamp.

IV. The *fourth* thing in the method was, to *give the reaſons why God has ordained this lamp for his Anointed.* And,

1. In the *firſt* place, it is ordained for the honour of God's Anointed; for it is the will of God, "That all men ſhould honour

honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him," John v. 23. He will have him highly exalted both on earth and in heaven.

2. God has ordained this lamp for his Anointed, that his name may be remembered through all nations, and to all generations. God has ordained that "his name shall endure for ever, that his name shall last like the sun." When Paul got his commission, the Lord tells him, that he was to "carry his name among the Gentiles, and kings," Acts ix. 15. It is by the gospel-lamp, that the church causes his name to be remembered to all generations.

3. He has ordained the gospel-lamp for his Anointed, that the gathering of the people may be unto the blessed Shiloh, according to the ancient prediction of Jacob upon his death-bed, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be," Gen. xlix. 10. The perfume of the name of God's Anointed has such a drawing and gathering virtue with it, that whenever sinners get the smell of it about their hearts, they "fly as a cloud, and as doves unto their windows."—Other reasons might be added; but I do not insist further upon the doctrinal part. I proceed now to,

V. The *fifth* thing in the method, which was the *Application*.

Use *first* shall be in two or three *inferences* at present.

Inf. 1. See how dear Christ is in his Father's eye, how warmly and affectionately he speaks of him here, and every where in scripture. He, as it were, glories in him, and in his relation to him before all the world. Oh! says he, he is *mine Anointed*; he is *my servant*; he is *mine elect*: he is *my fellow*, and *mine equal*. Why doth God speak so affectionately of him unto a world of lost sinners, but that they may fall in love with him, and say as he says, by an applying faith, as the spouse doth, "My beloved is mine, and I am his? This is my beloved, and this is my friend, O daughters of Jerusalem?" or, as Thomas, "My Lord, and my God!"

Inf. 2. See from what has been said, the amazing love of God towards lost sinners of the tribe and family of Adam, in giving and sending the Son of his love to be our Mediator and Redeemer, and in his anointing and fitting him for the service of our redemption with an unmeasurable measure of the Holy Ghost: and then in ordaining the lamp of the gospel, for displaying his glory and excellency through all the world, and unto

unto every creature. Does not this argue ſtrange love that God has unto loſt man? "God ſo loved the world, that he gave his only begotten Son," &c. Oh Sirs! admire the height and breadth, and length and depth, of this love.

Inf. 3. See hence the melancholy and deplorable condition of theſe who want the lamp of the goſpel, or who have provoked God to lift his lamp, and to leave them in darkneſs. Solomon tells us, that "where no viſion is," i. e. where the goſpel-lamp is not, "the people periſh." Their deſtruction is unavoidable, ſeeing they want the only means of ſalvation, there being "no name given under heaven among men whereby to be ſaved, but by the name of Jeſus." Thus the apoſtle argues. It is only they that "call upon the name of the Lord, that ſhall be ſaved. But how ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? and how ſhall they preach except they be ſent?" Rom. x. 14. 15. By all which the apoſtle ſeems plainly to make it appear, that the ſalvation of ſinners is impoſſible, without the lamp of goſpel-light to ſhew them the way to it. This ſhould ſtir our bowels on the behalf of the blinded nations who inhabit the dark places of the earth, which are full of the habitations of horrid cruelty, where poor ſouls are juſt ſlaughtered and butchered by the roaring lion for want of the goſpel, &c.

Inf. 4. See hence what reaſon we have to contend earneſtly for the faith once delivered unto the ſaints, and to be valiant for the truth. Why, if the goſpel-lamp be taken away out of the land, we are unchurched, and left among the dark places of the earth, and our houſe is left unto us deſolate. What would this earth be, if that great luminary, the ſun, were taken out of the heavens? We would be ſtumbling and breaking our necks upon every thing in our way; it would be a moſt doleful and melancholy habitation. But far better want the ſun out of the firmament, than the goſpel-lamp out of the land. Strong efforts have been uſed by hell and earth in all ages, to put out the lamp of God's Anointed, that his ſoul-captivating glory might not be ſeen by the ſons of men. This is, and has been, the deſign of all the errors that were ever broached ſince the Chriſtian church and the goſpel-lamp was ſet up in the world. The Arian hereſy is deſigned to darken the glory of his ſupreme Deity. The Socinian error agrees with the Arians, and alſo overclouds, or rather obliterates, his ſatisfaction. The Arminian error darkens the freedom and efficacy of his grace, by exalting the freedom of man's will in his depraved ſtate. Papiſts and Legaliſts, of whatever denomination,

mination, they impugn and diſparage his everlaſting righteouſneſs, by ſubſtituting ſomething of their own legal workings, doings, or perſonal qualifications, in the room of it. And now-a-days, the idol of ſelf-love is ſubſtitute in the room of the glory of God, &c. All theſe, and the like errors, are juſt like ſo many damps or miſts caſt out of hell, through the malice and ſubtlety of the old ſerpent, in order to darken and obſcure the lamp of goſpel-light, that men may not perceive the glory, fulneſs, and ſuitableneſs of Chriſt, and ſo believe in him, to the ſalvation of their ſouls. However, through the over-ruling hand of God, theſe miſts and clouds have only ſerved in the iſſue to make the goſpel-lamp, and the glory of God's Anointed, to ſhine with the greater luſtre; like the clouds in the air, which you obſerve have juſt now overcaſt the ſun in the firmament, they obſcure his light for a while, and yet ſerve only, in the event, as a foil to ſet off the glory of the ſun, when he breaks through theſe clouds, and darts his beams down upon this earth among the children of men, &c.

Inf. 5. See from this doctrine, what we are to think of the conduct of the judicatories of the eſtabliſhed church at this day, and for many years by-paſt, who ſeem to be upon a conſpiracy to put out the goſpel-lamp, which God lighted at our reformation from Popery. Perhaps ſome hearing me may think this charge both heavy and calumnious, and ſay, Now you are turned very uncharitable. But if it be not ſo, I would have you to ſolve theſe few plain queſtions. What means the bleating of the ſheep? What means that ſwarm of lax, legal, and erroneous miniſters that are to be found almoſt through all the corners of Scotland? What means that violent way in which men are obtruded upon Chriſtian congregations by preſentations or ſham calls, without the call, and againſt the inclinations, of the Chriſtian people? What means the abuſe of church diſcipline, whereby the erroneous are ſcreened from cenſure, truth falls in the ſtreets, and error patronized? What means their ſuſpending, outcaſting, and depoſing ſeven men from the holy miniſtry, for no other cauſe but their bearing up the goſpel-lamp, and witneſſing for God's anointed Prophet, Prieſt, and King, in oppoſition unto the prevailing defections and corruptions of the day? What can we think of theſe things, eſpecially when they have ſlain the witneſſes and condemned their teſtimony, but conclude that they have rejected the ſtone which God has ordained to be the head ſtone of the corner? And becauſe they have rejected him (I do not ſpeak of every individual), therefore God has rejected them, and is ſaying of the judicatories and miniſtry of Scotland,

"Becauſe

" Becauſe ye have rejected knowledge, I will alſo reject you, that ye ſhall be no prieſts to me; ſeeing ye have forgotten the law of your God, I will alſo forget your children," Hoſ. iv. 6.

Inf. 6. See what good reaſon we of the Aſſociate Preſbytery have for the work we are about at this day, in licenſing and ordaining miniſters through ſeveral corners of the land, in a way of ſeceſſion from the preſent judicatories, however irregular it may appear in the eyes of ſome men. Why, the goſpel-lamp muſt by no manner of means be loſt or extinguiſhed. By the attempts that have been made to put it out, or make it uſeleſs, we are driven to preſerve it in a way of ſeceſſion from the judicatories, and we can ſee no other way of keeping up the goſpel-lamp in the land, than by fulfilling that command given by Paul unto Timothy, " The things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo," 2 Tim. ii. 2.

And in regard the lamp-bearer at Kinclaven is thruſt out of his ſtation there, through eccleſiaſtical and civil violence; therefore we are this day to change his ſtation, and ſet him up at Glaſgow, upon a call given him by the diſſenting congregation in and about this place.

After pſalms, proceeded to this purpoſe.

" You in this correſpondent congregation having a conſi-
" derable time ago petitioned the Aſſociate Preſbytery for
" the moderation of a call, they accordingly appointed myſelf.
" Which appointment I accordingly obeyed. And you may
" remember, by a great majority of votes, the call came out for
" the Reverend Mr James Fiſher, miniſter of the goſpel at Kin-
" claven; and was moſt harmoniouſly ſubſcribed for him even
" by the few who had voted otherwiſe.

" His call being atteſted, was preſented unto the preſby-
" tery, and ſuſtained as orderly proceeded in. Together
" with the call, reaſons of tranſportation were offered by you
" of the correſpondence of Glaſgow. The pariſh of Kinclaven
" were ſummoned, compeared, and heard, and the matter
" fully reaſoned on both ſides. After ſome conſiderable de-
" lay, the preſbytery, which met at Abbotſhall, taking to con-
" ſideration the whole affair, together with the conduct of
" holy providence, which plainly cleared their way, they
" tranſported him to be miniſter of this correſpondent con-
" gregation,

"gregation, and appointed this day for his admiſſion. His "edict being ſerved, was returned, and no objection offered "againſt the deſigned tranſportation and admiſſion." And therefore,

We now proceed to fix the relation between you and him.

Here Mr James Fiſher was called up, and proceeded.

"Reverend Sir, although both I, and all the Reverend "brethren and members of the Aſſociate Preſbytery are fully "convinced of your orthodoxy and ſoundneſs in the faith, and "of your firm attachment unto the covenanted reformation of "Scotland, both as to doctrine, diſcipline, worſhip, and govern-"ment: yet I ſuppoſe it will be expedient and neceſſary, for "the ſatisfaction of the people here, that you give anſwer "unto a few queſtions, which the Reverend Preſbytery ap-"pointed me to put to you."

Here the uſual queſtions were read one by one.

After which proceeded thus.

"Now, I ſuppoſe you who are the people, are fully ſatisfied "with the anſwers given by the Reverend Mr Fiſher unto "theſe queſtions. You have, it is true, already ſigned and "conſented, that he ſhould be your miniſter, by the call which "you have given him. However, I ſuppoſe it will be encou-"raging to him, and ſatisfying to the preſbytery, that you "diſcover your adherence to your call, by the χειροτονια, or *lift-"ing up of the hand.*

"So many of you as can conveniently come near, may "come forward, and take him by the hand; others who can-"not, may do it upon the diſmiſſing of the congregation."

Now I ſhall conclude this work by offering a few words of advice to miniſter and people.

Firſt, To the miniſter. Reverend Sir, God, in his adorable providence, who has the ſtars in his right hand, has ſeen fit to move you from another place, and to fix you here, in order to bear the lamp for his Anointed to this people, upon a very public and conſpicuous tower. And, in order to the right management of the goſpel-lamp, there are only a few advices that I would offer; and what advice I offer unto you, I take to myſelf, and I make no doubt but my Reverend brethren will alſo liſten unto them.

1. Let

to houſe. When you come to hear the word, remember that the word you hear will take hold of you, and iſſue either in the life or death of your immortal ſouls; and what will all the world profit a man if he loſe his ſoul? O then attend diligently incline your ears, hear, that your ſouls may live, and the covenant may be made and eſtabliſhed with you, &c.

3. Mingle faith with your hearing of the word preached by your miniſter; take his meſſage, and receive his Maſter, God's Anointed. We are told that the word preached did not profit ſome, not being mixed with faith in them that heard it," Heb. iv. 2. Let not your miniſter have occaſion to take up that complaint againſt you, "Who hath believed my report? and to whom is the arm of the Lord revealed?" He comes to offer "a Saviour and a great One," to deliver you from ſin and wrath. Oh be aware of rejecting the offered remedy, for in ſo doing you deſpiſe God's herald or meſſenger, and him that ſent him. When Chriſt is ſending his apoſtles abroad to preach the goſpel, he ſays, "He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me," &c.

4. I adviſe you to ſubmit to your miniſter and elders, in the adminiſtration of the key of diſcipline, they, being a radical court of Chriſt, conſtitute in the name of Chriſt for that very end. This is expreſsly commanded of God: "Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation.—Obey them that have the rule over you, and ſubmit yourſelves: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief: for that is unprofitable for you," Heb. xiii. 7. 17. Obedience in the Lord is the indiſpenſible duty of people towards theſe that have the keys of the kingdom of heaven committed to them; "for what they bind on earth ſhall be bound in heaven; and what they looſe on earth ſhall be looſed in heaven," Matth. xviii. 18.

5. I adviſe you to pray much for your miniſter that is come to bear up the goſpel-lamp among you: "Brethren (ſays the apoſtle to the Hebrews), pray for us."

Query, What ſhould we pray for? *Anſw.* Pray that the ſoul of your miniſter may be refreſhed daily with the oil of God's Anointed, that ſo the lamp may be brightened, and he may come forth to you daily in the demonſtration of the Spirit and with power; and that, like a ſcribe inſtructed in the myſteries of the kingdom, he may bring forth things new and old for the edifying of your ſouls. Pray that a door of utterance may be given him, that he may declare the myſteries of the goſpel,

that

that he may feed in the ſtrength of the Lord, and in the majeſty of the name of his God. Oh pray that he may not only get furniture, but be bleſſed with ſucceſs in his work; for although Paul were to plant, and Apollos water, yet their miniſtry would be ineffectual, unleſs God gave the increaſe. Pray that God may give him the art of winning ſouls, and that his Maſter may direct him ſo to caſt the goſpel net, as that a multitude of ſouls may be gained. Pray that he may be made "as a ſharp threſhing inſtrument having teeth, to threſh the mountains, and beat them ſmall, and to make the hills as chaff," Iſ. xli. 15.

6. Another advice I give you is, to encourage God's lamp-bearer among you. *Query*, How ſhould we encourage him? *Anſw.* (1.) By receiving his Maſter and his meſſage, as has been ſaid. (2.) By ſtrengthening his heart and hand in his preaching and witneſſing work, particularly at this time, when there are many adverſaries, and many arrows of reproach and calumny may be caſt at him. (3.) By "maintaining the unity of the Spirit in the bond of peace" among yourſelves. Jars, diviſions, and animoſities among a people, are a heart-break to a miniſter of the goſpel of peace, whereas it is his great comfort to find them of one heart and way in the Lord. (4.) By providing a ſuitable maintenance for your miniſter, and a place of worſhip where you and he may meet and attend ordinances without being expoſed to hazard from the injuries of the weather. But I know you have theſe things at heart, and therefore do not inſiſt upon them.

And now, my brethren, ſuffer me again to renew the word of exhortation. Oh remember what a valuable bleſſing the goſpel is unto a land or people. Why, it is a lamp to diſcover the way how you may come to God's Anointed, and ſo get your ſouls for a prey. They that know the worth of their ſouls, and have any concern about their ſalvation, cannot but prize the goſpel in its purity, above all their other concerns in a world; for it is "better than gold, yea, than much fine gold; ſweeter alſo than honey from the honey-comb," Pſal. xix. 10.

Beſide what was ſaid in the doctrinal part, I might offer many other conſiderations, to raiſe your eſteem of the glorious goſpel.

1. The goſpel-lamp lets men ſee where they are, and how far they have departed from God, how near they are unto utter ruin, like the prodigal in a far country, without God, without Chriſt, without hope, without help, without light, without life, no eye to pity, no hand to help, &c. in a ſtate of diſtance, darkneſs,

neſs, enmity, every moment liable to wrath and condemnation; yea, *condemned already*, &c.

2. The goſpel-lamp diſcovers "a Saviour and a great One," Iſ. xix. 20. who is "able to ſave to the uttermoſt. I have laid help upon one that is mighty: I have exalted one choſen out of the people, even David my ſervant: with my holy oil have I anointed him," Pſal. lxxxix. 19. 20.

3. In the light of this lamp the ſinner may ſee a ranſom found, that he may not go down to the pit, even the blood of Jeſus, that ſacrifice of a ſweet ſmelling ſavour, whereby the wrath of an angry God is turned away, &c.

4. By this lamp we may ſee an angry God reconciled and declaring himſelf a *God of peace*, and that *fury is not in him*. Here we may ſee the white flag, and the olive branch of peace held up, and God ſaying, "I create the fruit of the lips; peace, peace to them that are afar off, and to them that are nigh," Iſ. lvii. 19.

5. By the light of this lamp, ſinners that are beggared and bankrupted by the fall of Adam, are led to a mine of unſearchable riches, which they may lay hand upon, and make their own without theft or vicious intromiſſion. "Unto me (ſays Paul), who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt," Eph. iii. 8. The cry of the goſpel is, "I counſel thee to buy of me gold tried in the fire, that thou mayſt be rich," &c.

6. By this goſpel-lamp, we may ſee a houſe of mercy reared and opened, and all manner of proviſion in plenty, made ready for the poor, the halt, the withered, and lame. "I have ſaid, Mercy ſhall be built up for ever," Pſal. lxxxix. 2. "Wiſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars. She hath killed her fatlings, ſhe hath mingled her wine; ſhe hath alſo furniſhed her table. She hath ſent forth her maidens, ſhe crieth upon the higheſt places of the city. Whoſo is ſimple, let him turn in hither: as for him that wanteth underſtanding, ſhe ſaith to him, Come, eat of my bread, and drink of the wine which I have mingled," Prov. ix. 1.—5. "In this mountain, ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined," Iſ. xxv. 6.

7. By this goſpel-lamp we may ſee not only meat, but medicine prepared for the poor diſeaſed ſoul, that is ready to periſh of its wounds and leproſy. Here you will ſee *balm in Gilead*, and a *phyſician there*. Here you will ſee the myſtical *brazen ſerpent*, by a look of which the venom of the old ſerpent

is ſtayed, and the hurt of it prevented. Here is to be ſeen the "tree of life, which bears twelve manner of fruits every month, and whoſe leaves are for the healing of the nations."

8. By this lamp is to be ſeen the Rock that follows Iſrael through the wilderneſs to Canaan; you may ſee the clefts of the Rock that were made by the rod of God's anger; you may ſee living water guſhing out of the ſmitten Rock, and a cry made, "Whoſoever will, let him come and drink of the water of life freely." You may ſee the Rock having a ſhadow, to refreſh the weary traveller in his way to glory; you may ſee God's doves lodging "in the clefts of the Rock, and in the ſecret places of the ſtairs," &c.

9. By this lamp you may ſee and find the chariot of the wood of Lebanon, with its golden bottom, purple covering, paved with love for the daughters of Jeruſalem. By which I underſtand the covenant of grace and promiſe, which is everlaſting, well ordered, and ſure. The goſpel lets you ſee, that you have free acceſs into this chariot of ſalvation, in which you may ride in ſafety, through all dangers, unto glory: "Thus ſaith the Lord—unto them that take hold of my covenant, even unto them will I give in mine houſe, and within my walls, a place and a name better than of ſons and of daughters: I will give them an everlaſting name that ſhall not be cut off.—Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer," Iſ. lvi. 5. 7.

10. By this lamp we may ſee a ladder reaching between heaven and earth, by which you may have acceſs to that heaven of glory which we fell from, when we broke the firſt covenant in Adam; but here is a new and living way into the holieſt of all.

11. Here you may ſee and find a city of refuge from the avenger of blood, &c.

12. Here you will find the true ark in which you ſhall be ſaved from the deluge.

13. Here you may ſee chambers where you may hide yourſelves in a day of wrath, until the indignation be overpaſt.

14. Here by this lamp we diſcover a confirmed teſtament, ſecuring us to the inheritance of eternal life, which was loſt in the firſt Adam, and much more than ever we loſt. Here we may find our God ſaying, "I am the Lord thy God;" which is more than ever eye ſaw, or ear heard, &c.

Thus you ſee what great, glorious, and beneficial diſcoveries are made by the lamp of the everlaſting goſpel. And do not all this make it evident, that they are a privileged people, who have the goſpel-lamp lighted, and ſet up among them? It was not without ground, that the pſalmiſt cried out, in the view of theſe

theſe things, "Bleſſed are the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance," Pſal. lxxxix. 15.

I conclude by reading a portion of ſcripture to you containing a bundle of neceſſary duties, both toward yourſelves, your miniſter and elders, and one another, 1 Theſſ. v. 12. to 28. "And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in love for their works ſake. And be at peace among yourſelves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, ſupport the weak, be patient toward all men. See that none render evil for evil unto any man: but ever follow that which is good, both among yourſelves and to all men. Rejoice evermore. Pray without ceaſing. In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you. Quench not the Spirit. Deſpiſe not prophecyings. Prove all things: hold faſt that which is good. Abſtain from all appearance of evil. And the very God of peace ſanctify you wholly: and I pray God your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.—Brethren, pray for us.—The grace of our Lord Jeſus Chriſt be with you." Amen.

PSAL. cxxxii. 17.—*I have ordained a lamp for mine Anointed.*

THE SECOND SERMON ON THIS TEXT.

I PROCEED now to make ſome further improvement of the doctrine.

A *third* uſe of the doctrine may be by way of *Trial* and *Examination.* Sirs, we in this land, and you particularly in this place, have had the goſpel-lamp for a long time ſhining among you: but the great queſtion is, Has ever the light of it led you to God's Anointed, and diſcovered his glory to your ſouls.

I offer the few following marks for trial in this matter.

1. Has ever the light of the goſpel-lamp diſcovered the plagues of your heart unto you, ſo as to fill you with an abhorrence of yourſelves, ſaying with David, "who can underſtand his

?" Pſal. xix. 12. or with Jeremiah, "The heart is
bove all things, and deſperately wicked, who can
' Jer. xvii. 9. Whenever Job's eyes ſaw the Lord,
' I abhor myſelf, and repent in duſt and in aſhes."
light of the goſpel-lamp lets a man ſee that all the
methods of ſalvation that he hath propoſed unto him-
: in a natural ſtate, are nothing but a mere deluſion.
was imagining, that he might be ſaved by the gene-
of God, by the works of the law, by a profeſſion of
or ſome good thing or other: but whenever the light
np enters into his heart he ſees that it is in vain to
eſe hills and mountains; and that to ſtay where he is
n, he but walks in the light of his fire, and ſparks of
indling, and muſt lie down in ſorrow at the end; and
caſts away all theſe cob-web coverings, and accounts
loſs for Chriſt.

you, What think you of God's Anointed? for the
ıp is ordained to diſcover the glory of God's Anoint-
at think you of his perſon, righteouſneſs, fulneſs,
l ſalvation, love and grace? I am ſure the glory of
ı and mediation has put your ſouls to an everlaſting
t you know not what to ſay or think, but are ſwal-
in a ſilent wonder at him, crying with the church,
this that cometh up from Edom, with dyed garments
rah? this that is glorious in his apparal, travelling in
ıeſs of his ſtrength? Wherefore art thou red in thine
and thy garments like him that treadeth in the wine
lxiii. 1. 2.

ver the glory of God's Anointed was diſcovered unto
e light of this lamp, your hearts have been fired with
m, and zeal for his glory; ſo that you know not how
s your eſteem of him, and deſire after him: Oh!
have I in heaven but thee? and there is none upon
: I deſire beſides thee." Many waters cannot quench
her can all floods drown it. Indeed the devil, and
, and a corrupt heart, are frequently caſting water
fire; but yet where it is genuine, it gets ay up again;
riſes, and breaks through all oppoſition, and ſends
s of it heavenward.

ever the lamp of the goſpel dropt ſome of the oil
Anointed upon your ſouls? The goſpel is as it were
pipe, through which the oil of the Holy Ghoſt is
into the veſſels of the ſanctuary from God's Anoint-
iii. 2. "We receive the Spirit by the hearing of
by the works of the law." Now, I aſk you, Have you
ıion from the Holy One? *Query*, How ſhall I know
that?

that? *Answ.* In the following particulars. This oil has h
the same effect, in some measure, that it had upon Chr
As,

1*st*, Christ's anointing, it made him of *quick understandi*
or of a *ready scent*, as it is in the margin, Is. xi. 3. The sa
effects, in some measure, has it had upon you; it has giv
you a quick understanding and uptaking of the things
God, the secrets of his covenant: "Unto you it is given
know the mysteries of the kingdom of heaven," says Ch
unto his disciples; "but unto others it is not given. We h
an unction from the Holy One, whereby we know all thing
1 John ii. 20. "He that is spiritual, judgeth all things:"
has another discerning than other men have of the things
God and eternity. "We have not received the spirit of t
world, but the Spirit which is of God; that we may know
things that are freely given to us of God," 1 Cor. ii. 12.

2*dly*, Christ's anointing made his face to shine. "Oil
keth the face to shine." Hence the spouse cries out, "
countenance is as Lebanon, excellent as the cedars." So
you have shared of this anointing, you will, in your way,
walk, and talk, adorn the doctrine of God your Savio
you will be changed into the same image with God's Anoi
ed, by beholding of his glory; your light will shine bef
men, so that others, seeing your good works, will glo
God, your heavenly Father.

3*dly*, Christ's anointing made him active and agile in
work of our redemption; so that he never rested till he co
say, "It is finished." So if you be partakers of his anoi
ing, you will be active and diligent in the great work of y
salvation, that you may finish your course with joy. Oh!
David, "I will run the way of thy commandments, wh
thou hast enlarged my heart," viz. by anointing the wh
of his soul with the oil of the Spirit's influences.

4*thly*, Christ's anointing made his heart glad; there
called "the oil of gladness." This was it that rejoiced
heart under all the discouragement and opposition he
with in his work. So, if you be anointed with the same
your hearts have been made glad therewith. The Holy Gh
is called frequently *the Comforter*, because he gladdens
hearts of Christ's followers, under all the troubles and tr
in their way in this weary wilderness. Hence Christ say
his disciples, speaking of the Spirit, "Your hearts shall
joice, and your joy no man taketh from you." Now,
yourselves by this; know you any thing of the consolatio
the Spirit? Oh! says David, "thou hast put more g

neſs in my heart, than they, when their corn, wine, and oil, did abound."

Uſe fourth, Has God ordained a lamp for his Anointed? then my firſt advice or exhortation is, to anſwer the end of the goſpel-lamp, by coming to God's anointed Saviour and Redeemer by a true faith. This is the end and deſign of God in the whole revelation that he has made of Chriſt in the word. "Theſe things are written, that ye might believe in the name of the Son of God, and that believing ye might have life through him," John xx. 31. This is the end and deſign of a goſpel miniſtry, and of all the ordinances of the goſpel, that ye might behold the glory of God's Anointed, and by coming to him, ye might be built up in the holy faith.

Motives to engage you to come unto God's Anointed.

1. The light of the lamp of the goſpel points you directly to him; for it is "Chriſt whom we preach; and we preach not ourſelves, but Chriſt Jeſus the Lord, and ourſelves your ſervants for Jeſus ſake." Every goſpel-ſermon leads to Chriſt, and lands you in him, if the deſign of it be anſwered. Oh! ſays Paul to the Corinthians, "I deſire to know nothing among you, but Chriſt, and him crucified."

2. Chriſt was anointed for your ſakes. "He received gifts for men; yea, even for the rebellious, that the Lord God might dwell among us." His oil is for your uſe. He himſelf, and all his offices to which he was anointed, are intended for the ſalvation of loſt ſinners of Adam's family. Why was he anointed to be a Prophet, but for your illumination in the knowledge of God and his will? Why anointed to be a Prieſt, but for your reconciliation with God, and juſtification before him? Why anointed King in Zion, but to deliver us from our captivity to ſin and Satan, and to ſanctify us, and write his law in our hearts? Hence he is "made of God unto us wiſdom, righteouſneſs, ſanctification, and redemption," 1 Cor. i. 30. Now, ſeeing it is ſo, why then ſhould we ſtand off from him by unbelief, and, by following lying vanities, forſake our own mercy?

3. Oh come unto God's Anointed through the light of the goſpel-lamp; for there is an immeaſurable meaſure of the oil of the Holy Ghoſt with God's Anointed, and all to be communicated unto them that come unto him. "It hath pleaſed the Father, that in him ſhould all fulneſs dwell; that out of his fulneſs we might receive grace for grace." There is no fear of want here. His fulneſs is not exhauſted or diminiſhed by all that is given out. No, he is as full as ever, and as ready to communicate. We read of the widow's pot of oil, 2 Kings iv. 4. 5. &c. that did fill all the veſſels that were

brought to it, and never ſtopt till no more veſſels were brought. This is the caſe here; Chriſt never ceaſes to communicate of his grace and Spirit, as long as empty veſſels are brought to him. The only thing that ſtops the communication of his grace is, that we do not come to him by faith to receive of his fulneſs.

4. God's Anointed calls, invites, and beſeeches you to come unto him for his grace and fulneſs. "Ho, every one that thirſteth, come; and he that hath no money, let him come, and buy wine and milk without money and without price," Iſ. lv. 1.—3.

5. God's Anointed has promiſed you welcome; "Come to me who will, I will in no wiſe caſt out. He that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt. He ſatisfieth the longing ſoul, and filleth the hungry ſoul with good things."

6. If you do not come to God's Anointed, you loſe the benefit of the goſpel-lamp, and incur the diſpleaſure of that God who ordained the lamp for his Anointed. "This is the condemnation, that light is come into the world, and men chooſe darkneſs rather than light, becauſe their deeds are evil. How ſhall we eſcape, if we neglect the great ſalvation" of God's Anointed?

7. Unleſs you come to God's Anointed, and buy oil, your veſſels and lamps will be found empty at the coming of Chriſt. My friend, before it be long, the midnight cry ſhall be heard, "Behold, the Bridegroom cometh, go ye forth to meet him." You know what became of the fooliſh virgins that wanted oil at the coming of the Bridegroom; they go to ſeek oil when it was out of time; "the door is ſhut" upon them, and they are ſhut up in eternal woe and darkneſs. Oh take care that it do not fare ſo with you againſt the coming of Chriſt at death, or judgement. And, therefore, while the market of grace laſts, take Chriſt's counſel, "I counſel thee to buy of me gold tried in the fire, that thou mayſt be rich; and white raiment, that thou mayſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eyeſalve, that thou mayſt ſee," Rev. iii. 18.

8. When a people privileged with the lamp of the everlaſting goſpel, do not anſwer the deſign of it by coming to God's Anointed, God in that caſe is provoked to remove the lamp, and give it to others that will improve the light of it to a better uſe. Matth. xxi. 43. "Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof," ſays Chriſt there unto the Jews. By the kingdom of God there, we are to un-

derſtand the ſame thing with the goſpel-lamp, by which we enter into the kingdom of grace here, and of glory hereafter. Now, ſays Chriſt, this ſhall be taken from you, and then the door of the kingdom of God will be ſhut up againſt the Jewiſh nation, and given unto the Gentiles, which accordingly was done. The Jews were cut off for their unbelief, and the goſpel church and lamp ſet up among the nations of the earth. Now, If God ſpared not the natural branches, we need to take heed leſt he treat us after the ſame manner, who are wild olives of the Gentiles by nature, Rom. xi. 21. You have a word to the ſame purpoſe, John xii. 35. 36. "Then Jeſus ſaid unto them, Yet a little while is the light with you: walk while ye have the light, leaſt darkneſs come upon you: for he that walketh in darkneſs, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." By all which you ſee that we are in hazard of loſing the light of the goſpel-lamp, and of being left in darkneſs, if we do not come unto God's Anointed.

And here I will tell you of ſeveral kinds of darkneſs that will follow upon the removal of the goſpel-lamp.

1*ſt*, The darkneſs of groſs ignorance; which is ſo far from being the mother of devotion, as the Papiſts teach, that it is the mother of deſtruction; "My people are deſtroyed for lack of knowledge," Hoſ. iv. 6. If we but look through the world, or through this iſland, or the land wherein we live, and take a view of theſe corners of it where the goſpel-lamp does not ſhine, or where another thing is ſubſtitute in the room of it, we ſhall find nothing but groſs ignorance of ſupernatural truths, and the people no better than a company of baptized Heathens.

2*dly*, The darkneſs not only of unbelief, but of infidelity, follows upon the removal of the goſpel-lamp. Unbelief may be, and, alas! too frequently is, where the goſpel-lamp ſhines: "Who hath believed our report?" But when the goſpel-lamp is taken away becauſe of unbelief, then the people turn Infidels. An unbeliever may come to be a believer, becauſe the object of faith is ſtill revealed and preſented unto him by the goſpel-lamp; but an Infidel cannot become a believer, becauſe the object of faith is removed; the things that belong to his peace are hid from his eyes and ears. "How ſhall he believe in him of whom he has not heard? (as the apoſtle argues); and how ſhall they hear without a preacher?" Rom. x. 14. When both lamp and lamp-bearers of God's ſending are taken away, how then ſhall they believe? Men in that caſe can no more believe, than the eye of the body can ſee without the light of the ſun in the firmament.

3*dly*, The

3*dly*, The darkneſs of idolatry and ſuperſtition in worſhip, follows upon the removal of the goſpel-lamp, as we ſee in theſe lands or nations where the goſpel-lamp once was, but are now covered with Popiſh and Mahometan deluſions and abominations.

4*thly*, As the goſpel-lamp removes, ſo gradually the darkneſs of error prevails. Deiſtical errors, rejecting ſupernatural myſteries in the word; Arian and Socinian errors, derogating from the glory of God's Anointed, either in his perſon, offices, or ſatisfaction; Arminian errors, ſtriking at the freedom and ſovereignty of the grace of God both in election and effectual calling, and the perſeverance of the ſaints; legal errors, overturning the doctrine of juſtification by the righteouſneſs of Chriſt alone, and foiſting in ſomething elſe in its room, that men may have ſomething to glory in: theſe and the like errors prevailing in a land where the goſpel has been preached in purity, argues a ſetting, not a riſing ſun, becauſe the ſhadows are growing long.

5*thly*, The darkneſs of a dead, lifeleſs, blaſted, profane, or ignorant miniſtry, prevails upon the withdrawing of the lamp of God's Anointed. Indeed God may leave ſomething in the land called the goſpel, and a ſet of men who call themſelves miniſters of the goſpel. But what ſort of a lamp is it that is left, when the true goſpel-lamp is taken away? It is the devil's lamp; it is not the narrow way, but a broad-way lamp, to ſet folk ſtraightway to the bottomleſs pit. And what ſort of miniſters or lamp-bearers are left? Why, they are blind guides leading the blind, and both fall into the ditch together.

6*thly*, The darkneſs of a departed God and glory follows upon the removal of the goſpel-lamp. The name of that nation or congregation then becomes *Ichabod*, i. e. "The glory is departed." And then innumerable woes take place: "Wo alſo unto them, when I depart from them." Utter deſtruction and deſolation takes place: "Behold your houſe is left unto you deſolate," Matth. xxiii. 38. "And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it ſhall be eaten up; and break down the wall thereof, and it ſhall be trodden down. And I will lay it waſte: it ſhall not be pruned, nor digged, but there ſhall come up briers and thorns: I will alſo command the clouds, that they rain no rain upon it. For the vineyard of the Lord of hoſts is the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgement, but behold oppreſſion; for righteouſneſs, but behold a cry," Iſ. v. 5. 6. 7. Thus you ſee what darkneſs follows upon the removal of

of the goſpel-lamp for rejecting and refuſing to come unto God's Anointed. Oh then let me beſeech you, as though God did beſeech you by me, "be ye reconciled unto God," by receiving him, reſting upon him alone for ſalvation from ſin and wrath, as he is offered to you in the goſpel.

Oh that I knew how to prevail with you to accept of God's Anointed! Come and let us reaſon together upon this important matter. Sirs, when you reject God's Anointed, you reject God himſelf, that God in whom every moment you live, move, and have your being; for God is in Chriſt his anointed dear; but when you receive him, you receive God to be your God and portion in time and through eternity; his Father becomes your Father, and his God your God.

Pray tell me, What ails you at God's Anointed, that you will not come unto him? Do you reject him becauſe he is an inſufficient Saviour? Why, the goſpel-lamp diſcovers the contrary, and that the very reverſe is true: "I have laid help upon one that is mighty," ſays God. Do you reject him on a pretence that he is unwilling to receive you? The goſpel lamp confutes this thought; for you may ſee him complaining of ſinners, that they will not come unto him; ſwearing by his life, that he is willing, and has no pleaſure in the death of the wicked; appealing to the heavens and earth, to bear teſtimony for him againſt ſinners for their folly and obſtinacy, "Be aſtoniſhed, O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the Lord. For my people have committed two evils: they have forſaken me the fountain of living waters, and hewed them out ciſterns, broken ciſterns, that can hold no water," Jer. ii. 12. 13. And again, he ſays, "Hear, O heavens, and give ear, O earth: for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me," Iſ. i. 2. Do you ſtand off from God's Anointed, becauſe you have no claim or right to him? Let not this be pretended; for you have as good a right to him, and as good a warrant to employ him for your ſalvation, as any of the ſaints, either in heaven or earth, ever had, before they actually believed in him. Ye have a right to him by virtue of the human nature that he wears, whereby he is related to all the human kind. Ye have a right and claim to him by virtue of his office; he is the Saviour of all men that are willing to be ſaved. As every man in Iſrael had acceſs to the brazen ſerpent, which was a common good to all the camp; ſo has every ſinner a right to look unto Chriſt, and be ſaved. Ye have a right to him by the revelation, the offer, the gift, and grant, of the goſpel: "Then Jeſus ſaid unto them, Verily, verily, I ſay unto you,

you, Moſes gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world," John vi. 32 33. "For unto us a child is born, unto us a ſon is given," Iſ. ix. 6. And again, "Ho, every one that thirſteth, come ye to the waters," &c. Iſ. lv. 1. "And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt, come: And whoſoever will, let him take the water of life freely," Rev. xxii. 17. Do ye ſtand off from God's Anointed for want of power and ability to come to him? Why, God's Anointed in the goſpel is reaching forth his ſaving arm to help every impotent ſoul, ſaying, "I give power to the faint, I increaſe ſtrength to them that have no might." Do you decline to come to God's Anointed, becauſe you are uncertain if God ordained him for you, or you for him, in his eternal purpoſe or decree? Why, Sirs, I have often told you, and now I tell you again, that in the matter of believing, you have nothing at all to do with the decrees of God: "Secret things they belong unto the Lord; but things revealed to us, and to our children." Now, it is among things revealed, that ye ſhould believe in God's Anointed, "This is the work of God, that ye believe in him whom God has ſent;" and that moment you believe with the heart, thou mayſt read thy name in the Lamb's book of life; and never can or ſhall any man find out the decree of God as to himſelf in another way or method. Oh then come and cloſe immediately with God's anointed Saviour, and the way of ſalvation through him, whereby you ſhall at once both give glory to God in the higheſt, and ſecure your own ſalvation for ever. But if you continue to reject God's Anointed, and the lamp he has ordained for him, your light ſhall be put out in obſcurity, and you ſhall lie down in everlaſting ſorrow with hypocrites and unbelievers. "Behold, all ye that kindle a fire, that compaſs yourſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow," Iſ. l. ult.

Query. What advice do you give us, in order to our right improvement of the goſpel-lamp as to win a ſaving intereſt of God's Anointed? Unto this I anſwer in theſe particulars.

1ſt, Be much in viewing yourſelves in the light of the holy Law of God, which requires no leſs than an abſolute and full meaſure of perfection in every man and woman ſprung of Adam in order to fix a title to life and glory, and which dooms every one to hell and deſtruction from the preſence of the Lord

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(2.) Where is that finless obedience of life which quires? Have you done all that the law requires? dam's race can answer these two; for "all have come short of the glory of God." And therefore, rd demand follows: What satisfaction do you give ustice? To this the sinner, ignorant of the gospel, answer, "Oh will God be pleased with thousands with ten thousands of rivers of oil? will he accept born for our transgression, or the fruit of our body of our souls?" But will God be pleased with this? more values all these large proffers, than the cut- a dog's neck, or the offering of swines blood upon Such "sacrifice and offering I desire not," says God. ng the sinner cannot give a satisfactory answer to ions, seeing his nature is vitiate and corrupted, every his heart is evil, seeing he has broken the law, in word, and deed, times without number, what must this, according to the tenor of law and justice, but word of justice awake against the criminal, and that n in pieces before the Lord, like Agag? Now, I say, unto you is, Oh take a serious view of this state of tween God and you. While you are upon a law- indignation and wrath, tribulation and anguish, unto of man that doth evil."

aving thus pondered how matters stand between you in the light of the law, I advise you next to take of the gospel, and see what relief is provided by God ointed for you in this dismal situation. See if there

God as holy and pure as ever it was at its creation. Again, when the queſtion is put, where is that perfect, perſonal, and ſinleſs obedience they owe to my holy law, which was the condition of life, according to the tenor of my covenant I made with them? why the goſpel-lamp will let you ſee God's Anointed as your Surety, anſwering, I have fulfilled all righteouſneſs that the law required in their room; I was made ſin for them, that they might be made the righteouſneſs of God in me; I am the end of the law for righteouſneſs unto every one that believeth in me; I have magnified the law, and made it honourable, and the righteouſneſs of the law is fulfilled by imputation, in all that come unto me by faith. Again, when the queſtion is put; What ſatisfaction will the guilty ſinner give unto my juſtice? God's Anointed anſwers, I was wounded for their tranſgreſſions, I was bruiſed for their iniquities, the chaſtiſement of their peace was upon me; I was made a curſe for them, the juſt ſuffered for the unjuſt, to bring them unto God; I bore their ſins in my own body on the tree, and therefore juſtice cannot have recourſe upon them. Thus you ſee how the goſpel-lamp diſcovers a way of relief for the poor ſinner ſtanding condemned at the bar of the holy law, how this anſwers all theſe queſtions, to which, all finite underſtandings, whether among men or angels, were utterly unanſwerable.

4thly, Having thus viewed how things ſtand in the light of the law, and in the light of the goſpel-lamp, conſider deliberately where you will take up your ſtanding before God's tribunal, and for an awful eternity; whether will you take your hazard to anſwer God to theſe queſtions in your own perſon, by preſenting to him the works of righteouſneſs that you have done, for the ſatisfaction of his juſtice? or will you quit and renounce all theſe as filthy rags, and betake yourſelves to God's Anointed, as "the Lord your righteouſneſs," ſaying, "In him alone will I be juſtified, and in him will I glory? I am ſure, if you have any uptaking of God in his infinite tremendous holineſs and juſtice; any uptaking of the holineſs, equity, perfection, and extent of the law; any uptaking of your own loſt, wretched, and miſerable condition; any value for your precious ſouls, that are condemned already by the law; any view of God's Anointed in the light of the goſpel-lamp, you will not be long in determining the matter, what foundation you will venture upon. Oh, will the ſoul ſay, with Paul, "Yea, doubtleſs, I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I am ready to ſuffer the loſs of all things, and do count them but dung that I may win Chriſt, and be found in him, not

having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith." This is juſt the language of faith ſubmitting unto the righteouſneſs of God's anointed Saviour and Surety. The ſoul juſt ſinks itſelf, and all its own works and righteouſneſs, into nothing, and ſtates itſelf before God in Chriſt, and ſays, "Behold, O God, my ſhield, and look upon the face of thine Anointed," Pſal. lxxxiv. 9. It is in this way that the ſoul cloſes with Chriſt, and is intereſted ſavingly in him; and it is in this way that the infinite power of God is exerted and put forth, when he fulfils the work of faith with power.

5thly, In regard the goſpel-lamp diſcovers Chriſt not only as an atoning Prieſt, but alſo as a teaching Prophet, and a ruling and a governing King, therefore at the ſame time that we ſubmit unto his righteouſneſs for juſtification, we muſt take care to ſubmit to the whole will of God revealed by him, ſetting to the ſeal to all the promiſes of God, as yea, and amen in him, yea to the whole of the goſpel revelation; ſubmitting alſo at the ſame time to the Law as in the hand of a Mediator, and ſaying, "The law is holy, and the commandment holy, and juſt, and good;" thou haſt delivered me out of the hand of mine enemies, therefore rule thou over me. Thus the man gets the law written in his heart, the kingdom of God is ſet up within him, and every thought brought into captivity unto the obedience of Chriſt, God's Anointed. So much for advice how to improve the goſpel-lamp, in order to your ſharing ſalvation by God's Anointed.

I conclude with a word of advice to believers, who through the light of the goſpel-lamp, and the power of God accompanying it, have been determined to come by a true faith unto God's Anointed, for all the ends of his mediation.

1. O bleſs God for his Anointed, and for the lamp he has ordained for his Anointed; and that he ever made the lamp diſcover his glory to your ſouls, and to drop down the oil of his Spirit upon you. All is of grace: "By grace are ye ſaved, through faith; and that not of yourſelves: it is the gift of God: not of works, leſt any man ſhould boaſt." And therefore, O celebrate the praiſes of that God, whoſe name is *gracious*, ſaying, "Not unto us, not unto us, but unto thy name be the glory."

2. Has the goſpel-lamp led you unto God's Anointed? Then abide in him, and with him; ſays Chriſt to his diſciples, "Abide in me, and I in you," John xv. 4. Abide in him by a life of faith, and let his Spirit abide in you, without grieving his Spirit, or quenching his operations and motions. It is not

enough, that ye have once believed, but you muſt live in him, and upon him, by faith. "The life, I live (ſays holy Paul), is by faith upon the Son of God, who loved me, and gave himſelf for me," Gal. ii. 20. It is in this way of a continual coming unto Chriſt, that we are "built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices unto God, acceptable through Jeſus Chriſt. It is in this way that the life of grace is maintained, until it iſſue in a life of glory. Faith is always receiving out of his fulneſs, grace for grace; and thus we are anointed as with freſh oil, and wax ſtronger and ſtronger, till we come to appear before God in the heavenly Zion, where we ſhall receive the end of our faith and hope, the ſalvation of our ſouls.

3. Put honour on God's Anointed, for this is the will of him that ſent him, "that all men ſhould honour the Son, as they honour the Father." We are commanded to honour our earthly parents, becauſe they are the inſtruments of our natural being in this world; but how much more ſhould the ſeed of Chriſt put honour on him as their everlaſting Father, who is the author of their ſpiritual being in the world of grace here, and the world of glory hereafter? "For we are his workmanſhip, created in Chriſt Jeſus unto good works."

Query, How ſhall we put honour on God's Anointed?

Anſw. In theſe few particulars.

1ſt, By employing and truſting him in all his ſaving offices to which he is anointed, and caſting all our cares upon him. God the Father, who anointed him, has made him both his own and our great Truſtee. He has entruſted him with all the concerns of his glory, and he requires us to truſt him with all the concerns of our ſalvation; and therefore "truſt in him as the Lord JEHOVAH, for with him is everlaſting ſtrength."

2dly, Put honour upon him by putting away all his rivals, every thing that would uſurp his room. There are many falſe Chriſts in the heart of man. Sometimes the law as a covenant uſurps his room, by ſelf-righteouſneſs. Sometimes carnal reaſon uſurps his room, by bringing the myſteries of the goſpel, revealed by him, unto its bar. Sometimes the world uſurps his room, by ſtealing away the heart from him. Sometimes the vile idol of ſelf uſurps his room, by preferring our own ends unto his glory. Sometimes we are ready to put created grace in his room, by living more upon created grace, than the grace that is in Jeſus Chriſt, and are not content with a life hid with Chriſt in God, unleſs we find our life in our hand. Theſe, and many other falſe Chriſts, uſurp the room of the Chriſt of God. Now, I ſay, if we would honour God's

Anointed,

Anointed, let him have the principal room in our hearts, and lay all theſe under his feet, that he may tread them down, and he alone be exalted.

3dly, Put honour upon him, by imitating him both as to the temper of his mind, and tenor of his walk. "Let the ſame mind be in you, which was alſo in Chriſt Jeſus. Be ye holy as he who hath called you is holy." He hath left us an example, that we ſhould follow his ſteps; and therefore "let us run our race, looking unto Jeſus," &c.

4thly, Be frequently crying for new drops of the oil of the Spirit from God's Anointed; for the ſeven Spirits which are ſent unto all the ſaints on earth, flow from the Lamb, as it were ſlain, in the midſt of the throne. It is his promiſe, "If I go away, I will ſend him." O cry that he may come like the ruſhing of a mighty wind upon your own ſouls, and upon the dry bones in our valley of viſion, and upon all the churches.

5thly, When you get any drops of the oil from God's Anointed, ſtudy to be dropping of your oil into the empty veſſels that you will find every where round about you. And this you are to do, by ſpreading the light of the goſpel-lamp as far as you can, and by ſpeaking to the praiſes of God's Anointed. When the heart endites a good matter concerning God's Anointed, your tongue will be like the pen of a ready writer, to proclaim his praiſes. The woman of Samaria, whenever ſhe came to know God's Anointed, and to get the oil of his Spirit, ſhe runs to her neighbours, ſaying, "Come, ſee a man that has told me all things that ever I did: is not this the Chriſt?" John iv. 29. *i. e.* the anointed One of God. And thus others are drawn to Chriſt, through the ſmell of Chriſt's ointment upon her.

6thly, Study by all means to preſerve the lamp of the everlaſting goſpel in ſafety and purity among us, againſt all that are attempting to rob and ſpoil us of ſuch an unſpeakable mercy; for if the lamp of the goſpel go, God's Anointed will go with it; he will not manifeſt himſelf by any lamp of man's deviſing or forming, but only by the light of the lamp that God has ordained for him, viz. the goſpel in the purity and ſimplicity of it. And therefore be aware of following any pretended lamp-bearers, who preach another goſpel, and bring out a ſtrange light, not lighted at the Sun of Righteouſneſs, but by ſome wild-fire of man's imagination. "Try the ſpirits whether they be of God." Try them by "the law and teſtimony; for if they ſpeak not according to theſe things, it is becauſe there is no light in them."

7thly, If you would preſerve the goſpel-lamp, and put honour

nour upon God's Anointed, ſtudy to be his witneſſes, and te bear teſtimony for him, and for his covenanted doctrine, wor ſhip, and government in the land, as founded upon the reve lation of the word. Many injuries are done to God's Anoint ed, both by church and ſtate in our day. Oh take up hi cauſe and quarrel, and confeſs him before men, as ever yo expect that he ſhould confeſs you before his Father, and th holy angels, at the day of his appearing.

Laſtly, If trouble and perſecution come on the land fo Chriſt's ſake, and for the goſpel, be ready to ſeal your teſti mony for him with your blood, like thoſe who "loved nc their lives unto the death, and took joyfully the ſpoiling of thei goods" for his ſake. Study to ſay with Paul, "I am read not to be bound only, but to die for the name, truth, and teſt mony of the Lord Jeſus."

THE ANGEL'S SEAL, SET UPON GOD'S FAITHFUL SERVANTS, WHEN HURTFUL WINDS ARE BLOWING IN THE CHURCH MILITANT.

BEING THE SUBSTANCE OF THREE SERMONS,

PREACHED IN THE NEW CHURCH OF BRISTO, AT EDINBURG AT, AND AFTER THE CELEBRATION OF THE SACRAMENT THE LORD'S SUPPER THERE, OCTOBER 10. 11. and 17. 174

REV. vii. 1. 2. 3.—*And after these things, I saw four ang standing on the four corners of the earth, holding the four wi of the earth, that the wind should not blow on the earth, nor the sea, nor on any tree.*

And I saw another Angel, ascending from the east, having seal of the living God: and he cried with a loud voice to four angels, to whom it was given to hurt the earth and the se

Saying, Hurt not the earth, neither the sea, nor the trees, till have sealed the servants of our God in their foreheads.

IT is agreed amongst the generality of interpreters wh or have conſulted, that in thoſe three verſes I have read, there is a prediction of ſome awful ſpiritual ... ments to fall upon the whole church, together with the

Lord takes of his own faithful remnant, by ſeparating
ım others, that they might not be hurt thereby.
ſpiritual plagues are expreſſed under the notion of
ds, ver. 1. which drive away unſtable profeſſors, who
rooted by faith in Chriſt, juſt as the wind drives looſe
t things before it. Thoſe *winds* are ſaid to be *four*,
ſion to the four quarters of heaven, eaſt, weſt, north,
h; implying, that the devil ſets upon the church of
rom all airths at once, ſo that ſhe is like a city beſieged
ies from all quarters. The inſtruments in the hand
for plaguing the viſible church with thoſe ſpiritual
nts, are *four*. Some ſay they were four evil angels,
ſe that were ſent to be a lying ſpirit in the mouth of
prophets, to perſuade him to go up to Ramoth-Gilead,
eſtruction. Others think that they were good angels,
they reſtrained the winds until the ſaints were ſealed.
need not inſiſt to determine this difference, ſeeing we
d, the great Lord and Sovereign, ſometimes making
ood, and ſometimes of bad angels, as the executioners
rath.

now in the 2d and 3d verſes follows the conſolation of
its of God, his little remnant, who are keeping their
ts clean, and keeping the word of his patience. The
the Lord are running to and fro through the whole
o ſhew himſelf ſtrong in their behalf, and his care
hem is thus expreſſed. *And I ſaw another Angel aſcending
e eaſt, having the ſeal of the living God: and he cried with
oice to the four Angels to whom it was given to hurt the
nd the ſea, ſaying, Hurt not the earth, neither the ſea, nor
s, till we have ſealed the ſervants of our God in their fore-*

Where, for explication, we may notice theſe follow-
ticulars.

he great agent that interpoſes for the ſafety of the
when the four noxious winds are blowing away the
lity of profeſſors; and that is *another Angel*: not any
angel, like the four mentioned in the 1st verſe, but
rious Angel of the covenant, Jeſus Chriſt, who was ſent
Iſrael to open the way into the land of Canaan, con-
whom God ſays to Iſrael, Exod. xxiii. 21. "Beware
, and obey his voice: for my name is in him." This I
he Angel here ſpoken of, for he is the head that looks
welfare of his members, "And he is given to be head
l things unto the church, which is his body;" and all
nts are in his hand, and none ſhall pluck them out of his
Father's hand.

We may notice from what airth this Angel doth ariſe and
appear;

appear; he *ascends from the east*, with allusion to the natural sun in the firmament, who arises from that airth, and spreads his light and influences toward the west. The coming of Christ is compared to lightning coming from the east. He is "the light of the world; the true light, which lighteth every man that cometh into the world." Some observe that the entry of the temple, by which the prince was to ascend, was upon the east; and so it may signify, that when Christ comes, for the help and relief of his church, he appears in a princely and sovereign way; and when he doth so he acts like himself, "the Prince of the kings of the earth."

3. This Angel is the Lord-keeper of the privy seal of heaven, for *he had the seal of the living God.* This shews that he is his Father's great trustee, who has all power in heaven and in earth committed unto him. On the same account the keys of the house of David, or the government is laid upon his shoulders: Isa. xxii. 24. "he shall hang upon him all the glory of his Father's house, the offspring and the issue, all vessels of small quantity: from the vessels of cups even to all the vessels of flagons." The care of God's particular kingdom, of his chosen generation, royal priesthood, peculiar people, and holy nation, is committed to him.

4. We may observe how Christ executes his authoritative trust; [illegible] *to whom it was given to hurt the earth and the sea.* His crying may signify Christ's authority, the eminency of the danger, and his care to have the hurting winds restrained for a season. Those to whom he directs his cry, are the four angels, *to whom it was given to hurt the earth and the sea*; whereby we are made to understand, that all the angels, both good and bad, are subject to the [illegible] of him, who is "the head of [illegible] power, and [illegible] dominion," &c. [illegible] Christ in heaven is [illegible] people upon earth [illegible] have no thought [illegible]

5. We have [illegible] given to the angels by Christ [illegible] to them [illegible] we have [illegible]

[illegible] immediately [illegible] The reason [illegible]

[illegible] nor [illegible] abroad [illegible] pro-

[illegible]

viſion be made for the ſafety of God's peculiar people. Obſerve, that any favour ſhewed unto the wicked, or any ſuſpenſion of divine vengeance with reſpect unto them, is owing unto the truly godly that live among them; if it were not for the elect's ſake, God would make ſhort work with the reſt of mankind: "Except the Lord of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom, and we ſhould have been like unto Gomorrah."

2*dly*, We have the party immediately concerned in the prohibition; *the earth, the ſea, and the trees.* By whom in general we are to underſtand profeſſors of different kinds, againſt whom the benſil of thoſe hurtful winds was levelled, and who were to ſuſtain great hurt and injury thereby to their ſouls, when God's time of looſing them ſhould come. What ſort of profeſſors of religion are particularly pointed at by *the earth, the ſea, and trees*, ſhall be declared afterwards.

3*dly*, We have the reaſon of the reſtraint that is laid upon the hurtful winds, that they are not ſuffered to blow for a while, viz. *Until we have ſealed the ſervants of our God in their foreheads.* Where we have,

(1.) The objects of the divine care, *the ſervants of our God.* It is Chriſt that is ſpeaking, and he ſpeaks in the capacity of a public head, in his own name, and in the name of all his faithful friends and followers, ſaying, *Our God*, becauſe he is the head of the whole myſtical body, and ſtands in a joint relation to God with his members and people, according to John xx. 17. "I aſcend unto my Father and your Father, and to my God and your God." The character that he gives them is, that they are *the ſervants of God*; and the reaſon of this deſignation is, becauſe they were ſuch as feared *his name*, Neh. i. 11. and becauſe they "kept the commandments of God, and the teſtimony of Jeſus," when the flood caſt out of the mouth of the old ſerpent was ſweeping away the bulk of viſible profeſſors unto a courſe of apoſtacy.

(2.) We may notice what was to be done to or for the ſervants of God; why, they are to be *ſealed, i. e.* they are to be ſeparate or diſtinguiſhed from others that were to be doomed to deſtruction; much like that, Ezek. ix. 4. 6. Says the Lord to the man who had the writer's inkhorn by his ſide, "Go through the midſt of the city, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh, and that cry for all the abominations that be done in the midſt thereof;" and then, it is added, "Come not near any man upon whom is the mark." In ſhort, this diſcovers the particular care that God has of his own remnant, and the ſpecial providence

vidence that God exerciſes about them, when his judgements are in the earth.

(3.) Notice the viſibility of this ſeal; they are ſealed on their *foreheads*. Thus, Rev. xiv. 1. the hundred forty and four thouſand who ſtand with the Lamb on mount Sion, they are ſaid to "have his Father's name written in their foreheads;" *i. e.* they had a viſible profeſſion of the name of God in the world, and were not aſhamed to confeſs him before men. So here this ſeal is ſet on the foreheads of the ſervants of God; *i. e.* as they had been faithful to his cauſe and intereſt, when others had deſerted him and his truth; ſo he would viſibly own them as his before the world, and would not be aſhamed of them, and would make his regard for them evident to all men, by the ſingular care he took of them, when his deſtroying judgements were in the earth.

(4.) The reaſon of their being thus ſealed is here implied, viz. that they *might not be hurt*, *i. e.* that they might be preſerved from the danger and hazard of theſe peſtilential winds that were to blow in a little upon the viſible church. Thus I have endeavoured to open the text and context a little.

From the 2d and 3d verſes we may obſerve theſe few things.

Obſerv. 1. That Chriſt, the glorious uncreated Angel of the covenant, is the protector and guardian of his church and people. He is that other Angel, who has a watchful eye upon his remnant, that they may not ſuffer hurt by the winds that were to blow, Pſal. xci. "The angel of the Lord encampeth round about them that fear him, and delivereth them," Pſal. xxxiv. 7. "The angel of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old," Iſ. lxiii. 9. In which the prophet refers to Exod. xxiii. 20. 21. where God ſays to Moſes, "Behold, I ſend mine Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice:—for my name is in him." This is he that was with the church in the wilderneſs, and this is he that is with the New Teſtament church, even he who "rideth upon the heavens by his great name Jah, for the help of his people, and in his excellency on the ſkies;" and therefore will make all things, even the moſt cloudy diſpenſations, "work together for good to them that love God, and who are the called according to his purpoſe."

Obſerv. 2. That Chriſt's appearances for his church makes day to break from under the darkeſt night. Hence here likened unto the ſun aſcending from the eaſt, diſpelling the darkneſs of

of the night. Luke i. 78. "Through the tender mercies of our God, the day-ſpring from on high hath viſited us." He brings healing in his wings.

Obſerv. 3. That however the glory of Chriſt may be clouded and obſcured by the errors of man, and the miſts of hell, yet, like the ſun in the firmament, he is always in the aſcendant. This prophecy here is thought to have a particular reſpect unto that period of the church, when, after the ten Romiſh Heathen perſecutions, a ſwarm of hereſies brake out in the church, calculate for obſcuring the glory of his perſon and righteouſneſs; and yet at the ſame time he is aſcending, and, in the iſſue, all theſe miſts ſerve only as a foil to ſet forth his glory with the greater luſtre. Thus the wrath of men and devils, and all their errors and deluſions, ſhall praiſe him; and what will not anſwer this end he will reſtrain. And therefore "let the children of Zion be always joyful in their King," he will prevail.

Obſerv. 4. That our glorious Redeemer is a perſon of the higheſt intereſt, credit, and authority, in heaven; for here we are told, that he *hath the ſeal of the living God.* God has "hung upon him all the glory of his houſe;" he hath "highly exalted him, and given him a name which is above every name, that at the name of Jeſus every knee ſhould bow." Oh what unſpeakable conſolation is here, eſpecially conſidering that he got this authority, and executes it, for the good of his church!

Obſerv. 5. That ſuch is the power and authority of our Redeemer, that all the executioners of the divine anger againſt the children of men, or the rotten profeſſors of the viſible church, are under his empire and command; for here we ſee he reſtrains the four angels, to whom it was given to hurt the earth, and the ſea, and the trees. Angels and principalities and powers in heavenly places do obeiſance unto him, and are his winged meſſengers, and as a flame of fire to obey him: and as for wicked men and devils, they are under the chains of his power and providence; he rules in the raging of the ſea, and when the waves thereof roar, he ſtilleth them, and ſays, "Hitherto ſhalt thou come, but no farther."

Obſerv. 6. That when the danger is great and moſt imminent toward his church and people, that is the ſeaſon wherein he moſt readily interpoſes for help and deliverance. When the four angels were juſt ready to let looſe the four hurtful winds, whereby good and bad, chaff and corn, might have been ſwept away together, then he gives the cry to ſtop until the ſervants of God were ſealed, and proviſion made for their ſafety.

"Now will I ariſe, ſaith the Lord," viz. "when their ſtrength is gone, and none ſhut up, or left."

Obſerv. 7. That in the times of the greateſt defection and apoſtaſy in the viſible church, God has ſtill a remnant that are cleaving to him and his way and cauſe. This is clearly implied here; he has ſervants that muſt be ſealed, when the winds of error and corruption are hurling away the reſt of viſible profeſſors: Rev. iii. 4. "Thou haſt a few names even in Sardis, which have not defiled their garments," &c. When all Iſrael was carried away with a flood of idolatry, God had his ſeven thouſand in Iſrael that had not bowed the knee unto Baal. God will keep his hand about theſe, come of the reſt of the world what will.

Obſerv. 8. God's remnant in this world, they are mingled with the reſt of mankind; they live promiſcuouſly together in the ſame land, in the ſame pariſh, and in the ſame families. So much is imported in the ſtaying of the winds until the ſervants of God were ſealed. They are juſt like the wheat and chaff lying in the ſame barn floor; or like the tares and corn which grow in the ſame field, and yet are of a quite different nature, and therefore cannot but be a great grievance to one another; the godly are a burden to the wicked, and the wicked are a burden to the godly. Hence is that melancholy ſonnet of David's, "Wo is me, that I ſojourn in Meſech, that I dwell in the tents of Kedar."

Obſerv. 9. That although godly and wicked be as it were jumbled together, yet the Lord knoweth them that are his, and his eyes are running to and fro, to ſhew himſelf ſtrong on their behalf. Hence you ſee here the Angel who is their guardian, Jeſus Chriſt, he cries to ſtop the winds till they be ſealed; which implies, that he knows them that were to be ſealed, and was exerciſing a particular providence about them. He that calls forth the ſtars by name, he knows all his jewels by name and ſirname; and no wonder, for he bears their name on his breaſt, their names are written in the Lamb's book, that none of them be loſt.

Obſerv. 10. That when once proviſion is made for the ſafety and welfare of God's faithful ſervants and people, he then gives a looſe unto his awful and terrible judgements againſt a wicked world, the generation of his wrath. You ſee here that the reſtraint is only until the ſervants of God be ſealed; which implies, that whenever they were ſealed, the reſtraint was taken off, and the angels looſed the four hurtful winds againſt the reſt of mankind. So ſoon as Noah and his family were ſhut up in the ark, the fountains of the great deep, and the windows of heaven, opened, a looſe is given unto the waters

of

of the deluge upon the old world. So ſoon as Lot is gone out of Sodom, ſnares, fire, and brimſtone, are rained down from heaven upon the reſt of the wicked inhabitants. Whence we ſee, that the truly godly, though they be the objects of the world's hatred, yet they are the pillars of the land where they live, to keep off the judgements of God from them: Iſ. i. 9. "Except the Lord of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom, and we ſhould have been like unto Gomorrah."

Obſerv. 11. That God's particular intereſt in his people is their ſafety and ſecurity in an evil day. They are *the ſervants of our God*, and therefore they muſt be *ſealed*.

Obſerv. 12. That Chriſt and believers they have one common God and Father; and therefore here he takes them in with himſelf when he ſpeaks of them, *Our God*; hence is that new Teſtament name, "The God and Father of our Lord Jeſus Chriſt." He and they are included in one covenant, wrapt up in the ſame robe. But, paſſing all theſe, the doctrine I intend to inſiſt upon is that which follows.

OBSERV. "That whatever pernicious and hurtful winds may be allowed to blow in the militant church, Chriſt, her glorious head and guardian, will take a diſtinguiſhing care for the ſafety of thoſe that are found faithful to him in an evil day, that they do not ſuſtain any real hurt thereby."

The foundation of the doctrine is clear and obvious; for here, when the four winds are juſt ready to blow, Chriſt, the great Angel, that has the ſeal of the living God, aſcends from the eaſt, ariſes as it were out of obſcurity, and gives the cry, ſaying, *Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.* See for proof Ezek. ix. 4. "Go through the midſt of the city, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh, and that cry," &c.

In diſcourſing this doctrine, I ſhall, through divine aſſiſtance, endeavour the order and method following.

I. I ſhall take notice of a few of thoſe hurtful winds that are ſuffered to blow in the church militant, and who they are that are hurt by them.

II. I would inquire who are thoſe ſervants of God for whoſe ſake the hurtful winds are reſtrained for a time.

III. I would ſpeak a little of the ſeal that he ſets upon them for their ſecurity againſt hurtful winds.

IV. Why

that he may ſift you as wheat," &c. And therefore, you that have been at a communion table, and enjoyed any thing of the Lord, take heed to yourſelves, for you may expect a winnowing wind from hell to blow ere it be long: Oh look by the eye of faith to your Advocate with the Father, that he may pray that your faith fail not.

5. Another hurtful wind is the wind of profanity and open ungodlineſs. Uſually when men eſpouſe errors, and lax toleration principles, God gives up with them, lays the reins upon their necks, and ſuffers them to run into all exceſs of riot, ſaying, "Let us eat and drink, for to-morrow we ſhall die; let us make the beſt of the world and the pleaſures of it that we can. Thus God dealt with the very Heathen, when they did not walk up to the light and law of nature, Rom. i. 25. 26. 28. 29. Now, if God thus puniſhed the abuſe of nature's light, how much more will he not puniſh the abuſe of goſpel light, by giving a people unto all manner of impiety? which is the caſe with multitudes among us at this day, who are given up to the ſame abominations with Heathens.

6. All theſe winds are commonly followed with the winds of ſweeping and deſolating judgements, ſuch as ſword, famine, and peſtilence, whereby the wicked are turned off the ſtage of time into a miſerable eternity. Many awful beacons of God's ſeverity and juſtice this way are left upon record to us in the ſcriptures of truth, ſuch as the old world, Sodom and Gomorrah, the Jewiſh church and nation; and truly I am afraid, yea, I may be pretty poſitive, that God is ſaying to us in this land, upon the account of perjury, covenant-breaking, apoſtaſy, contempt of the truth, perſecution and church tyranny, profanity, and the like, "How ſhall I pardon you for theſe? ſhall I not viſit for theſe things? and ſhall not my ſoul be avenged on ſuch a nation as this?" The rumour of war is begun, but where it ſhall end, God knows. Perhaps God is ſaying, as in Iſ. vi. when the prophet puts the queſtion, When, or *how long*, ſhall theſe ſpiritual judgements laſt? the Lord anſwers, ver. 11. 12. "Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate," &c.

Thus I have told you of ſome of thoſe hurtful winds that God lets blow in the viſible church. But now you may aſk me, What are we to underſtand by *the earth, the ſea, and the trees*, that ſhall be hurt by theſe winds, particularly the winds of error, defection, and deluſion, &c.? I ſhall juſt give you the opinion of the judicious Durham upon the place.

1. then, By the *earth*, we are to underſtand earthly minded profeſſors, who ſuppoſe gain to be godlineſs. They have ſome

are in danger of looſing the whole, becauſe of the neceſſary connection of truth in the ſyſtem of our holy religion.

3. **Another hurtful wind is the wind of ſtrong deluſions as to everlaſting ſoul concerns; and this is conſequential unto the former.** It is very common and ordinary, when God has given his ſtatutes and teſtimonies unto a people in purity, as a light unto their feet, and a lamp unto their paths, and, inſtead of taking heed unto the ſure word of prophecy, as unto a light ſhining in a dark place, they embrace, countenance, and patronize error; God, in that caſe, chooſes their own deluſions, ſuffers them to feed upon aſhes, a deceived heart to turn them aſide that they cannot deliver their ſoul, nor ſay, "Is there not a lie in my right hand?" Iſ. xliv. 20. Thus he dealt with Iſrael, Pſal. lxxxi. 11. 12. "My people would not hearken to my voice: and Iſrael would none of me. Therefore I gave them up unto their own hearts luſts: and they walked in their own counſels." Thus he dealt with the abettors and ſupporters of antichriſtian errors, 2 Theſſ. ii. 11. 12. they received not the truth in the love of it; therefore God gave them up unto ſtrong deluſions, to believe lies. And this is the very caſe with multitudes both of miniſters and people in our own day. They have forſaken the reformation doctrine, principles, and covenants, in many inſtances, which are made known to the world: they have rejected a teſtimony for that glorious work, and killed the witneſſes, and caſt them out; for which cauſe God is giving many of them up in this generation to ſuch ſtrong deluſion, as to believe a lie, and to cry up that for a ſaving work of God, which looks like that judgement we read of, Iſ. vi. 9—12. "And he ſaid, Go, and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed," &c.

4. There is the wind of temptation that blows in the viſible church. This was a wind that blew hard on the glorious Head and Captain of our ſalvation, as you ſee Matth. iv. He was tempted to a diſtruſt of providence, to ſelf-murder, and to call in queſtion his own ſupreme Deity. And therefore, none of his friends and followers need be ſurpriſed when they meet with the like attacks; and never is the enemy more ready to make an attack upon the Chriſtian, than when he has been admitted unto fellowſhip with, and nearneſs to, the Lord, as you ſee in the caſe of Peter, after he had been at the firſt ſupper where Chriſt himſelf was perſonally preſent, Luke xxii. 31. 32. "Simon, Simon, behold Satan hath deſired to have you, that

of God in their hearts, and therefore have a reſpect unto all his commandments, Pſal. cxix. 6. Although they cannot in this life attain to perfection in holineſs, yet it is what they aim at; and therefore forget things behind, and reach forth unto perfection; like theſe that ſhall attain unto the reſurrection of the juſt. Holineſs is the badge and diſtinguiſhing motto of all the true followers of the Lamb, therefore called "an holy nation, and the people of his holineſs. Holineſs becometh thy houſe, O God, for ever." Or, (2.) as Durham obſerves, they "keep the commandments of God," it is to be underſtood of a keeping the laws, ordinances, and inſtitutions of Chriſt, in oppoſition to a ſet of men in the Antichriſtian church, who, through their traditions, were making void the commandments of God. Obſerve, That it is the character of Chriſt's faithful ſervants, whether miniſters or Chriſtians, to obſerve and do all things whatever he has commanded them in his word. It is not what kings, parliaments, or aſſemblies command, but what God commands, is the rule by which they walk; the laws of man muſt be tried by the law of God. There is a generation of men in our day called miniſters, who, inſtead of keeping the commandments of God, are very careful to keep the commandments of men, though even cross to the command of God: if they be commanded by men to profane the Sabbath, to profane the pulpit, and miniſterial character, and to proſtitute the headſhip of Chriſt, and turn heralds to another head than Chriſt, they will do it, and defend the deed when they have done. Such ſervants of men cannot be the ſervants of Chriſt Jeſus, but they ſerve their own bellies. And yet ſuch men at this day, though we hear nothing of their repenting of their evil deeds, and though they be holding faſt deceit, and refuſing to return, ſome would have us to believe are honoured of God as great inſtruments of the converſion of ſouls. I ſhall only ſay, that I cannot help thinking, that as ſuch miniſters do only carry a counterfeit commiſſion, ſo the ſeals of their miniſtry are but counterfeit ſeals. For my part, I ſhall never believe theſe noiſy converſions to be of the right ſtamp, until I ſee both miniſters and converts following the practice of Judah, and Iſrael, when returning to the Lord after a courſe of defection, Jer. l. 4. 5. "In thoſe days, and in that time, ſaith the Lord, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: they ſhall go, and ſeek the Lord their God. They ſhall aſk the way to Zion with their faces thitherward, ſaying, Come, and let us join ourſelves to the Lord, in a perpetual covenant, that ſhall never be forgotten. The reaſon is ſet down in the following verſes, which are applicable in the

preſe

preſent caſe of the church of God in this land: "My people hath been loſt ſheep: their ſhepherds have cauſed them to go aſtray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their reſting place. All that found them have devoured them, and their adverſaries ſaid, We offend not, becauſe they have ſinned againſt the Lord, the habitation of juſtice, even the Lord, the hope of their fathers." And thereupon they depart out of Babylon, and their miniſters or ſhepherds, become as he-goats before the flock.

2. The faithful ſervants of God, are ſaid to be ſuch as "have the teſtimony of Jeſus." By the teſtimony of Jeſus, we are to underſtand the goſpel of Chriſt, or the doctrine of faith in its purity, which only is "the power of God unto ſalvation," Rom. i. 16. The whole word of God is divided into law and goſpel; and ſometimes the whole word is called by the one, and ſometimes by the other, as you ſee frequently in the 119th Pſalm. Now, the queſtion is, What is it to "have the teſtimony of Jeſus?" *Anſw.* (1.) it implies a firm faith of the record of God concerning his Son Jeſus Chriſt; this is called a "believing the report, and ſetting to the ſeal that God is true." (2.) A firm truſt in Chriſt as the only Saviour, upon the teſtimony of God. They credit and truſt him for the execution of all his ſaving offices, as a Prophet, Prieſt, and King, for wiſdom, righteouſneſs, ſanctification, and complete redemption. (3.) A holy care to preſerve the doctrine, worſhip, and the government of Chriſt's houſe, in its purity, and according to the pattern ſhewed in the mount; together with a ſteady contending for the faith, and a ſtanding faſt in the liberties wherewith Chriſt has made his people free, in oppoſition to error in doctrine, corruption in worſhip, and all tyranny in government and diſcipline. Now, theſe are the ſervants of God that are here intended to be ſealed, in order to their being preſerved from thoſe hurtful winds that blow in the viſible church; theſe are they againſt whom the rage of the great red dragon and his angels is levelled, againſt theſe the flood caſt out of his mouth doth run. But now I proceed to,

III. The *third* thing propoſed in the method, which was, to *ſpeak a little of the ſeal that is ſet upon the ſervants of God.* And here I ſhall propoſe and anſwer two or three queſtions.

Query 1. Who is he that ſeals them?

Anſw. It is Chriſt, the great Angel that hath the ſeal of the living God. He himſelf was ſealed as God's Secretary and Plenipotentiary unto this lower world, John vi. 27. And he

hath the seal of the living God committed to him; for he ha
"given him power over all flesh, that he might give eter
life to as many as he hath given him," John xvii. 2. He ha
the roll of election committed to him, that he may put
mark, his own name, and his Father's name, upon them: R
iii. 12. "Him that overcometh, will I make a pillar in t
temple of my God, and he shall go no more out: and I w
write upon him the name of my God, and the name of the city
my God, which is the new Jerusalem, which cometh down c
of heaven from my God: and I will write upon him my n
name." There you see that Christ makes the overcomer a p
lar in the temple of God; but that is not all, he writes
name upon them, and the name of his God, he puts his o
image and Spirit in and upon them, as he is the express ima
of the Father. Thus you see that it is Christ that seals t
servants of our God.

Query 2. What is implied in the sealing them?

Answ. It implies, 1. That he is their great owner and pr
prietor; for a man seals his own goods, that it may be kno
they are his. "The Lord's portion is his people, and Jac
is the lot of his inheritance." They are his by election, a
his Father's donation, by purchase, and by covenant, and
the inhabitation of his Spirit: and "the foundation of G
standeth sure, having this seal, The Lord knoweth them t
are his."

2. A seal is for distinction, to distinguish one man's goo
from another. And so it implies, that God will have a d
ference put betwixt his own people, and others; for they
his gold and coin of his own mint, the rest of the world
but the dross; they are his wheat, and others are the cha
and "what is the chaff to the wheat? saith the Lor
He has his fan in his hand, and will throughly purge
floor, &c.

3. A seal is for confirmation. The king's seal appended
to a charter establishes and confirms it. And so it may i
port, that, before the winds are suffered to blow, Christ w
have his own servants established and confirmed in the fa
of these truths, which were to be most exposed to the win
that they might not be carried about like children with ev
wind of doctrine, but might be like mount Zion, which c
not be removed for ever.

4. A seal is sometimes for secrecy. We read of a boo
Rev. v. 1. which was sealed with seven seals, because of t
great secrets and hid mysteries contained in it. No man c
warrantably break up a sealed letter, but he to whom it is
rected, because it is hid and secret to any other. And so

it

to know the myſteries of the kingdom, but to others it given."

A ſeal is a badge of honour, love, and eſteem. And ſo lies, that his ſervants are honourable perſons, precious ſight: Iſ. xliii. 4. "Ever ſince thou waſt precious in my hou haſt been honourable," &c.

A ſeal is for cuſtody and preſervation. So the ſaints rvants of God, they are "the preſerved in Chriſt Jeſus, y the power of God through faith unto ſalvation."

ry 3. When and how are they ſealed?

w. 1. From all eternity, they were ſealed with his elect- l everlaſting love. "I have loved thee with an everlaſt- e," &c. "He hath choſen us in him, before the founda- the world." He predeſtinates them unto the adoption dren.

n their converſion and effectual calling, they are ſealed own perſons with the image of the ſecond Adam, be- edeſtinate thereunto from eternity; they are renewed wledge after the image of him that created them; they arate from the reſt of the world, and become "a choſen ion, a royal prieſthood, an holy nation, a peculiar that they ſhould ſhew forth the praiſes of him who lled them out of darkneſs into his marvellous light."

hey have a ſeal of blood ſet upon them in their redemp- d juſtification; for as you ſee, ver. 14. of this chapter, have their garments waſhed, and made white in the f the Lamb."

hey have the ſeal of the Spirit of promiſe ſet upon them: 13. "After that ye believed, ye were ſealed with that irit of promiſe, which is the earneſt of our inheritance."

Query 4. But why are they said to be *sealed in their foreheads?*

Answ. The forehead, you know, is the upper part of the face, the most conspicuous part of a man's countenance; and I conceive the seal upon the forehead it may import two things.

1. Their visible profession of Christ, and their open owning of the Lord, and his way and cause, in the time of the greatest opposition, when error, and delusion, and persecution, was most rampant in the visible church. Sirs, it is not enough to be night-disciples, when Christ is calling us to confess him before men; no, we must come forth to the open field, when called up to the help of the Lord against the mighty. He did not hide his face from shame and spitting, but openly endured the cross, and despised the shame; and yet shall we be ashamed of him, or afraid to own him before the world? It is dangerous to come near the borders of denying him and his cause before men, lest he should deny us before his Father, and before his angels. Christ's plough, his cause, and testimony, drives heavily for many professors in Scotland at this day; and because they have been so slack-handed this way, God is leaving some, both ministers and people, to put hand to another sort of plough, which will produce a melancholy crop ere all be done.

2. Their being marked or sealed in the forehead implies, that, in the time of common calamity, God will make such a visible difference between his own faithful servants and others, that he that runs may read, according to that, Mal. iii. 18. "Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." The righteous and the wicked they live together now (as I was saying); but ere it be long, God will put such a visible mark of favour upon the one, and of vengeance upon the other, that all men and angels shall know the one from the other, and at the end the separation will be as wide as between heaven and hell.

IV. The *fourth* thing in the method was, to *inquire into the reasons why Christ, the Angel of the covenant, will have his servants marked in their foreheads, when the winds are to be let blow?*

Answ. 1. In so many words, he will have them sealed, because they are his Father's gift, "Thine they were, and thou gavest them me;" and for the Father's sake that gave them, he will have them sealed.

2. Because he hath bought them at a dear rate, even with the

the price of his precious blood, not with ſilver, or gold, or ſuch corruptible things, &c.

3. Becauſe they are his ſheep, his lambs that he carries in his boſom, Iſ. xl. 11.

4. Becauſe they are his ſervants, the ſervants of God, their ear he has bored, they love their Maſter, &c.

5. Becauſe they are his peculiar friends, "I call you no more ſervants, but friends," John xv. 14. 15.

6. Becauſe they are his ſeed, Iſ. liii. 10. Pſal. xxii. 30. "A ſeed ſhall ſerve him," &c.

7. Becauſe they are his ſpouſe and bride, he their Huſband and Bridegroom, Iſ. liv. 5. Hoſ. ii. 16. &c.

8. Becauſe they are his members, and he their Head, they are his bone and fleſh, they "hold the head," &c.

9. He ſeals them, becauſe they believe in him, Eph. i. 13. "After that ye believed, ye were ſealed," &c.

10. He ſeals them, becauſe they love him, ſo as to mourn for injury done him, Ezek. ix. 4.

11. He ſeals them, becauſe they are his faithful witneſſes, that confeſs him, when others deny him.

12. He ſeals them, that they may not ſuffer hurt by the deſtroying winds that blow in the viſible church. They keep the commandments of God, and the teſtimony of Jeſus; and therefore he will keep them in the hour of temptation, according to the promiſe, Pſal. xci. 3. 7.

V. The *fifth* thing was the *Application* of the doctrine.

And the *firſt* uſe I ſhall make of it, ſhall be by way of *Lamentation* over the many hurtful winds that have blown, and are ſtill blowing, in our land. God ſeems in our day to have given a commiſſion unto his angels, the miniſters of his wrath, who fulfil his pleaſure, to let looſe the winds, that the earth, the ſea, and the trees, may be hurt thereby; and much hurt and damage have they done already in our valley of viſion.

Query, What are the hurtful winds that are blowing at this day, or in this period of the church? for ſome tell us that the church of Chriſt in this land, was never in a better condition. I anſwer, Whatever ſome may imagine, yet I am of the mind, and many others with me, that the church of Chriſt was never in a more dangerous condition ſince our reformation from Popery. God ſeems to have given a commiſſion to the four angels to looſe the four winds, to hurt the inhabitants of the land. And here I will tell you of ſeveral hurtful winds, which, like the peſtilence, are walking through the land, and hurting many, both profeſſors and others at this day.

1. The hurtful winds of Infidelity, or Deiſm, is blowing, which

which ſtrikes at the roots, and denies all ſupernatural revelation, or at leaſt diſcards all the ſupernatural myſteries of the Chriſtian religion, which depraved reaſon is not able to comprehend, ſuch as the doctrine of the incarnation of the Son of God, and of his ſatisfaction to juſtice, of the neceſſity of regeneration, of juſtification by his imputed righteouſneſs, of ſanctification by his Spirit: theſe, and the like ſupernatural doctrines of our holy religion, I ſay, are exploded by many in our day, inſomuch that through many places of Scotland, inſtead of the goſpel of Chriſt, nothing is to be heard, but the dry ſapleſs harangues of Heatheniſh morality. And what muſt become of thoſe poor ſouls that are daily entertained with ſuch food? Why, Solomon anſwers the queſtion, when he tells us, "Where no viſion is, the people periſh." The hurtful wind of Arian hereſy has been travelling through the land, and appeared before the bar of the Aſſembly without any becoming cenſure. The doctrine of ſelf-love alſo, whereby the creature is exalted above the glorious Creator. We have been long taught, that the chief end of man is, to glorify God, and that whether we eat or drink, or whatever we do, we ought to do all to the glory of God. And, to be ſure, that which is the chief end of man, ought alſo to be the leading and chief motive of all his moral and religious actions. But now it is a doctrine ſuſtained by the National Aſſembly, that our own delight, pleaſure, and ſatisfaction in glorifying God, is the chief motive of all virtuous and religious actions; whereby the creature's happineſs is preferred unto the glory of God, who made all things for himſelf. And I cannot ſhun to obſerve, that God, in a way of righteous judgement, is anſwering many according to this idol of jealouſy ſet up in the temple of God, by letting them adopt, and embrace a religion that lies all in internal feelings, pleaſure, and ſatisfaction to themſelves; while the declarative glory of God, and the honour of the Redeemer's crown and kingdom in the world, is none of their concern; yea, it torments them to hear of a teſtimony againſt the indignities done to him in the land wherein we live. I might here alſo inſiſt on the injuries done to the doctrines of the grace of God, in the acts of Aſſembly, 1720 and 1722, with relation to the *Marrow of Modern Divinity*, whereby a bundle of precious truths are condemned, and lie under the rubbiſh ever ſince, which I hope ſhall yet be brought forth unto victory.

2. The hurtful wind of church tyranny and abuſed diſcipline, has been for a long time blowing in the church of Scotland, whereby the erroneous have been ſcreened, and miniſters of Chriſt caſt out of miniſterial communion, and depoſed for

for bearing teſtimony to the truth, in oppoſition unto the preſent current of apoſtaſy and backſliding. And how has the boar of eccleſiaſtical tyranny laid waſte, and ſcattered the flock of Chriſt up and down the land, through violent intruſions that have been made upon Chriſtian congregations, impoſing men upon them, contrary to that liberty wherewith Chriſt has made them free?

3. I might, among other pernicious winds, take notice of the public affront done to the Mediator's crown as the alone King of Zion, when, by reading of the act anent Porteous, miniſters changed their holding of Chriſt, and proſtitute his ſovereignty, and dipt their hands in that innocent bloodſhed at the execution of Wilſon, by not teſtifying againſt him as a bloody murderer condemned in law, when they read that act.

4. How has the wind of profanity and open impiety blown upon all ranks in the land, and hurt many, both in ſoul, and bodily eſtate? What heaven-daring impiety abounds, inſomuch that the land groans under our provocations againſt the holy One of Iſrael? The very abominations of the Heathen are perpetrate among us Chriſtians, like theſe, Rom. i. at the cloſe.

5. There is another wind that God is ſuffering to blow at this day, whereby both many miniſters and people are ſtaggered, and caſt down, and that is the noiſy wind that the known foreigner of the Prelatic communion of the church of England has brought along with him unto this land. I know indeed that ſome deny any connection beween him, and that work which we have now among us; but it is in vain to deny this, when it viſibly follows him through the world, wherever he goes, and is received into communion as a miniſter of Jeſus Chriſt.

Query, How doth it appear that this is one of the hurtful winds that God has, by the miniſtry of angels, whether good or bad, looſed upon the church of Scotland? for many call it, and are very confident of it, that it is a heavenly wind. *Anſw.* I cannot ſtay upon it at preſent; only, notwithſtanding of all the fine things I have read and heard about it, I cannot help thinking, that it is one of the moſt hurtful winds that ever blew in this covenanted land, and that for theſe reaſons. It appears to me, and many others, to be a hurtful and pernicious wind, by obſerving, (1.) Whence it comes; (2.) Whither it blows; (3.) What are its effects.

1ſt, Let us notice whence it comes. It comes from the Prelatic ſuperſtitious church of England; and he that has brought it, owns himſelf to be ſtill of the communion of that church, abjured by this church in her national covenant, and by the three

three nations in the ſolemn league; one who has ſworn the oath of ſupremacy, and ſo renounced the alone headſhip of Chriſt in his church, and, in conſequence of this, denies the binding obligation of our ſolemn covenants. And his own account of his converſion appears to be an evident deluſion of the devil.

2*dly*, Let us alſo obſerve, whither, and for what, this noiſy wind blows. It is evident, that it blows up every where through the world, and particularly in this land, for filthy lucre, worldly gain and advantage; the cry of it every where is, Who will ſhew us any of this world's good? Another airth toward which it blows, is, toleration of all ſects, plainly founded upon the principle of Catholic love and communion, ſo much applauded by that foreigner, and all that patronize him and his work. And hence the natural tendency of it is, to overthrow the hedge of government, and to caſt down the walls and fortifications of Zion, againſt which the gates of hell ſhall never prevail.

3*dly*, Let us notice what are the fruits and effects of this noiſy wind. I know indeed that ſome talk of great and good effects of it, in the conviction, converſion, and conſolation of many; but I much doubt if this will ſtand the trial of the word, which is the light by which all ſpirits, and works, muſt be tried: "To the law and to the teſtimony: if they ſpeak not according to theſe, it is becauſe there is no light in them." An imaginary conviction produceth an imaginary converſion, and an imaginary converſion produceth but an imaginary conſolation. I will only tell you of two or three fruits of it, that I know, and can document.

(1.) A ſtated enmity and bitterneſs of ſpirit againſt a covenanted work of reformation, and all that bear up or own a teſtimony for it at this day, notwithſtanding of their Catholic love.

(2.) A ſtriking men blind, and deaf, and dumb, as to all the public affronts done to Chriſt, or injuries done to his myſtical body. I dare appeal to themſelves, if at their moſt ſolemn occaſions, where they ſay there was moſt of the Lord, any thing was ſpoken for God's declarative glory, in oppoſition unto the bloodſhed, perjury, covenant-breaking, or the violent intruſions and rapes committed upon the ſpouſe of Chriſt, or the profaning of Chriſt's crown, his ſabbaths, and the miniſterial character, by reading of Porteous's act. Nay, ſo far from this that that ſpirit goes along with intruders, act readers, and the like, as well as others; but not one word of their profeſſing repentance for their evil deeds.

(3.) Another fruit of this work, is the palliating of all the

ible defections of the church, and so softening and harden-
g men in their evil ways. Hence they wipe their mouths,
nd cry they are innocent, God is with us, and he has forsaken
use that pretend to witness against us and our ways. I have
ared with my ears, and read little less in some of their writ-
gs. Where is the God of the Seceders? he is not owning
eir ministry as he is owning us. I shall only say with David,
hen this profane jeer was passed upon him in his affliction
nd distress, Psal. xlii. 10. "It is as a sword in our bones,
hile the enemy says daily to us, Where is your God?" But
e desire to follow David's example, and say with him in the
ords following these now quoted, "Why art thou cast down,
my soul? and why art thou disquieted within me? hope
hou in God, for I shall yet praise him, who is the health of
y countenance, and my God." This puts me in mind of a
ffage I have read in *Baxter's Life*. A certain faithful mini-
er of Christ, who being ordered to a prison at some distance,
nder the custody of soldiers; by the way they halted at the
ouse of a malignant lady, who, when she saw the minister in
he hands of his enemies, said, Where is the God of the Whigs
ow? Upon which he desired a sight of her Bible, which
he brought with a taunt; he takes the Bible, and casts up
he following text, which I shall read also to those who up-
raid us after the same manner; the text you have, Mic. vii.
—10. "Rejoice not against me, O mine enemy: when I
all, I shall arise; when I sit in darkness, the Lord shall be a
ght unto me. I will bear the indignation of the Lord, be-
ause I have sinned against him, until he plead my cause, and
xecute judgement for me: he will bring me forth to the light,
nd I shall behold his righteousness. Then she that is mine
nemy shall see it, and shame shall cover her which said unto
ne, Where is the Lord thy God? mine eyes shall behold
er: now shall she be trodden down as the mire of the streets."
As this scripture, upon the reading of it, struck that woman
with a damp and confusion, so may it do those whose language
is the same with hers. Now these, I say, are some of the hurt-
ful winds that blow at this day.

Use *second* shall be by way of *Trial* and *Examination*. "See-
ing it is so that there are such hurtful winds blowing in the
church of Christ, it concerns us to try whether we be among the
number of these servants of God, who are secured against any
real hurt from those pernicious winds, by having the seal of the
living God set upon us.

Query, How shall I know if I be among that happy number?
In answer to this question, I shall offer you the few following

marks of the faithful ſervants of our God, who have this ſeal ſet upon them.

1. All God's faithful ſervants they have had their bands looſed: Pſal. cxvi. 16. "Oh Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid: thou haſt looſed my bonds." All are by nature held faſt in the gall of bitterneſs, and bonds of iniquity; they are lawful captives. Now, has the Lord in a day of power looſed your bands, and proclaimed liberty to you, and made you free indeed?

2. All God's ſervants have ſeen their maſter's glory, beauty, and excellency; 2 Cor. iv. 6. "God, who commanded the light to ſhine out of darkneſs, hath ſhined into your hearts," &c. Have you ſeen the Father in the Son? and has the ſight tranſformed you into his image?

3. The firſt-born of the family will be very dear unto you, "more glorious than all the mountains of prey;" and that will be the language of your heart, "My beloved is white and ruddy, the chiefeſt among ten thouſand."

4 They are all very ſenſible of their inability to ſerve him as they ought; yea, they are ready to acknowledge, that without him they can do nothing; they will not brag of their ſervices, as the proud Phariſee, "God, I thank thee that I am not as other men," &c.

5. They have all a great regard for his authority, and will obey God rather than man, as the apoſtles of Chriſt, Daniel, and the three children, &c. Every one of them is ready to ſay, "Lord, what wilt thou have me to do?" Give ſtrength to obey, and command what thou wilt.

6. They are all for the ſtanding of their Maſter's houſe, and ſtand up for their Maſter's honour It goes nearer the hearts of his faithful ſervants to ſee him injured, or his crown profaned, than any private intereſt of their own; it grieves them to ſee their maſters houſe invaded by thieves and robbers; and they will not take them by the hand, but bear faithful teſtimony againſt them. They cannot part with the leaſt hoof that pertains to their great Maſter

7. All God's faithful ſervants have his ſeal ſet upon them, as you ſee in the text, *Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.* O, ſay you, how ſhall I know if I be among the ſealed? *Anſw.* You may know it by the print of the ſeal. You know the print of the ſeal upon the wax, is an exact tranſcript of the graving that is on the ſeal. Juſt ſo is it here, when Chriſt ſeals, or ſets his mark upon the ſoul, he juſt by the power of his Spirit puts the print of his own grace upon it, John i. 16. "Of his own fulneſs have all we received, and grace for grace;"

grace;" *i. e.* the grace that is in the believer, juſt correſponds unto the grace that is in Chriſt. As in nature, ſo it is in grace; the child receives from the parent by natural generation, member for member, eye for eye, hands, legs, limbs, juſt like its parent that begat it; ſo it is in ſupernatural things, or in regeneration, we receive from him, who of his own will begat us by the word of truth, grace for grace. The Spirit ſhews the things of Chriſt unto us, and we, by *beholding* thereof, are "changed into the ſame image from glory to glory, as by the Spirit of the Lord."

So then, ſee whether you have the following prints of Chriſt's ſeal upon you.

1*ſt*, The print of his life: "Becauſe I live, ye ſhall live alſo." It is the life of Chriſt that is in the ſoul of the believer: "I live; yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, is by faith in the Son of God." Where notice, the believer does not live upon his own feelings, or grace in him, but on Chriſt the fountain of life.

2*dly*, The print of his light; "for he enlighteneth every man that cometh into the world." So then, have you in his light ſeen light? If ſo, then you will know the difference between light and darkneſs, day and night; and when it is night, you will long to ſee the ſun again, and go mourning without the ſun, &c.

3*dly*, A print of his love; for "God is love," and he "draws with the cords of love;" he kindles a fire of love in the heart, the ſparks of which, are always flying upwards toward heaven.

4*thly*, A print of his holineſs; "Be ye holy, as I am holy." And this is it that makes the ſoul to groan under a body of ſin and death, to war againſt it, and to long to be fully like him in holineſs.

5*thly*, A print of his faithfulneſs in the word of truth: "Of his own will begat he us by the word of truth." What is faith, but juſt the impreſſion of God's faithfulneſs made on the ſoul by the word of truth; inſomuch that, whenever the ſoul hears the record of God concerning Chriſt, it cries, O "this is a faithful ſaying, and worthy of all acceptation!"

6*thly*, The ſoul gets a print of his ſeal for the honour and glory of God, ſo that the man cannot but ſtand up for the houſe of God, and the concerns of his glory. "The zeal of thine houſe hath eaten me up," ſays Chriſt; and therefore, like him, the man that is ſealed, he cannot endure to ſee the houſe of God turned into a den of thieves, robbers, and hirelings,

lings, buyers and ſellers, and he is far from joining hand with them.

7thly, The man carries the print of Chriſt's ſeal upon his forehead, in a way of a viſible profeſſion of Chriſt, and his cauſe and truth, in oppoſition to the corruption of a wicked world. Hence it is, that as the world hated Chriſt, ſo it hateth them alſo; for as the world knows its own, ſo it ſoon knows the followers of Chriſt, that keep the commandments of God, and the teſtimony of Jeſus. And this is one thing among others, that gives me a very bad notion of theſe new converſions ſo much talked of, that if they know a man to be either a formal or practical acceder, they will not enter upon a religious converſation with him, or give any account of the Lord's way of dealing with them, contrary to the command, "Be ready always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you."

Uſe *third*, of *Conſolation* unto thoſe that are ſealed; for we are commanded to ſpeak comfort unto you. And therefore know for your comfort,

1. That Chriſt, the Angel of God's preſence, has the charge of you: "All the ſaints are in his hand." He has power over all fleſh, to give you eternal life.

2. He is aſcending from the eaſt, like the ſun in the firmament; even when the clouds are thickeſt and darkeſt, it does not hinder his ariſing, and he will break through to the ſalvation and comfort of all his ſealed ones, that keep the commandments of God, and have and contend for the faith delivered to the ſaints. "His goings forth are prepared as the morning."

3. He is a perſon of great power and authority; for he hath the ſeal of the living God, he hath the keys of the houſe of David, he opens, and no man ſhuts, and ſhuts, and no man opens, yea, the keys of hell and death do belong unto him.

4. All the executioners of the divine wrath againſt a wicked world are under his command; you ſee here, that the angels that looſe the winds, they are at his beck, and fulfil his will and pleaſure. Good angels are his miniſtering ſpirits, and they miniſter for good to them that are the heirs of ſalvation; and the bad angels are in his chains, which he lengthens out, or ſhortens at his pleaſure.

5. It is his opportunity to help his church, and to interpoſe, when the danger is moſt threatening for here he gives the cry, when the winds are at the point of being looſed.

6. All

6. All his adminiſtrations are calculate for your good, Rom. viii. 28. He rides in heaven for your help.

7. He will guide you with his counſel, and bring you to glory.

Uſe *fourth*, of *Terror* to all an unbelieving Chriſtleſs world; who, inſtead of being the ſervants of God, are ſerving divers luſts and pleaſures; who, inſtead of having the ſeal of heaven, have the ſeal of hell upon them: all carnal unſtable profeſſors, who are already wandering with the winds, giving up with the truth, and the tradition we have received from the Lord in this land. What ſhall I ſay to you? your condemnation is awful and terrible, God's ſoul hath no pleaſure in you. Perhaps indeed you may imagine otherwiſe, and that, in giving up with the covenanted cauſe of Chriſt in this land, you have now fallen upon a new way which God approves of, and your own ſoul delights in; but read theſe three ſcriptures, Iſ. xliv. 20. "He feedeth of aſhes: a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, is there not a lie in my right hand?" Iſ. l. 11. "Behold, all ye that kindle a fire, that compaſs yourſelves about with ſparks: walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow." Iſ. lxvi. 3. 4. "He that killeth an ox, is as if he ſlew a man: he that ſacrificeth a lamb, as if he cut off a dog's neck: he that offereth an oblation, as if he offered ſwine's blood: he that burneth incenſe, as if he bleſſed an idol: yea, they have choſen their own ways, and their ſoul delighteth in their abominations. I alſo will chooſe their deluſions, and will bring their fears upon them; becauſe when I called, none did anſwer; when I ſpake, they did not hear: but they did evil before mine eyes, and choſe that in which I delighted not." The winds when looſed to the full, whether will they drive you? eſpecially you that have had the knowledge of the truth, made a profeſſion of it before the world, and yet have turned away from the teſtimony of Chriſt in this land? You may ſee and read your doom, if infinite mercy do not prevent, Heb. vi. 4—6. Heb. x. 26—29. 2 Pet. ii. at the cloſe, &c. Perhaps you may think this very hard, but it is no harder than God has made it, for whom it is impoſſible to lie.

Uſe *fifth* ſhall be of *Exhortation* unto all in general, even to all that are afar off, to come to Chriſt before the wind be fully looſed, that perhaps ſhall blow you out of this world into an unalterable ſtate of eternal wo and miſery: O come to Chriſt, I ſay, in order to your being ſealed with his ſeal, for he is the Angel which hath the ſeal of the living God. His Father commands you to come to him, 1 John iii. 23. "This

is

faith on the Son of God; for "by faith ye ſtand. He that truſteth in the Lord ſhall be as Mount Zion, which cannot be removed, but abideth for ever."

2. Cry that the wind of heaven may awake, and come and blow away the hurtful winds of hell: Cant. iv. ult. "Awake, O north-wind, and come, thou ſouth, blow upon my garden, that the ſpices thereof may flow out." Ezek. xxxvii. 9. "Come from the four winds, O breath, and breathe upon theſe ſlain, that they may live." And then the dead and dry bones will ſtand up as a numerous army to fight the battles of the Lord. And learn to diſtinguiſh the winds that come from heaven, and theſe that come from another airth. And particularly remember, that every wind, however ſpecious, that blows againſt the preſent truth or teſtimony, is a hurtful wind. A teſtimony is liſted up for the covenanted doctrine, diſcipline, worſhip, and government of the church of Chriſt, which the greateſt enemies are not able to diſprove, being ſo evidently founded on the word of God. Now, every wind that blows againſt the truth, though it appear like a heavenly wind, yet it muſt be rejected, as coming from a bad airth; Iſ. viii. 20. "To the law and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them."

3. In order to your being preſerved from all hurtful winds, hide the word of God in your hearts: Pſal. cxix. 11. "Thy word have I hid in mine heart, that I might not ſin againſt thee. It is ſaid of the righteous man, "The law of his God is in his heart, none of his ſteps ſhall ſlide." And therefore, take heed to the ſure word of prophecy, as unto a light ſhining in a dark place, for by it you ſhall be throughly furniſhed unto every good work, and ſecured againſt the wind of error, deluſion, temptation, profanity, or apoſtaſy from the truth.

4. Hold faſt what you have received, that no man take your crown. Have you received Chriſt Jeſus the Lord, and been determined to embrace him who is the unſpeakable gift of God? hold faſt the gripe you have gotten of him, as the ſpouſe did, "I held him, and would not let him go." Have you received any of his love-tokens on this occaſion? lay them up, and hold them faſt, for Satan will do his beſt to ſpoil and rob you of them. Have you received the teſtimony of Jeſus, and made a profeſſion of your faith? then hold faſt the profeſſion of your faith without wavering, ſtedfaſt unto the end; be ſtedfaſt and immoveable in your profeſſion, particularly in your profeſſion of the preſent truth, againſt which the main bent of the preſent winds are levelled. If a thief or robber enter a houſe, and be carrying away any part of your furniture

de goods, your preſent care is to preſerve or recover that part of your furniture which is in greateſt hazard of being loſt. "God hath given Jacob for a ſpoil, and Iſrael to the robbers, even he againſt whom we have ſinned." The houſe of God is in danger of being quite plundered, and ſpoiled, much of his valuable furniture is carried off; ſtudy then to recover what is loſt, and hold faſt what remains of the covenanted doctrine, worſhip, diſcipline, and government, of the church of Chriſt in this land.

5. Keep a ſtrict and watchful eye upon all the enemies of Chriſt, and of your own ſalvation. You have enemies both within and without doors. Take heed, in the firſt place, of an evil heart of unbelief, that it do not turn you away from the living God; for when you are turned away from God, you caſt yourſelves out of his protection, and then you are an eaſy prey to all your other enemies, and are fair to be driven away like chaff before the wind. "Watch and pray, that ye enter not into temptation." Be not ignorant of Satan's devices, and wiles, who caſts himſelf into every ſhape in order to catch the prey, and who at this day is transforming himſelf into an angel of light, by counterfeit convictions, converſions, and raptures of joy, which (it is well known through the land) leave men and women juſt where they were, if not worſe; becauſe, imagining themſelves to be in a ſtate of grace, they are proof againſt all that can be ſaid to the contrary, until God come and ſweep away the refuge of lies.

6. *Laſtly*, Take care what miniſters you own and hear as the ambaſſadors of Chriſt. This is as neceſſary a caveat in our day, as it was in the days of the apoſtles, 1 John iv. 1. "Beloved, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world." And if you aſk, How ſhall we try them? Chriſt anſwers the queſtion, Matth. vii. 15. 16. "Beware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits." But, ſay you, what are their fruits by which they may be known? *Anſw.* Do you ſee any of them ſiſhing up and down for worldly gain? do you ſee them ſtrengthening the hands of thoſe that are pulling down the carved work of reformation, and weakening the hands of thoſe that are minting to build it up? do you ſee them tormented by a teſtimony for the Lord's work in the land, and ſiding with theſe that are carrying on a courſe of backſliding? do you ſee them entering any other way than by the door of the houſe? depend upon it, they are not the true prophets of Chriſt, but inwardly they are ravening wolves. And therefore do not own them as the am-

baſſadors of Chriſt; they do not carry Chriſt's commiſſion; and therefore, though they ſhall ſay, "Lo, here is Chriſt, or lo, he is there," whatever pretenſions they may make to the Spirit of Chriſt, yet go not after them, becauſe theſe fruits are not the fruits of the faithful prophets of Chriſt's ſending; and if he never ſent them, they cannot profit their hearers, however, perhaps, they may have the art of touching the imagination, or raiſing paſſions unto ſtrange and unaccountable effects.

CHRIST CONSIDERED AS THE NAIL FASTENED IN A SURE PLACE, BEARING ALL THE GLORY OF HIS FATHER'S HOUSE.

A SERMON

Preached at Stirling, December 28. 1743, immediately before the Renovation of our ſolemn Covenants, by the Miniſters of the Aſſociate Preſbytery. And ſome other Sermons preached afterwards upon the ſame ſubject.

PSAL. xx. 5.—*In the name of our God we will ſet up our banners.*

PREFACE.

MY friends, we are met together this day about a very great and weighty work, namely, renewing of our ſolemn covenant-engagements to the Lord, which, for a great many years back, have been lying buried in oblivion, by the generality of the inhabitants of the land. Many grave ſtones have been caſt upon them, ſince they were laſt renewed by authority both civil and eccleſiaſtical. Their obligation was reſcinded by act of the Scots parliament: they were ignominiouſly burnt at Edinburgh, by the hand of the public executioner; many have ſuffered upon ſcaffolds and gibbets, in the fields and cities, for aſſerting the obligation of

theſe

theſe covenants, under ſome reigns before the Revolution; and, ſince that period, they have lain much neglected, yea, meaſures gone into, both by church and ſtate, inconſiſtent with a covenanted reformation. However, we, the miniſters of the Aſſociate Preſbytery, are this day met together, in order, through grace, to renew theſe ſolemn covenants, in a ſuitableneſs unto the circumſtances wherein we ſtand in holy providence, and, in the Lord's ſtrength, to eſſay the rolling away the ſtones from the grave, in which they have been ſo long buried, and to bring them forth again to the light. We that are miniſters are only concerned in the work of this day, that we may, like the he-goats, lead the way to the Lord's flock, who, I hope, in due time ſhall follow.

There are two things which I judge ſomewhat remarkable, with reſpect to the work we have in view, namely, the time, and the place of it. 1*ſt*, As for the time, I judge it pretty remarkable, that this ſame time hundred years, the Solemn League for reformation was ſworn by perſons of all ranks through the three kingdoms of Scotland, England, and Ireland; and that, notwithſtanding of the ſtrong efforts of hell and earth, ſince that time, to have them buried in utter ſilence, yet this day, God, in his adorable providence, is making theſe covenant-engagements with him to peep from under the ground. 2*dly*, I judge the place of their begun reſurrection ſomewhat remarkable, namely, in the town of Stirling, where that faithful witneſs, Mr James Guthrie, miniſter of the place, was ſtoned, and otherwiſe maltreated and abuſed, by a malignant party, for his faithful adherence unto the covenanted reformation, and who alſo ſuffered martyrdem in the ſame cauſe, in the Graſsmarket of Edinburgh. And although we be ſhut out of the legal ſynagogue of the place, have not acceſs to ſpeak in the pulpit of that eminent light of our Iſrael, yet, it is worthy of our obſervation, that God has, in his holy providence, brought a place of worſhip out of the old quarry, where we may worſhip him, even in Stirling, and ſet about the renovation of our ſolemn covenant-allegiance unto the exalted King of Zion.

Perhaps ſome may ſay, as in Neh. iv. "What will theſe feeble aſſociates do? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burnt?" I anſwer, It is all one with God to work by many or by few; by the weak things of the world, or by the great and mighty, who appeared for this cauſe at our reformation. I remember a ſcripture or two that has been comfortable to myſelf ſince the firſt beginning of the work that God has been employing us in for ſome time paſt. One you have, Mic. ii. 13. "The Breaker is come up before them; they have broken up, and have paſſed through the gate, and are gone out by it, and their King ſhall paſs before them, and the Lord on the head of them." The other is, Matth. xxviii. ult. being Chriſt's parting word of promiſe to his diſciples immediately before he aſcended up on high, "Lo, I am with you alway even unto

unto the end of the world." In the faith of his faithful word of promiſe, though our hands be weak and few, we are to ſet forward in this great work. The apoſtles were but twelve poor fiſhermen, ſent out to build the kingdom of Chriſt, and to encounter hell and earth, principalities and powers, and the rulers of the darkneſs of this world; and yet, the Breaker going up before them, the Jewiſh œconomy is unhinged, the idolatries of the Gentile nations fallen down, and the power of the Roman empire is made to ſtoop to the obedience of Chriſt, the Prince of the kings of the earth. And what do we know, but the Lord may ſo far countenance the little mint we are making to own the royal authority of Zion's King, this day, as to determine all the inhabitants of Britain and Ireland, in his own time, to do the ſame, and again, like Ethiopia, to ſtretch out their hands to God, and to return to him, from whom they have ſo far departed. His bleſſing upon this eſſay will do it effectually; for "his hand is not ſhortened, that he cannot ſave; neither his ear heavy, that he cannot hear."

Is. xxii. 24.—*And they ſhall hang upon him all the glory of his Father's houſe, the offſpring and the iſſue, all veſſels of ſmall quantity: from the veſſels of cups, even to all the veſſels of flagons.*

THE FIRST SERMON ON THIS TEXT.

IN this chapter, from ver. 20. we have an illuſtrious prophecy of the kingdom and government of the glorious Meſſiah, under the type of Eliakim's preferment and promotion in the kingdom and government of Judah, as appears by comparing ver. 22. with Rev. iii. 7. where Chriſt applies this paſſage to himſelf. More particularly we have,

1. Eliakim's call unto his honourable employment, whereby is repreſented Chriſt's call unto his mediatory work and office: ver. 20. "And it ſhall come to paſs in that day, that I will call my ſervant Eliakim the ſon of Hilkiah. Chriſt did not run unſent, like many in our day, who intrude themſelves into the office of the miniſtry, Iſ. xlii. 6. Heb. v. 4. 5. he did not take the honour unto himſelf, but was called of God, as was Aaron.

2. We have the badges of honour beſtowed upon him in conſequence of his call: ver. 21. 22. "And I will clothe him with thy robe, and ſtrengthen him with thy girdle, and I will commit

his government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut, and he shall shut, and none shall open." (1.) He is clothed with a royal robe. So Christ is clothed, Rev. i. with a garment down to the foot, that serves to cover and adorn himself and all his members; and his robe is so odoriferous, with the holy anointing oil of the Holy Ghost, that they perfume the ivory palaces, Psal. xlv. 8. (2.) He is strengthened with a girdle, a girdle of truth and faithfulness; he is always ready girded for the execution of his work. (3.) He hath the keys of the house committed to him, and the sole government; he opens, and none shuts, &c. the keys of the heart, and the keys of hell and death are in his hand.

3. We have his confirmation in his honourable office and station; he is "fastened as a nail in a sure place;" ver. 23. "And I will fasten him as a nail in a sure place," &c. Christ is nailed in his mediatory work and office by an eternal decree, Psal. ii. 6. and by the oath of God, Psal. cx. 4.; and all the powers of hell and earth shall never loose this nail. Many attempts have the powers of hell and earth made to loose this nail, but the gates of hell could never, and never shall accomplish their design.

4. We are here told to what advantage he should discharge his trust: "He shall be for a glorious throne to his Father's house." God manifested in the flesh, or God reconciling the world to himself in Christ, is the throne of grace to which we are called to come with boldness, that we may obtain mercy, and find grace to help in time of need: and this may well be called *a glorious throne*, because there is, in this dispensation of grace, the brightest display of the glory of God; the views of which made the angels, Is. vi. to cover their faces with th ir wings, and, Luke ii. to tune their harps at his incarnation and birth, crying, "Glory to God in the highest." Christ is the ornament of his Father's house, the brightness of his glory, and the brightest crown that ever adorned the human nature. Heaven and earth has credit by him. Solomon tells us, Prov. xxvi. 6. that "he who sends a message by the hand of a fool, cutteth off the feet, and drinketh damage;" *i. e.* he sullies his own character, ruins his business, and is a reproach to him that sent him. But Christ, the Sent of God, the great Apostle and High Priest of our profession, he managed the affair of redemption, in which he was employed, to such advantage, that all parties concerned in his embassy to this lower world, reap advantage and honour by him; he restores what he took not away,

away, even glory to God, and ſalvation and happineſs to loſt mankind.

5. We have Chriſt's pre-eminence in God's family, and the dependence of all the domeſtics upon him: ver. 24. *And they ſhall hang upon him all the glory of his Father's houſe*, &c.

Where we have, *1ſt*, The deſignation given unto the church of God; it is called, "The houſe of the God and Father of Chriſt." God has a higher and a lower houſe. His higher houſe is heaven, where is the reſidence of the church triumphant, Iſ. xiv. 2. His lower houſe is the church militant: 1 Tim. iii. 15. we read "of the houſe of God, which is the church of the living God." See Heb. iii. Chriſt was ſent and received gifts for men, that the Lord God might have a houſe wherein he might dwell with men, Pſal. lxviii. 18.

2*dly*, We have the nature and quality of the houſe: it is *glorious*, there is *glory* in it: Iſ. iv. 5. where the prophet, ſpeaking of the church of Chriſt under the New Teſtament, ſays, "The Lord will create upon every dwelling-place of Mount Zion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory ſhall be a defence." And Pſal. lxxxvii. 3. "Glorious things are ſpoken of thee, O city of God." There is a viſible glory in the church viſible, of which we read, Rom. ix. 4. "To them belonged the adoption, and the glory. Some view of this glory and majeſty made Balaam, when he ſaw the comely order of the tents of Iſrael and God's tent, or tabernacle, in the midſt of them, to cry out, "How goodly are thy tents, O Jacob, and thy tabernacles, O Iſrael! The Lord his God is with him." There is ſuch a divine majeſty in the church of Chriſt, when her doctrine, diſcipline, worſhip, and government, is ordered according to the pattern ſhewed in the mount, and ſo much of a divine luſtre, as ſtrikes beholders both with terror and admiration; for then it is that "ſhe looks forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners," unto all the enemies of Chriſt; ſo was it in our own land, in our reforming period. And as there is a viſible glory in the church viſible, ſo there is an inviſible glory in the church inviſible. God communicates ſomething of the divine glory and image unto every one of his children: "The King's daughter is all glorious within." Through juſtifying and ſanctifying grace, they who had "lain among the pots," become like "the wings of a dove covered with ſilver, and her feathers with yellow gold."

3*dly*, We have the high and honourable ſtation that Chriſt hath in his Father's houſe; he is the great Maſter-houſehold, and the whole family is committed to him, and is ſaid to "hang upon

upon him as a nail faſtened in a ſure place." Of which more afterward.

4thly, We have the common conſent of the whole family unto his management; *They ſhall hang upon him all the glory*, &c.; *i. e.* the Father of the family, and the whole offſpring of the houſe, concur amicably that he ſhould have the ſole management. God the Father cries, "He is mine elect in whom my ſoul delighteth; and I have laid help upon one that is mighty;" and all the family in a day of converſion, having the light of the knowledge of the glory of God in the face of Chriſt darted into their hearts, unanimouſly cry, every one, Approve, approve, approve!

5thly, We have ſome account of the furniture of the houſe, committed to the management of the great New Teſtament Eliakim. (1.) The *glory*. (2.) The *offſpring and iſſue*. (3.) The *veſſels of ſmall quantity, from veſſels of cups, even to all the veſſels of flagons*. By which we are to underſtand believers, for they are the children of God, and the ſeed of Chriſt by regeneration; and likewiſe called *veſſels*, becauſe they are the recipient ſubjects of divine grace, which is the wine, milk, and honey of the houſe. But of theſe things more afterward, if the Lord will.

The doctrine that offers from the words is this.

Doct. "That as the church is the houſe of God, ſo Chriſt is the ſole manager of it, and all its concerns hang upon him as upon a nail faſtened in a ſure place." *And they ſhall hang upon him all the glory*, &c.

In diſcourſing this doctrine, through divine aſſiſtance, I incline to obſerve the following method.

I. I would ſhew that the church is the houſe of God, and ſhew ſomewhat of its glory.

II. That Chriſt is the great manager of the houſe.

III. That he is faſtened in the management like a nail in a ſure place.

IV. Shew that all its concerns hang upon him, all the glory, all the offſpring, and all the veſſels of a leſſer and greater quantity.

V. Why the management of the houſe is committed to him.

VI. Make ſome application and improvement of the whole.

I. The *firſt* thing in the method is, to *ſhew that the church is the houſe of God*.

This is clear from the whole current of ſcripture; I only quote two or three texts to this purpoſe. Iſ. ii. 2. 3. where there

there is a prophecy in the church of God in the days of the New Teſtament, "And it ſhall come to paſs in the laſt days, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it. And many people ſhall go and ſay, Come ye, and let us go up to the houſe of the Lord, to the mountain of the houſe of the God of Jacob," &c. Heb. iii. 6 Chriſt is ſaid to be "faithful as a Son over his own houſe; whoſe houſe are we, if we hold faſt the confidence, and the rejoicing of the hope firm unto the end." Heb. x. 21. Chriſt is called "the high prieſt over the houſe of God." 1 Pet. ii. 5. Believers "are built up a ſpiritual houſe." Now, how fitly the church is called the houſe of God, will appear by the following particulars.

1. He is the founder of the houſe: Iſ. xiv. ult. "What ſhall one anſwer the meſſengers of the nation? God hath founded Zion." And like a wiſe builder, he doth not lay his foundation upon the ſand, but upon the rock, againſt which the gates of hell ſhall never prevail. He hath founded the earth upon the ſeas, a fluctuating and unſtable element; but when he builds a houſe, wherein he might dwell among men, he builds it upon a rock, and upon the holy mountain of the divine perfections as they are manifeſted in Chriſt. And as he lays the foundation, ſo he rears up the ſuperſtructure. It is God that doth build up Jeruſalem; he it is that digs the ſtones out of nature's quarry, and joins them to the foundation that he hath laid in Zion.

2. He is the purchaſer of the houſe; he hath bought it with an immenſe ſum, not of ſilver and gold, but with the red gold of the blood of his eternal Son, Acts xx. 28. 1 Pet. i. 18. 19. All the vaſt ſums expended in building the temple of Solomon were but a mere trifle in compariſon of what was laid out in the purchaſe of the New Teſtament church.

3. Having purchaſed the houſe, it follows that he is the ſole proprietor of it, and of every thing in it or about it: "The Lord's portion is his people: Jacob is the lot of his inheritance." His treaſure, his peculiar treaſure, is kept here: Here he hath his jewels, his crown and diadem: "Thou ſhalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." The houſe, I ſay, and all its valuable furniture, are his property.

4. It is fitly called his houſe, becauſe here he hath his abode and reſidence; he ſhews himſelf preſent in his church, both in a ſymbolical, gracious, and providential way: Pſal. cxxxii. 13. 14. "The Lord hath choſen Zion: he hath deſired it for his habitation. This is my reſt for ever: here will I dwell, for

I have deſired it." Thus you ſee that the church is a houſe, "whoſe builder and maker is God."

And hence it naturally follows, as is here ſuppoſed, that it muſt be a very glorious ſtructure. The plan of it was laid by Infinite Wiſdom from all eternity: Prov. ix. 1. "Wiſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars." There being a joint concurrence of all the three perſons of the glorious Trinity, it muſt needs be a conſummate piece of workmanſhip.

I give you at preſent a little glimpſe of the glory of this houſe in a few particulars, becauſe I may have occaſion afterwards, if the Lord will, to inſiſt on theſe at greater length, when I come to ſhew how all the glory hangs upon the Nail faſtened in a ſure place.

1. The foundation of the houſe is glorious; the ſtones are laid with *fair colours*, and its foundations with *ſapphires*. When God is to lay the foundation of his church, he invites all the world to come and behold its glory: Iſ. xxviii. 16. "Thus ſaith the Lord God, Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-ſtone, a ſure foundation." This foundation is none other than Chriſt, the brightneſs of the Father's glory, as the apoſtle Paul declares, 1 Cor. iii. 11. "Other foundation can no man lay, than that is laid, which is Jeſus Chriſt." Such is the glory of the foundation, that it tranſmits a divine glory upon all the inhabitants, all the veſſels of the houſe.

2. The form of the houſe is glorious, when moulded according to the pattern ſhewed in the mount of divine revelation. A houſe muſt needs have a form; to deny this is to make it like the primitive chaos, Gen. i. 2. "without form, and void." The Old Teſtament church had a certain form both of doctrine, worſhip, diſcipline, and government; much more muſt the New Teſtament church, conſidering that the whole Moſaic œconomy was but like a porch to lead the world in to the greater glory of the New Teſtament diſpenſation. This the apoſtle argues at length, 2 Cor. iii. from ver. 7. to the cloſe. Of this form of the houſe the prophet Ezekiel ſpeaks as a thing moſt ſacred, chap. xliii. 10. 11. "Thou ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the pattern. And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their ſight, that they may keep the whole form thereof, and all the ordinances thereof,

and do them." Where you ſee that the form and faſhion of the church of the New Teſtament, among the Gentile nations, is reckoned by God ſuch a ſacred thing, and of ſo great importance, that the prophet, and conſequently all miniſters of Chriſt, are commanded expreſsly to ſhew the form and faſhion of it, from the pattern deſcribed in the mount of divine revelation; and not only ſo, but to write it in a book, that they may keep the whole form thereof, and all the ordinances thereof, and do them. I do not know if, in any nation under heaven, this precept has been more literally and expreſsly obeyed and fulfilled. The form of doctrine, and of ſound words, is drawn out of the ſcriptures, in the Confeſſion of Faith; the form of worſhip, in the directory for the public worſhip of God through the three kingdoms; the form of church government, the ordination of miniſters, and books of diſcipline, all drawn out of the ſcriptures of truth, and written or printed in a book, and the whole land brought under the bond of a ſolemn covenant to obſerve and do accordingly; which covenant we that are miniſters are about to renew this day. And ſeeing this is the caſe, what ſhall we think of the doctrine of Mr George Whitefield, who lately traverſed up and down the land with ſo great applauſe and diſſeminate his latitudinarian principles, as if the church of Chriſt had no form of government eſtabliſhed by Chriſt, and therefore non-eſſential, and a matter of indifference whether the church of Chriſt be of the Epiſcopal, Preſbyterian, or Popiſh form, providing that people were acquainted with the eſſentials of Chriſtianity, and were good men in the main? All this poiſonous doctrine he hath propagate under the ſpecious pretence of advancing a catholic love and communion among good men of all denominations. Who does not ſee this to be a battery raiſed againſt the covenanted form of doctrine, diſcipline, worſhip, and government of the church of Chriſt in the three kingdoms, and particularly the laſt, viz. the Preſbyterian form of government? which yet is ſo clearly founded upon the word of God, that when the articles of government, and the ſcriptures that ſupport them, were read to him (Mr Whitefield) by a company of miniſters here preſent, he had not a mouth to object againſt any one of them. And yet how lamentable is it to ſee ſuch a number of profeſſed Preſbyterian miniſters, and others, blown away from their covenanted Preſbyterian principles, into the latitudinarian and ſectarian camp, by the breath of an Engliſh prieſt, whom they took into full church communion with them? No wonder though they were left to adopt that awful deluſion that has followed upon his miniſtrations in this land, agreeable unto the threatening denoun-

ced

tion ſhe is carrying on in oppoſition to ſolemn covenants
ormation. The walls and ramparts of Preſbyterian
government have endured many a blaſt of the wind of
his land, and no wonder, becauſe it is founded upon
and I make no doubt but it ſhall ſtand this effort of
s of hell alſo. The form of the houſe of God, I ſay,
us, as is the form of every work of his hand. And
e let us ſtill "walk about Zion, and go round about
l mark her towers and bulwarks, that we may tell it,"
y of teſtimony and ſolemn covenanting, "unto the ge-
is following; for this God," who has ſet up the towers
ls of his church among us, "is our God in covenant
and ever, and he will be our guide even unto death,"
riii. at the cloſe.

he door or entry of the houſe is glorious. And if you
hat is the door of the church viſible or inviſible? I
Chriſt anſwers the queſtion, John x. 9. "I am the
y me if any man enter in, he ſhall be ſaved, and ſhall
id out, and find paſture." This is the gate of God,
e juſt ſhall enter in; and by it the ſinner may enter
become juſt: no ſooner doth he enter this door by
ut he is clothed with the garment of ſalvation, and
l with the beſt robe of the imputed righteouſneſs of
yea, becomes the righteouſneſs of God in him, he be-
ne end of the law for righteouſneſs unto every one that
h."

he pillars of the houſe are glorious: Prov. ix. 1. "Wiſ-

and his family do meet, and have fellowship one with another. David, Psal. lxxxiv. cries out, "How amiable are thy tabernacles, O Lord of hosts! One day in thy courts is better than a thousand: I had rather be a door-keeper in thy house, than dwell in the tents of sin." And when he was, through the fury of Saul, and other persecuting enemies, driven to the wilderness of Judea, and so deprived of access to these galleries of the King of glory, where he used to enjoy communion with him, how doth his heart and flesh cry out after the living God? Psal. lxiii. and Psal. xlii. And they that have David's experience of fellowship with God in his ordinances, will be ready to say with him, "I love the habitation of thy house, and the place where thine honour dwelleth."

Not to multiply particulars, all the offspring of the house are glorious: "The King's daughter is all glorious within; her clothing is of wrought gold." The servants of the house are glorious in the eye of the church: "How beautiful upon the mountains are the feet of them that preach the gospel of peace?"

Thus I have given you a short hint concerning this house and its glory; neither time nor strength will allow me to go on to the other particulars proposed in the prosecution of the doctrine, and therefore must refer them till God shall give another occasion: and because the great work of the day is before us, therefore I shut up at present with two or three inferences from the text and doctrine.

1. See hence what happy and privileged persons believers are, who are the offspring and issue of this family, being born of God, and having a name and a place in his house, even an everlasting name which shall never be cut off. O, says David, "Blessed are they that dwell in thy house, for they are still praising thee. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!" Only let it be remembered, there is a great difference between a free-born son, and a servant in the house, who is working for his lawful wages; for the son abideth in the house for ever, but the servant at term day is turned to the door. There is a difference between a coming into the house for a while, and a being planted there by regeneration; for "they that are planted in the house of the Lord, shall flourish in the courts of our God," &c. They are the trees of righteousness, the planting of the Lord, in whom he will be glorified.

2. See what a dangerous risk they run who do injury to this house; instead of building the house of God, do their utmost to pull it down, and raze it to the foundation. There are a generation of men in our day, who turn the house of Christ's

Father

ith axes and hammers, to break down the carved work
mation, which, by the authority and oath of God, we
nd to maintain, preſerve, and defend. Well, but ſhall
ways trample on the divine authority, and break God's
it, and eſcape? No, they ſhall not, ſays God, Ezek.
. Jeruſalem will yet be a burdenſome ſtone; and the
one of the corner, which they reject, will in the event
ry upon their heads, and grind them to powder, Zech.
3. Pſal. ii. 1—4. Dan. ii. 44. 45. &c.

Chriſt be the ſole manager of his Father's houſe, and
the glory of it hang upon him? then it ill becomes
wned head to wear the jewel of ſupremacy in and over
rch, which is the houſe of the living God, ſave he only
God hath anointed King over his holy hill of Zion.
pe, or Antichriſt, pretended to this ſupremacy; and
King Henry VIII. of England renounced the Pope's
tion, he took that jewel of the crown of Chriſt, and ſet
s own crown, and got himſelf proclaimed head in all
not only civil, but eccleſiaſtic, and the oath of ſupre-
npoſed in conſequence thereof upon the ſubjects of
d, and there it ſtands to this day. This ſupremacy, at
oration of King Charles, was extended to Scotland,
abſolute power granted to the king, to mould the
of Chriſt according to his pleaſure. Upon which, con-
the oath of God, lying upon himſelf and the whole
he whole covenanted work of reformation from 1638,
e obligation of our ſolemn covenants for reformation,
ſcinded by acts of parliament, ſome of which are not

mony, and our ſolemn covenants for reformation, in utter ſilence and oblivion. However, God, who takes the wiſe in their own craftineſs, and turns the counſel of the froward headlong, has, in his over-ruling providence, raiſed up that teſtimony, and a judicatory upon the footing of the covenanted reformation, who are this day met together, on deſign to revive and renew our covenant-allegiance unto the exalted King of Zion, after the example of our worthy forefathers, and the precedents thereof which ſtand upon record in ſcripture, particularly, Deut. xxix. 10—16. Neh. ix. 38. But theſe things I cannot inſiſt upon at preſent.

I ſhall only add another inference from the text, though I have not yet inſiſted on the doctrinal part from which it flows. Is it ſo, that all the glory of the houſe of God, the offspring, iſſue, and all the veſſels of the houſe, hang upon Chriſt, *as upon a nail faſtened in a ſure place?* This ſerves to ſhew where the ſtreſs of our covenanting in a way of duty doth lie, namely, upon the great Manager: for without him, we can do nothing, and without faith in him and a ſingle dependence upon him, it is impoſſible to pleaſe God; he is the ſtrength of Iſrael, and the horn of ſalvation, upon whom all our engagements to duty muſt hang. And therefore let us ſet about this work with the eye of faith fixed upon him, as the glory of our ſtrength, ſaying with David, "We will go in the ſtrength of the Lord God, making mention of his righteouſneſs, even of his only." But neither time nor ſtrength allows me to go farther at preſent. The Lord bleſs what has been ſaid.

The author not having time or ſtrength to overtake the main purpoſes of the text in his firſt diſcourſe, and conſidering, that, through the divine bleſſing, his other diſcourſes on that ſubject may be edifying to the body of Chriſt, he conſented to their being tranſcribed alſo from his notes for the preſs.

Stirling, April 27. 1744. E. E.

Is. xxii. 24.—*And they ſhall hang upon him all the glory of his Father's houſe, the offspring, and the iſſue, all veſſels of ſmall quantity: from the veſſels of cups, even to all the veſſels of flagons.*

THE SECOND SERMON ON THIS TEXT.

HAVING diſcourſed the *firſt* general head in the proſecution of the doctrine, I proceed now to,

II. The *ſecond* thing propoſed, which was, to *ſhew, that as the church is the houſe of God, ſo Chriſt is conſtitute the great Manager of his Father's houſe, all the concerns of it are committed to his care.* There is nothing clearer than this from the ſcriptures of truth. Iſ. ix. 6. "Unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder." Mic. v. 2. "Out of Bethlehem ſhall he come forth unto me, that is to be ruler in Iſrael: whoſe goings forth have been from of old, from everlaſting." But this will be farther cleared in the induction of the following particulars.

1. In the council of peace, from eternity, he was choſen to be the builder of the houſe. It was enacted at that council-table, from eternity, as in Zech. vi. 12. 13. "Behold, the man whoſe name is the BRANCH, he ſhall grow up out of his place, and he ſhall build the temple of the Lord, and bear the glory, and ſit and rule upon his throne." As by him, who is the wiſdom of God, and the power of God, he brought a beautiful world out of the barren womb of nothing; ſo by him he rears up a beautiful habitation for himſelf among men, out of the vileſt of materials, which were good for nothing but to be faggots for the fire of hell.

2. As he is the builder, ſo he is the Father, and the everlaſting Father of the family; Iſ. ix. 6. "His name ſhall be called, The everlaſting Father." The firſt Adam was but a ſhort-lived father unto his family; although he lived a long natural life, nine hundred and thirty years, yet he ſoon died as a covenant-head, and left his family like a company of fatherleſs orphans caſt out to the open field, without any eye to pity them among men or angels. But when God, in his infinite love, is to take up a new family among the ſons of men, he provides alſo a new Father, an everlaſting Father, for them. God had promiſed to his beloved Son a ſeed to ſerve him, Pſal. xxii. and that he ſhould ſee his ſeed; and that they might

might never more be orphans again, he conſtitutes his own Son, the Son of his love, God bleſſed for ever, to be their everlaſting Father, and through him the Father of Chriſt becomes their Father alſo.

3. He is the great Oracle and Counſellor of the houſe: Iſ. ix. 6. "His name ſhall be called the wonderful Counſellor." And O what happineſs is it to the offspring and iſſue, that they have ſuch a Counſellor to go to in all their perplexing caſes, who hath all the treaſures of wiſdom and knowledge hid in him, and therefore can never give the counſel that cauſeth to err! There is no ſearching out of his underſtanding; he was never bemiſted, or nonpluſſed, with difficult caſes; yea, he is, both by office and promiſe, engaged to lead the blind in the way they know not, to make darkneſs light before them, and crooked things ſtraight. The faith of this made David ſing, Pſal. lxxiii. 24. "Thou wilt guide me by thy counſel, and afterward thou ſhalt bring me to thy glory."

4. He is the great Prieſt over the houſe, Heb. x. 21. As the high prieſt under the law was over the temple, ſo Chriſt is the great High Prieſt over the houſe of God, and as ſuch he is entered within the vail of the viſible heavens, to appear in the preſence of God for us, to repreſent our perſons, and to offer up the prayers of the church with the much incenſe of his interceſſion.

5. He is the great Lord-treaſurer of the houſe; yea, he himſelf is the treaſury of the houſe; for "it hath pleaſed the Father, that in him ſhould all fulneſs dwell, that out of his fulneſs we all might receive grace for grace." As all the ſtores of Egypt were in the hand of Joſeph, ſo all the ſtores of grace are in the hand of our Jeſus. The whole bleſſings and gifts of the covenant of grace lie ready in his hand for the uſe of the offspring; and whenever the children or ſervants of the houſe want furniture, either for work or warfare, they have no more ado but to come unto him for it, and whoever comes unto him, he will in no wiſe caſt out. For,

6. He is the great Lord-ſteward or Diſpenſer of the houſe; it is he that gives the offspring and iſſue their food in due ſeaſon; there is not a crumb of the children's bread but paſſes through his hand, and his very hand perfumes the food to the true-born children of the family, for his fingers drop ſweet-ſmelling myrrh; and whenever they get a meal from him, their hearts are ſo cheered with it, that they are ready to ſing, as Eph. i. 3. "Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in Chriſt Jeſus."

7. He is the Lawgiver of the houſe: Iſ. lv. 4. "I will give him for a commander to the people." Which may be underſtood not only in a military but forenſic ſenſe, becauſe all the laws of a God-Creator are iſſued to the offspring of the family through him; for "we are not without law to God, but we we are under the law to Chriſt;" and as ſuch, all the children of the houſe cry out with one conſent, Iſ. xxxiii. 22. "The Lord is our judge, the Lord is our king, the Lord is our lawgiver," or, as it is in the Hebrew, "our ſtatute-maker:" and this is it that makes the law to the believer a law of love, and a law of liberty; "his yoke is eaſy, and his burden light; and his commandments are not grievous;" the love of Chriſt conſtrains them to obey, and run like the chariots of a willing people." So I ſay, he is the Lawgiver of the houſe, and we that are miniſters are expreſsly ordered to "go and teach all nations, to obſerve and do whatſoever he has commanded us," Matth. xxviii. at the cloſe. And therefore, whatever miniſters or church-officers teach or act in the houſe of God, that is inconſiſtent with his orders, they have him to reckon with. And what ſort of a reckoning they will meet with, at the coming of the great Maſter, ſee Luke xii. 45—47. "But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin to beat the men ſervants, and maidens, and to eat and drink, and to be drunken: the lord of that ſervant will come when he looketh not for him, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers. And that ſervant, which knew his lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes."

III. The *third* thing in the method was, to *ſhew that Chriſt is fixed, in the management of the houſe of God, as a nail in a ſure place.* This will appear, if we conſider,

1. That there is an irreverſable decree paſſed in heaven for it, that he ſhould be the ſole manager and governor of the houſe: Pſal. ii. 6. 7. "I will declare the decree: the Lord hath ſaid unto me, Thou art mine only Son, this day have I begotten thee. I have ſet *or* anointed him King in my holy hill of Zion." And therefore they who go about to dethrone him, as head and King of Zion, or to invade his ſovereignty, as ſome have done of late, they make but as vain an attempt, as one who with his hand attempts to remove mountains of braſs; yea, theſe mountains of braſs, I mean the divine purpoſe eſtabliſhing Chriſt's government, will cruſh and grind

them to powder in the iſſue, however light an account they make of it at preſent.

2. He is fixed in the adminiſtration of the houſe, with the ſolemnity of a covenant tranſaction: Pſal. lxxxix. 3. "I have made a covenant with my choſen:—Thy throne ſhall be eſtabliſhed for ever." In the council of peace, between the Father and the Son, it was concluded, agreed, and finally ended, that the Son of God ſhould reign over the houſe of Jacob for ever; and, for farther ſecurity, this is recorded in the volume of God's book.

3. With the ſolemnity of an oath taken by the great JEHOVAH. This is one of the immutable things wherein it is impoſſible for God to lie: Pſal. lxxxix. 4. "Once have I ſworn to build up thy throne, and perpetuate thy ſeed." And if God hath interpoſed his oath, all controverſy ſhould be at an end about Chriſt's ſupremacy in the houſe of God.

4. In his oath he pledges the brighteſt jewel of the crown of Heaven, the moſt dazzling perfection of his nature: "I have ſworn by my holineſs, I will not lie unto David," &c. He will as ſoon ceaſe to be a holy God, as ſuffer his Son's authority in his houſe to be overturned.

5. He is fixed in the management by a ſolemn call and inveſtiture: "I the Lord have called thee," Iſ. xlii. 6. Heb. v. 4. he was "called of God, as was Aaron." And as for his inauguration into his mediatory offices of Prophet, Prieſt, and King of his church, we read of it in the context; and Matth. iii. at the cloſe, when the heavens were opened, a voice heard from the excellent glory, "This is my beloved Son, in whom I am well pleaſed;" and the Spirit, at the ſame time, deſcending upon him in the likeneſs of a dove.

6. He is fixed in the government by an actual poſſeſſion of the throne, he is ſet down at the right hand of the Majeſty on high: Pſal. cx. 1. "The Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool." See this actually fulfilled, Phil. ii. 9—11. "Wherefore God alſo hath highly exalted him, and given him a name which is above every name: that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the praiſe and glory of his eternal Father."

7. He is fixed in the government of the church, by a complete victory over all his and his church's enemies, ſo that none of them are capable to give him the leaſt diſturbance. The head of the old ſerpent is bruiſed, ſin, that firſt-born of the devil, is finiſhed, and tranſgreſſion ended, the world is overcome,

overcome, death is unſtinged, the curſe of the broken law is aboliſhed, torn, and diſannulled, hell and death bound and caſt into the lake that burneth with fire and brimſtone.

Thus you ſee that our great Immanuel is fixed in the government of his Father's houſe, like a nail faſtened in a ſure place.

IV. The *fourth* thing in the method was, to *ſhew that the whole houſe, with all its apurtenances, hang or depend upon this bleſſed nail that is faſtened in a ſure place.* I ſhall confine myſelf to the text; and there we find three things mentioned, that are ſaid to hang upon our bleſſed Eliakim. 1. *All the glory.* 2. *All the offspring and iſſue.* 3. *All the veſſels of the houſe, from veſſels of cups, to veſſels of flagons.* A word to each of theſe.

Firſt then, *All the glory* of the houſe hangs upon our Lord Jeſus Chriſt. I gave already a hint to prove that the houſe is glorious; but now I would enlarge it a little, in order to let you ſee, that every glorious thing in the houſe of our God hangs upon the nail that he has faſtened in a ſure place; and you may take up this in the following particulars.

1. God's preſence in a church is that which makes her glorious: Pſal. l. 2. "Out of Zion, the perfection of beauty, God hath ſhined." Pſal. lxxvi. 1. 2. "In Judah is God known: his name is great in Iſrael. In Salem alſo is his tabernacle, and his dwelling-place in Zion." When God withdraws from a church, the ways of Zion do mourn, and a diſmal *Ichabod* is to be read in every corner of her ſtreets, "The glory is departed." Well, this glory hangs upon Chriſt, for it is owing to him that the tabernacle of God is with men. Unleſs God were in Chriſt reconciling the world to himſelf, if he had not been well pleaſed with his perſon, his mediation, and ſmelt a ſweet ſavour in the ſacrifice of his death, the Lord God had never taken up houſe again with men, no more than with the angels that fell. It is owing to Chriſt's appearing in the preſence of God for us in heaven, that God's delights are with the ſons of men upon earth.

2. The revelation of the mind and will of God in the ſcriptures of truth, is the glory of the church, and as neceſſary for her as the light of the ſun in the firmament is unto this lower world. This is "as a light ſhining in a dark place, to which we do well to take heed, until the day dawn, and the day-ſtar ariſe in our hearts." This was the glory of the church of Iſrael, that God gave his ſtatutes and teſtimonies unto them when he dealt not ſo with every nation. This makes the church a *Goſhen*, a land of light, when the reſt of the world are

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the dark places of the earth, full of the habitations of horrid cruelty. Now, this revelation hangs upon the nail faſtened in a ſure place; for Chriſt is the Alpha, and Chriſt is the Omega of the whole ſcriptures. He is the glorious Author of it: "The only begotten Son, who is in the boſom of the Father, he hath revealed him," John i. 18. It is only the Lion of the tribe of Judah that opens the book, and looſes the ſeven ſeals thereof. He is the ſubject matter of the ſcriptures, for "to him bear all the prophets and apoſtles witneſs;" they are juſt the record of God concerning Chriſt; hence Chriſt declares, John v. 39. "Theſe are they which teſtify of me." He is the end of the ſcriptures; they are pointed to him, as the needle in the compaſs points to the pole-ſtar; the very deſign and end of the Bible is, what the ſtar in the heavens was to the wiſe men of the eaſt, to ſhew them where Jeſus the King of the Jews is to be found, John xx. ult. "Theſe things are written, that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life through his name."

3. A faithful miniſtry is the glory of a church; for where theſe are wanting, the houſe of God is turned into a den of thieves, and grievous wolves, that plunder the houſe inſtead of preſerving or defending it. Faithful miniſters are the watchmen, that give warning when the houſe is in danger by invading enemies; they are the ſtewards that diſpenſe the bread of life unto the children of the family: they are the lights of the houſe, which are not to be under a buſhel, but upon the candleſticks, that they may ſcatter the light through the houſe, for the benefit of the whole: hence they are called *the glory of Chriſt*; much more are they the glory of the church. Now this glory hangs on the nail faſtened in a ſure place, for it is he that gives the church paſtors according to his heart, to feed his people with ſound wiſdom, Jer. iii. 15. and Eph. iv. 11.—13. "When he aſcended up on high, he gave ſome, apoſtles, prophets, evangeliſts, paſtors, and teachers, for the edifying of the body." They have their commiſſion from him; for "no man taketh this honour unto himſelf, but he that is called of God, as was Aaron." They have their furniture for work and warfare from him, and he ſends none a warefare upon their own charges; it is he that puts the treaſure in earthen veſſels. They have their ſucceſs from him; he makes them able as well as ſucceſsful miniſters of the New Teſtament; he teaches them to be fiſhers of men; and Paul himſelf may plant, and Appollos water, but he gives the increaſe. He it is who creates the fruit of the lips, and gives the tongue of the learned.

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4. The ordinances of the goſpel, diſpenſed in purity by faithful miniſters of Chriſt, are the glory of a church. Theſe are "the gates of Zion, which God loves more than all the dwellings of Jacob;" theſe are God's *tabernacles*, which David knew to be ſo *amiable*, that he envied the ſparrows and ſwallows that had acceſs there, while he was excluded from attending them, Pſal. lxxxiv. 3. and xxvii. 4. It is in the ordinances of the goſpel that the ſaints enjoy fellowſhip with God, and receive communications of his grace; hence compared to *pools* that afford water to the weary traveller, and *wells* out of which they draw water with joy, and *breaſts* at which the babes of grace are ſuckled. Well, all the ordinances of the goſpel hang upon the great Manager, ſuch as word and ſacrament, prayer and praiſe. The preaching of the word is of his appointment, Mark xvi. 15. "Go ye into all the world, and preach the goſpel to every creature." Our authority to baptize is from him, Matth. xxviii. at the cloſe, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt." The ſacrament of the Lord's ſupper carries evidently his ſtamp, "What I have received of the Lord, that do I deliver unto you," 1 Cor. xi. 23. &c. And as they are of his inſtitution, ſo it is he, by his own preſence, and the influence of his Spirit in them, and with them, who gives them their ſucceſs and ſweetneſs. Through him it is that theſe ivory palaces ſmell of myrrh, aloes, and caſſia, whereby he and his people are made glad. He fills the pools with water, by cauſing the rain to come down, even the former and latter rain of his quickening and comforting influences; and without him theſe ordinances are but as dry breaſts, and miſcarrying wombs.

5. The judicatories of a church, higher and lower, conſtitute in his name, and moulded according to his appointment, for the government and for the exerciſe of the keys of diſcipline; theſe I ſay, are the glory of a church, for theſe are "the thrones of judgement, the thrones of the houſe of David." When theſe courts, conſtitute in the name of the King of Zion, proceed in their management with an eye to the honour of Zion's King, and according to that complete ſyſtem of laws that he has given in his word, then it is that a church "looks forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners," unto all ignorant, erroneous, or ſcandalous perſons; and her very enemies are obliged to ſay of her, as Balaam ſaid of Iſrael, "How goodly are thy tents, O Jacob!" &c. Now, all this glory hangs upon the nail faſtened in a ſure place, for he alone is King in Zion, the government is upon his ſhoulders. He it is that gives the keys

keys of the kingdom of heaven unto his office-bearers, and promises that "what they bind on earth, shall be bound in heaven; and what they loose on earth, shall be loosed in heaven;" and where they assemble in courts for discipline, he "will be in the midst of them."

6. The covenants of a church are her glory; God's covenant of grace and promise, and their covenants of duty and gratitude. Rom. ix. 4. it is said of the Old Testament church "To them belonged the adoption, the glory, and the covenants." God's covenant of grace and promise is the glory of a church. It was the misery of the poor Gentiles under the Old Testament, before the coming of Christ, that they were "strangers to the covenants of promise." This is the church's charter for all her immunities and privileges, visible or invisible, for the life that now is, and that which is to come: and it is "an everlasting covenant, well ordered in all things and sure;" and him that takes hold of this covenant, "even him will God bring to his holy mountain, and make joyful in his house of prayer, Is. lvi. Now, this covenant hangs upon Christ, the nail fastened in a sure place; for God has "given him for a covenant unto the people;" it was made with him as a second Adam, and with his seed in him; he has fulfilled the condition of it, by the holiness of his nature, the obedience of his life, and the satisfaction made by his death; his fulfilling the commands and demands of the broken covenant of works, is the very condition of the covenant of grace, and by virtue of his doing so the cry comes out, Is. lv. 1. "Ho, every one that thirsteth, come ye to the waters; he that hath no money, let him him come; come, buy wine and milk without money, and without price." The covenant, and all the blessings and promises of it, hang upon this blessed nail; they are all in him, and "in him yea and amen."

Again, our covenants for duty, obedience, and gratitude they hang upon this blessed nail. These are the glory of a church and land, as they were unto the church of Israel. God avouched them to be his peculiar people, and they avouched him, by solemn covenant, to be their God; on which account they are called *Hephzibah*, and *Beulah*; a people *married* to the Lord. This was the glory of this land, and of the three nations, though perfidiously broken, burnt, and buried. Blessed be God there is some small degree of a resurrection of their solemn covenants, by what has been lately transacted in this place.

But now, I say, the glory of all our covenants, and engagements unto personal or public reformation and obedience, must

of his righteousness and intercession for acceptance? In
4. "Surely, shall one say, In the Lord have I righteous-
nd strength. I will go (says David) in the strength of the
God: I will make mention of thy righteousness, even of
only." And it is in this way that his commandments
t grievous, his yoke easy, and his burden light.

The multitude of real converts is the glory of a church;
ey are called "a crown of glory in the hand of the Lord,
royal diadem in the hand of our God." It is spoken of
glory of Zion, that "this man and that man was born
" for then "the Highest himself doth establish her;" and
rophesied and foretold of the New Testament church,
"more should be the children of the desolate, than of the
ed woman; that a willing people shall be made in the
f his power;" and that these should be "like the drops
w from the womb of the morning; that the city shall
ish like the grass" for multitude of converts. Well, this
of the church hangs upon Christ; for it is by the rod of
ower that this is effected and brought about; of his own
he begets us by the word of grace. And when he
es us fishers of men, and directs us when and where to
own the net, a multitude of fishes are inclosed; a seed is
t to serve him, which shall be counted to him for a gene-
n, who shall declare his righteousness to a people who are
yet born.

The purity, holiness, and faithfulness of church mem-
is the glory of a church, when that motto is written upon
ation, walk, and talk of professors, "Holiness to

holy perſon, until he be lopt off from the firſt Adam, and hi covenant of works, and be planted in Chriſt by regeneratin grace: for "can a man gather grapes of thorns, or fig of thiſtles?" The tree muſt be made good, otherwiſe n good fruit can be expected. It is only they that are plant ed in the houſe of the Lord, by regenerating grace, that ſhal flouriſh in the courts of our God, and be called the trees o righteouſneſs, the planting of the Lord, in whom he will b glorified.

Thus you ſee that the whole glory of the houſe of God hang upon the nail faſtened in a ſure place.

I thought to have proceeded to inquire who are the offsprin and iſſue of the houſe of God; and how they, and all tha concerns them, do hang upon the nail faſtened in a ſure place But this I muſt refer to another occaſion.

Allow me only to deduce an inference or two from wha has been ſaid.

1. See hence that the church of Chriſt is the moſt dignifie and honourable ſociety in the world, that has ſo much of th divine glory in her. "Glorious things are ſpoken of thee, C city of God!" She has a glorious King in the midſt of her even "the holy One of Iſrael, the King of glory, the Lord o glory, the Prince of the kings of the earth." She has glorious walls: "Salvation is appointed for walls and bulwarks," If xxvi. 1. Pſal. xlviii. A glorious river to defend and refreſh her: Iſ. xxxiii 21. "The glorious Lord ſhall be unto her a place of broad rivers and ſtreams," &c. A glorious trade and traffic: Phil. iii. 20. "Our converſation is in heaven," or, our traffic is with the land afar off. Glorious riches and treaſures are in this houſe, even "the unſearchable riche of Chriſt;" glorious immunities and privileges, freedom from ſin, the law, Satan, the world, death, and hell; and al the true inhabitants have an intereſt in the city's ſtock, fre acceſs to the King's throne, and to all the bleſſings of the co venant.

2. See whence it is that God exerciſes ſuch a care about hi church, that he rides in the heavens for her help, and turn about the whole wheels of providence for her benefit. Why his glory is there: Iſ. xlvi. ult. "I have placed ſalvation i Zion for Iſrael my glory."

3. See hence how much it is our concern to contend for th houſe of our God, againſt all thoſe that would ſpoil her Why, God's glory, and our glory, is in the houſe. And there fore let us plead with God, that glory may ſtill dwell in ou land, and that he may create upon our Zion, and her aſſem blies, a cloud by day, and the ſhining of a flaming fire b

and that upon all the glory there may be a defence; he may yet recover the ſpoils of the houſe, that the nciſed Philiſtines have carried away.

: hence, that when a church departs from Chriſt, point of doctrine, worſhip, diſcipline, or government, from her proper hinge, and therefore is fallen from ty; her crown is fallen from her head, her glory is . The glory of that church is at a low paſs, which pon the nail of legal ſecurities, by kings and parlia- ıſtead of the nail which God hath faſtened in a ſure This, alas! is the caſe with the church of Scotland y. What have the judicatories to ſupport them, in their g the erroneous, ſuſpending, ejecting, and depoſing bearing teſtimony to the truth? in tyranizing over 's people, by wreſting from them their Chriſtian rights rties, and the like? The word of God cannot ſup- n in ſuch proceedings; they do not hang upon the ı ſure place; no, ſuch things ſtand in a flat contra- into the authority and will of the King of Zion. The ıg that ſupports and emboldens them in ſuch proceed- he nail of a legal ſecurity and eſtabliſhment, which or other will give way, and then all that hangs on o the ground. As it is ſaid of Eliakim, perſonally :d, or of Shebna his predeceſſor, upon his removal by : otherwiſe, from his high ſtation in the court of He- ıe and all his dependents ſhould fall together, in the lowing the text, "And in that day, ſaith the Lord , ſhall the nail that is faſtened in the ſure place be , and be cut down and fall; and the burden that n it ſhall be cut off:" Thus will it fare with ; that hang only on legal ſecurities from men; Jer. ;. "Curſed is the man that truſteth in man, and ma- h his arm, and whoſe heart departeth from the &c.

Is. xxii. 24.—*And they ſhall hang upon him all the glory of his Father's houſe, the offspring and the iſſue, all veſſels of ſmall quantity: from the veſſels of cups, even to all the veſſels of flagons.*

THE THIRD SERMON ON THIS TEXT.

I AM yet inſiſting upon the *fourth* general head propoſed in the proſecution of the doctrine, viz. *What is it that hangs upon our bleſſed Eliakim, Jeſus Chriſt?* And here we are told of three things that are ſaid to hang upon this nail. 1. All the glory of his Father's houſe. 2. The whole offspring and iſſue. 3. All the veſſels of the houſe, from the leaſt to the greateſt. And theſe two, namely, the offspring of the houſe, and the veſſels, are a great part of its glory, alſo mentioned in the firſt part of the verſe. I have already mentioned ſeveral glorious things in the houſe of our God, which do all hang upon the nail faſtened in a ſure place.

I proceed, *ſecondly*, to ſpeak a little of *the offspring and iſſue* of the houſe, which are alſo ſaid to hang upon Chriſt. By *the offspring and iſſue*, I underſtand all true believers, who are ſo called upon ſeveral accounts.

1. Becauſe they are born or brought forth in the houſe: Pſal. lxxxvii. 5. "Of Zion it ſhall be ſaid, This man and that man was born in her." And ver. 6. "The Lord ſhall count when he writeth up the people, that this man was born there." The church is the mother that bare them; for, "Jeruſalem, which is from above, is the mother of us all," Gal. iv. 26.

2. Becauſe the Father of the houſe or family begat them: James i. 18. "Of his own will begat he us by the word of truth. John i. 13. "Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God;" hence commonly deſigned the children of God, being in a day of power begotten by the incorruptible ſeed of the word.

3. Becauſe the firſt-born of the family, Jeſus Chriſt, the only begotten of the Father by eternal generation, he owns them for his brethren, and is not aſhamed to do ſo, ſaying to his Father, "I will declare thy name unto my brethren, in the midſt of the congregation will I praiſe thee," Pſal. xxii. 22. compared with Heb. ii. 12.

4. The

4. They are fitly called the offspring and iſſue of the houſe, becauſe, like new-born babes, they are ſuckled and dandled there: 1 Pet. ii. 2. "As new-born babes drink in the ſincere milk of the word, that ye may grow thereby." The ordinances of the goſpel, particularly the preaching of the word, and adminiſtration of the ſacraments, are, as it were, the breaſts which the church, like an indulgent mother, draws out unto all the babes of the family: Iſ. lxvi. 11. "That ye may ſuck, and be ſatisfied with the breaſts of her conſolations:" and in the verſe following, believers are ſaid to be "borne upon her ſides, and dandled upon her knees." What ſhall we think of that church that dandles the baſtards, and neglects the true begotten of the family, and is more concerned to encourage and cheriſh the world's great ones, than Chriſt's little ones, and that yields the corrupt and unſound milk of error unto the children of the family, which has an evident tendency to poiſon inſtead of nouriſhing them? Surely ſhe muſt be an adulterous mother, for the natural mother is more careful of the children.

5. They are called the offspring and iſſue of the houſe, becauſe they have their education and nurture there: "All thy children ſhall be taught of the Lord:" and they are trained up in the knowledge of the myſteries of the kingdom. The Father of the family takes pains upon their inſtruction; and all that have heard and learned of the Father, come to the Son to be taught by his word and Spirit more and more: and thus they know the Lord, and follow on to know him; and his goings forth to them are prepared as the morning. Upon this, and other accounts, believers are called the offspring and iſſue of the houſe.

And now I come to let you ſee that the offspring and iſſue do all hang, with every thing that concerns them, upon the New Teſtament Eliakim, who is faſtened as a nail in a ſure place.

1. then, Their very being, as they are new creatures, hangs upon him: Eph. ii. 10. "Ye are his workmanſhip, created in Chriſt Jeſus." The expreſſion is remarkable; they are "created in Chriſt Jeſus." As the branch has its being in the root upon which it is graffed, ſo has the believer his ſpiritual being, as a new creature, in Chriſt, inſomuch that, if you take Chriſt from the believer, or the believer from Chriſt, he is not, his being ceaſes. A true Chriſtian is a creature in Chriſt Jeſus.

2. Hence it follows, that their life hangs upon Chriſt. The ſecond Adam is called *a quickening ſpirit*, becauſe he is the reſurrection and the life of his whole myſtical body. The law

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of the Spirit of life, which is in Chriſt Jeſus, makes them
free from the law of ſin and death: and it is not ſo much th
that live, as Chriſt that lives in them: hence the life that th
live is "by faith in the Son of God." He it is that quicke
them at firſt, when dead in treſpaſſes and ſins; and he it
that holds their ſouls in life; the fountain of life is n
with them, but with him. The life of the believer is ju
bound up in the life of Jeſus: "Becauſe I live (ſays he)
ſhall live alſo." Whenever the ſpiritual life of the believer b
gins to languiſh, they run to him, and cry, "Wilt thou n
revive us again, that we may rejoice in thee?"

3. Have the offspring and iſſue of the houſe any thing
the light of ſaving knowledge of God? Why, this hangs upo
Chriſt; for he is their everlaſting light, the true Sun of Rig
teouſneſs, the day-ſpring from on high, that gives light to the
that ſat in darkneſs, and in the regions of the ſhadow of deat
2 Cor. iv. 6. "God who commanded the light to ſhine out
darkneſs, hath ſhined into our hearts, to give us the light
the knowledge of his glory, in the face of Jeſus Chriſt." H
it is that tranſlates them from the power of darkneſs unto h
marvellous light. It is in his light that they are made to ſ
light; and through him it is that the path of the juſt is as t
ſhining light, that ſhines more and more unto the perfect da
His abſence makes night, and thence they go mourning wit
out the ſun; but by his return the ſhadows of death are turn
into the morning.

4. The offspring and iſſue of the houſe of God enjoy
glorious liberty: Rom. viii. we read of "the glorious liber
of the ſons of God." Well, this hangs upon Chriſt; for "
the Son makes us free, then are we free indeed; and, G
v. 1. we are enjoined to "ſtand faſt in the liberty wherewi
Chriſt hath made us free;" which has a reſpect both to o
eccleſiaſtic liberty, as we are members of the viſible churc
and our ſpiritual liberty, as we are believers, or members
the church inviſible. All ſinners, that are out of Chriſt,
priſoners in chains, captives to the mighty, under the pow
of ſin, under the curſe of the law, led captive by Satan at
pleaſure; but Chriſt comes in a day of power, and ſays, I
the lawful captive be delivered, and the prey be let go fr
the terrible; and it is done. He ſays to the priſoner,
forth; it is the Lord that looſes the priſoners, and gives lib
ty from the power of all their enemies, that they may ſe
him in holineſs and righteouſneſs all the days of their liv
In a word, he gives liberty, and he maintains it.

5. The offspring and the iſſue of the houſe have all the b
robe put upon them, when they return from a far country

th

ir Father, I mean, a juſtifying and law-bidding righteouſ-
s, whereby they are enabled to ſtand before God with ac-
tance, ſo as the ſhame of their nakedneſs ſhall never ap-
r. Well, by whom, or from whom, have they this? It is
n Chriſt, who is "the end of the law for righteouſneſs to
ry one that believeth. He was made ſin for us, who knew
ſin, that we might be made the righteouſneſs of God in
." Our bleſſed Eliakim clothes all the children of the fa-
y with his own livery; through him it is that the righteouſ-
s of the law is fulfilled in them. Hence every one of the
uine children of the family will be ready to ſay, "Surely
im have I righteouſneſs, and in his righteouſneſs I am ex-
d; in him will I be juſtified, and in him alone will I glo-
' He it is that hath "clothed me with the garments of
ation, and covered me with the robe of his righteouſneſs."
. Have the offspring and iſſue of the houſe any thing of
beauty of holineſs within, or ſhining out in their way
walk before the world? Why, this they have from Chriſt,
o is made of God unto them, not only righteouſneſs, but
ctification. It is the beauty of the Lord their God that is
n them; he takes them from among the pots, and makes
m like the wings of the dove covered with ſilver, and her
thers with yellow gold.

7. Have they any ſtrength for work or warfare? Why, he
' the glory of their ſtrength;" they are *ſtrong*, not in them-
res, but "in the Lord;" not in their own might, but "in
power of his might." He it is that makes the feeble, as
vid, and as the angel of God. He it is that teaches their
nds to war, and their fingers to fight; by him the arms of
ir hands are made ſtrong to do exploits, and to break
ough troops, and break bows of ſteel in pieces; through
n it is they wax valiant in fight, and turn to flight the ar-
es of the aliens: and when their faith in a lively way is
ed upon him, they can ſpeak like little omnipotents, with
ul, "I can do all things through Chriſt ſtrengthening me."
8. Are they heirs of God and of glory? It is through him
t they are ſo: "If children, then heirs; heirs of God, and
nt heirs with Jeſus Chriſt." By faith the believer ſerves
mſelf heir to the God of Chriſt, as his God, and to the Fa-
r of Chriſt, as his Father; and upon Chriſt's title he ad-
ntures to take up the words of the Head, ſaying, with the
nfidence of faith, "Thou art my God, my Father, and the
k of my ſalvation. God is the portion of my cup, and of
ne inheritance; thou maintaineſt my lot. The lines are
len unto me in pleaſant places, and I have a goodly heri-
e.'

I might enlarge this head in a great many particulars. I only add, in ſo many words, whatever we can name in and about the believer, it all hangs upon Chriſt. Haſt thou any faith, believer? Why, Chriſt is the author and finiſher of it. Haſt thou any ſpark of true love to God? It is Chriſt that kindled it; he it is that ſheds abroad the love of God in our hearts by the Holy Ghoſt. Haſt thou the lively hope of a glory to come? Why, he is our hope; and it is Chriſt in us that is the hope of glory. Haſt thou any delight in the law, and in the ways of holineſs? Well, he puts his Spirit in us, cauſing us to walk in his ſtatutes. Haſt thou any thing of that peace which paſſes all underſtanding? Well, Chriſt is our peace with God, for he made peace by the blood of his croſs; and his blood, applied by faith, yields peace like a river: "Peace I leave with you, my peace I give unto you." Haſt thou a joy that is unſpeakable, and full of glory? Chriſt is the fountain of it; the river that makes glad the city of God, takes its riſe from under the throne of God, and of the Lamb. Thus you ſee that the offspring and the iſſue, and every thing about them, hangs upon the bleſſed nail, &c.

Thirdly, But now I am come to a *third* thing in the text which hangs upon the nail faſtened in a ſure place, and that is the *veſſels* of the houſe, *from veſſels of cups to veſſels of flagons.* Now, for clearing this clauſe of the text, I would, 1. Shew what we are to underſtand by the *veſſels* of the houſe. 2. Shew that theſe veſſels are of different ſizes, ſome *veſſels of cups*, others *veſſels of flagons.* 3. Make it appear that they all *hang* upon Chriſt, and by what bonds they do ſo.

1. I would ſhew what we are to underſtand by the *veſſels* of the houſe. I anſwer, By the *veſſels* of the houſe we are to underſtand believers, who, under different conſiderations, are ſometimes called the *houſe* itſelf, Heb. iii. 6.; ſometimes the *ſeed* and *offspring* of the houſe, as here, and Pſal. xxii. at the cloſe; ſometimes the *veſſels* of the houſe, 2 Tim. ii. 20. 21. "But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood and of earth; and ſome to honour, and ſome to diſhonour. If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the Maſter's uſe, and prepared unto every good work." I find ſeveral epithets or deſignations given in ſcripture unto believers, under the notion of *veſſels.* Sometimes they are called *choſen veſſels*, Acts ix. 15. ſays the Lord to Ananias concerning Paul, "He is a choſen veſſel unto me." They were all choſen in Chriſt before the foundation of the world. Sometimes *veſſels of mercy*, Rom. ix. 23. becauſe it is not according to the work of righteouſneſs that they have done, but according

according to his mercy, that he saves them. Sometimes "prepared vessels, fitted for the Master's use," 2 Tim. ii. 21. because he forms them for himself, to shew forth his praises. Sometimes "vessels of honour and glory," because he draws a greater revenue of honour and glory to himself from them, than from all the world beside. In a word, they are called *vessels*, because the milk, the wine, the honey, and the oil of divine grace, is bestowed and laid up in them; out of the fulness of Christ they are daily receiving grace for grace. And as the vessels of a house are its ornament, so are fruitful believers the ornament of the church, and of the great owner thereof, for he calls them his *crown* and *diadem*.

2. We are here told that these vessels are of different sizes; some are *vessels of cups*, others are *vessels of flagons*; plainly intimating, that in God's family there are saints of different stature; there are babes, young men, and fathers; for "unto every one is given grace according to the measure of the gift of Christ." Some are like the smoking flax, others like a flaming lamp; some like the bruised reed, others like the tall cedar of Lebanon.

And if you ask me, why God will have it so, that the vessels of the house shall be of different sizes? I answer, (1.) For the manifestation of his own sovereignty. He is the Lord of the house, and he will do all his pleasure; and it is the good will and pleasure of God to give more of his grace unto one, and to another less; "and who may say unto him, What dost thou?" He is no man's debtor, but may do with his own what he pleases. (2.) Because this is for the beauty and ornament of the house. It serves not a little to ornament and adorn a house, that there are different vessels in it, some more, and some less, for different services; the least vessel, like the least member in the natural body, has its proper usefulness in the body, so that the one cannot say to the other, "I have no need need of thee." (3.) God will have it so, that there may be room for the edifying exercises of the fellowship of the saints. If every saint had the same degree of faith, love, knowledge, and other graces, the one could not be edified by the other: but it is otherwise ordered, that the strong may be useful to the weak in strengthening; and that those who have more knowledge and experience than others, may communicate of their gifts to the benefit and edifying others, until they all come to a perfect man, to the measure of the stature of the fulness of Christ. But I do not insist on this at present. I come,

3. To shew that all the vessels of different sizes, from vessels of cups to vessels of flagons, do *hang* upon the great Manager, Jesus Christ, as upon a nail fastened in a sure place. This is what is commonly called the mystical union between Christ and

and believers, and is in ſcripture ſet forth to us by a variety metaphors: ſometimes by the union that is between t branches of a tree and the root of it; for as all the branch hang upon the root, and receive their ſap and nouriſhmen growth, and fruit from it, ſo doth every believer, whether a higher or lower ſtature, receive life, grace, and growth fro Chriſt, Hoſ. xiv. 8. "I am like a green fir-tree, from me thy fruit found." John xv. 5. "I am the vine, ye are th branches: He that abideth in me, and I in him, the ſam bringeth forth much fruit: for without me ye can do no thing." Sometimes this union is repreſented by the unio betwixt the building, and the foundation upon which it ſtand As the whole building, and every ſtone of it, hangs and re on the foundation, and receives their ſupport and ſtabiliſ from it; ſo doth the whole houſe of God, and every ſpiritua ſtone thereof, hang upon Chriſt by faith of his operation 1 Pet. ii. 4. 5. "To whom coming, as unto a living ſtone,— ye alſo as lively ſtones, are built up a ſpiritual houſe," &c Sometimes this union is repreſented to us by the union be twixt head and members of the natural body, for which I re fer you to two texts of ſcripture, Eph. iv. 15. 16. Col. ii. 19 from which you ſee, that the whole body, and every particula member, greater or leſſer, hangs upon Chriſt as by joints an bands. But here ariſes the main queſtion to our preſent pur poſe.

Queſt. What are theſe bands by which all believers, from th leaſt to the greateſt, hang upon Chriſt?

Anſw. Theſe bands are principally two. (1.) The Spiri (2.) Faith of the Spirit's operation.

1ſt, I ſay, the Spirit is one, and the principal band where by believers do hang upon Chriſt: 1 Cor. vi. 17. "He tha is joined unto the Lord, is one ſpirit with him." By the Sp rit the union is made up between Chriſt and his member Eph. ii. ult. "We are built up an habitation of God throug the Spirit;" yea, the Spirit himſelf is the band, 1 John ii ult. "We know that he (viz. Chriſt) abideth in us, becau of the Spirit that dwelleth in us." The Spirit of life that i in Chriſt Jeſus, by the means of the word, in a day of con verſion, enters into the ſoul, and quickens it; and in th very quickening by the Spirit, it becomes a member of Chriſt and ſo for ever after it hangs upon him as a nail in a ſur place.

2dly, Another band, by which they all hang upon the nai is faith of the Spirit's operation. Not a mere hiſtorical, tem porary, partial, or legal faith; but a living, working, juſtifyin and ſanctifying faith, which applies and appropriates Chri

y the means of the word of grace and promiſe; ſuch a faith s eats the fleſh, and drinks the blood of Chriſt, and ſo lives n and upon him, according to that of the apoſtle, Gal. ii. 20. "I am crucified with Chriſt: Nevertheleſs I live: yet not I, ut Chriſt that liveth in me: and the life I live is by faith on he Son of God." In a word, faith hangs all its everlaſting oncerns upon the nail faſtened in a ſure place, and there it ays and reſts all its cares and concerns; and in this way the oul is kept in perfect peace, knowing that the nail being well aſtened will not yield and give way. And thus you ſee how is that all the glory, the whole offspring and iſſue, and all he veſſels of the houſe, greater and leſſer, hang upon our bleſſ- d Eliakim.

V. The *fifth* thing in the general method is, to *inquire into he reaſons of the doctrine.* Why is Chriſt conſtitute ſole Ma- ager of his Father's houſe? why doth he hang the offspring nd iſſue, and all the veſſels, upon him, as upon a nail faſten- d in a ſure place?

I ſhall not ſtay in anſwering this queſtion, the reaſons of it vill naturally occur from what has been already ſaid; only, herefore, in ſo many words, the management of the houſe, nd of all its concerns, are committed unto Chriſt, becauſe it was the good pleaſure of God that it ſhould be ſo. But though ſovereignty is enough to ſatisfy us upon the head, yet there are ſome ways of Infinite Wiſdom to be obſerved in this conſtitu- ion of things in the church which is the houſe of the living God; as,

1. He only had ability for bearing ſuch a weight; "I have aid help (ſaith the Lord), upon one that is mighty."

2. Becauſe Chriſt voluntarily undertook it in the council of eace, ſaying, "Lo, I come: I delight to do thy will, O my od." Whereupon JEHOVAH, the Father, ſaid and determi- ed, "He ſhall build the temple, and bear all the glory."

3. Becauſe hereby a new revenue of glory is brought in to he God and Father of our Lord Jeſus Chriſt, even glory to od in the higheſt, higher glory than what comes in by crea- ion and providence.

4. Becauſe hereby all men are brought to honour the Son, s they honour the Father. "Every knee ſhall bow unto him, nd every tongue ſhall confeſs, that he is the Lord, to the glory f God the Father."

5. Becauſe this was for the ſafety and comfort of the ſaints nd children of God. All their everlaſting concerns hang pon him, that they may warble out that ſong through eter- ity, Rev. v. 12. 13. "Worthy is the Lamb that was ſlain,

to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power be unto him that ſitteth upon the throne, and unto the Lamb, for ever and ever."

Is. xxii. 24.—*And they ſhall hang upon him all the glory of his Father's houſe, the offspring, and the iſſue, all veſſels of ſmall quantity: from the veſſels of cups, even to all the veſſels of flagons.*

THE FOURTH SERMON ON THIS TEXT.

VI. THE *ſixth* thing is the *Application* of the doctrine.

Firſt, For *Information* and *Inſtruction*. I have deduced ſeveral inferences already, intermingled with the doctrinal part, and therefore I ſhall mention the fewer at preſent.

1. See hence, why it is that the eyes of the Lord run to and fro, to ſhew himſelf ſtrong on the behalf of his people in this world; why he rides in the heavens for their help, and makes all things work together for their good. There is good reaſon for it; they are the offspring and iſſue of his family; they are the gold and ſilver veſſels of his houſe; and you know, if a man have power and ability, he will not ſuffer his offspring to be hurt, or his houſe to be plundered of its valuable furniture, which perhaps he has bought at a dear rate. Hence it is that he watches his houſe by day and night, leſt any hurt it. All his ſaints are in the hand of the great Manager, and he defies hell and earth to pluck them out of his hand.

2. See hence, what truſt and credit our glorious Kinſman-Redeemer has with his Father. Why, you ſee how that he puts the whole family under his hand; he hangs the whole glory upon him, all the offspring and iſſue, and all the veſſels, &c.

&c. He has made him to be head over all things to the church, which is his body. "All power in heaven and in earth is given unto me," ſays Chriſt. "The Father judgeth no man, but hath committed all judgement unto the Son." And ſeeing he has ſuch truſt and credit with his Father, what an indignity is done to the Father, and Son alſo, when a ſinner, through unbelief, declares him to be unworthy of any credit, and ſays, practically, that the nail that God has faſtened is looſe, weak, or inſufficient, and therefore will not venture the weight of his ſalvation or juſtification upon it, but will chooſe rather to hang upon ſome nails of his own faſtening, ſuch as the nail of an empty profeſſion, the nail of God's general mercy, the nail of legal duties and obedience, and the like, which are all but ruſty, weak, or broken nails, that will give way, and ruin all that do depend upon them.

3. See hence what great ground and reaſon of the perſeverance of the ſaints, and why they cannot fall totally or finally away from a ſtate of grace; why, they hang upon the nail faſtened in a ſure place. The great Manager of his Father's family, he has them in his cuſtody, and is to give an account of the offspring and iſſue, and every veſſel of the houſe unto his Father, and he will make a good account of every one of them, and ſay to his Father, that intruſted him with them, "Of all that thou haſt given me, I have loſt none. Here am I, and the children which thou haſt given me." If a believer can fall totally or finally away, it is either becauſe the nail may break or be looſed, or becauſe the bands, by which they hang upon the nail, may be broken or cut. But none of theſe can fall out. The nail, as you heard in the doctrinal part of this diſcourſe, is fixed ſo, that heaven and earth will ſooner be diſſolved than that it ſhould yield or give way in the leaſt. And as for the bands, by which they hang upon the nail, they are ſo firm, ſtrong, and well faſtened, that the ſoul, when it has a view of its ſecurity in the light of the Lord, is able to give that charge of Paul's, Rom. viii. 35. 37. 38. 39. "Who ſhall ſeperate us from the love of Chriſt? ſhall tribulation or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay, in all theſe things we are more than conquerors, through him that loved us. For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord."

4. See the great difference between the ſtate of a believer, now under a covenant of grace, and the ſtate of Adam under a covenant of works. Adam, the firſt covenant-head and repreſentative,

preſentative, though an innocent, yet was but a fallible crea ture, and being left unto the liberty of his own will, tha nail gave way, and he and all his poſterity, fell into a horribl pit of ſin and miſery, from which the whole creation coul not recover them. But the caſe of the believer is not ſo, h hangs on a nail in a ſure place, he ſtands on the foundation Go has laid in Zion, againſt which the gates of hell ſhall never pre vail. Many a pull and pluck has the devil and the world give at the veſſels that hang upon this nail, and yet by all the power and policy, they were never able to carry off a cup, l be a flagon, that did hang upon the nail faſtened in a ſure plac To this purpoſe is that of Chriſt, John x. 28. 29. "None ſha pluck them out of my hand: none ſhall pluck them out of m Father's hand."

5. See hence, that the ſaints have no cauſe of boaſting glorying in themſelves, but only in Chriſt; for he is the na in a ſure place, upon whom all the glory, and all the offsprin and iſſue do hang. "Where is boaſting? It is excluded, B what law, of works? Nay; but by the law of faith." Now, th law of faith is, to lay the whole weight of our ſalvation an juſtification upon Chriſt, to receive him, and to reſt upon hi alone for eternal life, and all the purtenances of it; to "r ceive out of his fulneſs, grace for grace." And thereſor "He that glorieth, let him glory in the Lord," ſayin "The Lord is my ſtrength and ſong, he alſo is become m ſalvation." When the believer finds pride of gifts or gra begin to ſtir in his heart, he ſhould preſently check it, by pu ting theſe, or the like queſtions, to himſelf, "What haſt tho O man, that thou haſt not received? and if thou haſt rece ved it, why doſt thou boaſt as though thou hadſt not receive it?" Let none of the branches that grow upon the true vi boaſt, as though they had their ſtanding, ſtrength, or right ouſneſs in themſelves. "If thou boaſt, remember that tho beareſt not the root, but the root beareth thee," Rom. xi. 1 All hang upon the nail.

6. See hence a good reaſon for that ſolemn work and du of covenanting, by ſtretching out the hand unto the Lord, it is ſaid of Ethiopia, Pſal. lxviii. 31. This duty is warrante by ſcripture example, and ſcripture prophecy concerning th days of the New Teſtament, and the example of our worth forefathers in the three kingdoms, and this land in a partic lar manner. As God the Father, by ſolemn oath, has conſt tute his own Son the great Manager of his houſe, hanging a the offspring and iſſue upon him; ſo it is highly reaſonabl that all the offspring and iſſue of the family ſhould homologa his deed, by ſolem oath and covenant, before the whole worl

becau

ity in his holy oracles: I ſay, what more juſt and rea-
:, in ſuch a caſe, than that all that love our Lord Jeſus
and regard his honour and glory, ſhould, in the moſt
manner imaginable, declare their adherence to him in
:ſence of angels and men, ſaying with Joſhua, "What-
hers do, we and our houſe will ſerve the Lord." There
eneration of men in our day, who ſet up only for a pri-
elfiſh kind of religion. If they believe with the heart,
ink they have done enough. If they enjoy raptures
ſtaſies of love to Chriſt, they are eaſy what come of Je-
n, what come of the ark of God, or a covenanted refor-
. Let error in doctrine, corruption in worſhip, tyranny
rnment, prevail as much as they will, it is all a matter;
re not the eſſentials; all is well with them if they have
hey call the Spirit. But what ſort of a ſpirit is that
follows, cleaves to, and coaleſces with abjured prelacy,
ipt backſliding miniſtry, and judicatories that deny the
ion of ſolemn covenants, and at the ſame time inſpire
ith enmity againſt a teſtimony for a covenanted refor-
, and all that own it? Surely ſuch a ſpirit muſt be the
f the old ſerpent transforming himſelf into an angel of
the old malignant ſpirit that perſecuted our fore-
s unto death, for cleaving to a covenanted refor-
, although now indeed, it has put on the name and
of Preſbyterian. They that boaſt of ſuch a ſpirit, as
ere a ſpirit of converſion, they boaſt themſelves in a
f nought; yea, in a thing that is worſe than nought,

xii. of baſtards in the viſible church, which cannot be reckoned among this number. They are indeed called the children of the kingdom; but they are ſuch as do not inherit the kingdom of God, becauſe they will be caſt into utter darkneſs. And therefore it concerns us to ſee, whether or not we be the lawfully begotten children of Zion, the true offspring and iſſue of God's houſehold and family. I remember, in the doctrinal part, I told you why they are called the offspring and iſſue; and now I would offer you two or three marks whereby they may be known.

1. All the offspring and iſſue of God's family, they have paſſed through the ſtrait gate of regeneration, or the new birth; for, ſays Chriſt, "Except a man be born again, he cannot enter into the kingdom of God." But, ſay you, how may I know if I be a partaker of the new birth? I anſwer, The new birth brings a new ſtate or ſtanding with it. You have quit your ſtanding upon the law-bottom of works, and all foundations of ſand, and taken up your only ſtand upon the foundation laid in Zion, which is Chriſt Jeſus. The new birth brings a new heart along with it: Ezek. xxxvi. 26. "A new heart will I give them," &c. The new birth brings with it new principles of action, a principle of life, of faith and love; new motives and ends; ſelf-love conſtrains the ſinner, but the love of Chriſt, and the glory of God, conſtrains the true convert to duty. The new birth makes a man to affect the new covenant, even a covenant of rich grace and promiſe, "ſaying, this is all my ſalvation." The new birth makes a man to affect new laws. He was formerly under the law of ſin and death; but now he delights in the law of the Lord, and approves of it, as holy, juſt, and good; he delights in the law of the Lord, after the inner man. The new birth brings a new language along with it; the man gets a new tongue; formerly he ſpoke the language of Aſhdod, but now the language of Canaan. The new birth produceth new views, both of things temporal and eternal. So then, try yourſelves by theſe whether you be among the true offspring and iſſue of the houſe of God: for "he is not a Jew, who is one outwardly; neither is that circumciſion, which is outward in the fleſh: but he is a Jew, who is one inwardly; and circumciſion is that of the heart, in the Spirit, and not in the letter, whoſe praiſe is not of men, but of God."

2. All the offspring and iſſue of the houſe have ſeen their Father's countenance; and they are always glad at the ſight of it, like David, "Thou haſt put more gladneſs in my heart by thy countenance, than they when their corn, wine, and oil did abound."

All

3. All the offspring of God's family, each one of them reſembles the children of a king, becauſe they bear a likeneſs unto their Father, and his firſt-born Son: "By beholding his glory, we are changed into the ſame image." And they hate themſelves, becauſe of their diſſimilitude through remaining ſin and indwelling corruption; ſaying, with Paul, Rom. vii. 24. "Wretched man that I am, who will deliver me from this body of ſin and death!

4. All the offspring of God's family, they have great truſt and faith to put in Chriſt the great Manager of the family; hence called *believers*, becauſe they believe in, and believe on his name: John i. 12. "But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name." The very name of Chriſt is ſo ſweet to them, that it is like ointment poured forth; and if they had all the ſouls that ever ſprang of Adam dwelling in their bodies, they could commit the keeping of them all to him.

5. All the offspring of the houſe are acquainted with the Manager's voice, the voice of his word, and the voice of his rod, "My ſheep know my voice." When they hear his promiſing voice, they are filled with joy and peace in believing it. When they hear his commanding voice, they are ready to ſay, I will run the ways of thy commandments; only give grace to obey, and command what thou wilt. When they hear his threatening voice, they tremble at his word. When they hear his correcting voice, in worldly trials and croſſes, they are ready to ſay with David, "I was dumb with ſilence, I opened not my mouth, becauſe thou didſt it."

6. All the offspring and iſſue of the family, they love to liſp out their Father's name, crying, *Abba, Father*, Rom. viii. It is true, through the prevalency of unbelief, and a ſenſe of guilt and filth, they bluſh when they ſpeak to him as a Father; but yet, now and then, as faith gets up its head, they will be ready to cry, as the church, Iſ. lxiii. 16. "Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy name is from everlaſting."

7. If you be the true offspring of this family, your Father's preſence will be your delight, and his abſence, hiding, and frowns will be an intolerable affliction. Chriſt, the firſt-born of the family, he never complained ſo much of all his other troubles, as when his Father looked down upon him, Pſal. xxii. 1. "My God, my God, why haſt thou forſaken me?" Juſt ſo is it with all the genuine offspring, as you ſee in David, Aſaph, Heman, and others.

8. You

8. You will dearly love all that bear their Father's and the image of him who is the expreſs image of the and the more reſemblance they have unto him, you w them the better: 1 John iii. 14. "By this we know have paſſed from death unto life, becauſe we love th thren." You will eſteem them, as David, the excelle of the earth; with them will be all your delight.

Laſtly, All the offspring and iſſue of God's houſe, th a zeal for the ſtanding of their Father's houſe; they the habitation of his houſe, and the place where his dwells; and therefore will have ſomething of the Spirit firſt-born, of whom it is ſaid, "The zeal of thine hou eaten me up." Is it poſſible that a true child of a fam be unconcerned, when he ſees robberies committed houſe, or the houſe of his father turned into a den of t Or will a true born child herden and aſſociate himſe ſuch, without oppoſing them, and witneſſing againſt A true child of the family will be ready to ſay of ſuch, cob ſaid of Simeon and Levi, "They are brethren in in O my ſoul, come not thou into their ſecret," &c. have given you ſome marks which have a relation to t character given to believers in the text.

I come next to purſue a trial, with an eye toward the character or deſignation of veſſels of different ſizes, ve cups, and veſſels of flagons, all hanging upon the nail f in a ſure place. In the church, which is the houſe living God, there are veſſels of mercy and veſſels of veſſels of honour fitted for the Maſter's uſe, and ve wrath fitted for deſtruction.

Now, here ſome may readily put the queſtion, How know if I be a veſſel of mercy and honour? For clear way to the anſwering of this queſtion, you will conſide all the children of men ſprung of Adam by natural gene the elect of God as well as others, are, in the eye law, veſſels of wrath fitted for deſtruction, through the tion and guilt of original or actual ſin. And until Go in a day of power, and dig the veſſel of mercy from un filth and rubbiſh of the fall of Adam, no man can mak ference betwixt the veſſels of mercy, and of wrath, beca is among ſecret things that belong to the Lord.

But if the queſtion be, How may a perſon know if yet a veſſel of mercy fitted by regenerating and ſan grace for the Maſter's uſe? Hath God yet formed himſelf? Hath he taken me out of nature's quarry, out miry clay, and waſhed, and juſtified, and ſanctified me name of the Lord Jeſus, and by the Spirit of our God?

I ſay, if this be the queſtion, I will give you a few marks of the veſſels of mercy and honour.

1. Every veſſel of mercy in the houſe of our God (whether they be veſſels of cups, or veſſels of flagons), has ſeen himſelf to be a veſſel of wrath by nature, condemned already, full of the vermine of ſin and corruption, treaſuring up to himſelf wrath againſt the day of wrath. Hence all God's Iſrael are ready to take up that melancholy ſong, "A Syrian ready to periſh was I: At that time I was afar off, an alien to the commonwealth of Iſrael, a ſtranger to the covenant of promiſe, without God, without Chriſt, and without hope in the world." Hence,

2. All the veſſels of mercy are taken up in admiring the rich and free mercy of God, in taking up the like of them from among the pots. "Not by the works of righteouſneſs, but according to his mercy he ſaved us, by the waſhing of regeneration," &c. Oh, ſays Paul, "I was a blaſphemer, a perſecutor, an injurious perſon, but I obtained mercy. He took me (ſays David) out of the horrible pit, and miry clay, and ſet my feet upon a rock, and put a new ſong in my mouth, even praiſes unto our God."

3. All God's veſſels of mercy have undergone the hammer of the law in a greater or leſſer meaſure: "Is not my word as a hammer, ſaith the Lord, that breaketh the rock in pieces?" The law is a ſchool-maſter, to lead us unto Chriſt. So much hammering by the law is neceſſary, and no more, as ſerves to beat the heart and hands of a ſinner off from the broken nail of the law, in point of righteouſneſs. "I through the law (ſays Paul), am dead to the law." So much of this hammer is needful, as to beat down the vain and towering imaginations of our own goodneſs, holineſs, wiſdom, and righteouſneſs; the Dagon of ſelf, in all the ſhapes and forms of it, muſt be broken down for ever. The veſſel of mercy ſhall never more ſay with the proud Phariſee, "God, I thank thee, that I am not as other men;" or, with Laodicea, "I am rich, and increaſed with goods, and ſtand in need of nothing."

4. All the veſſels of mercy are made heartily content to change their holding. All mankind have their holding either on the firſt or ſecond Adam; they are either hanging by the broken nail of the covenant of works, or by the goſpel-nail of the covenant of grace; they are either ſeeking life and righteouſneſs by the works of the law, or by the grace of the goſpel. Now, in a day of converſion, the ſinner having his hands knocked off from his firſt holding, he, by the hand of faith, which is God's gift, receives Chriſt, and takes hold of that covenant whereof he is head, ſaying, "In him will I be juſtified,

and in him will I glory; for in him have I righteouſneſs and ſtrength; he is to me the end of the law for righteouſneſs, for he was made ſin for us, though he knew no ſin, that we might be made the righteouſneſs of God in him;" ſo Paul, Phil. iii. 8. 9.

5. All the veſſels of mercy are melted in the fire of godly grace and love, and made pliable to the will of God. The heart of ſtone is melted into a heart of fleſh, Ezek. xxxvi. 26. The iron ſinew of the obſtinate will, through the heat of divine love, is made to give way, and yield unto the divine will, Pſal. cx. 3.; the language of every veſſel of mercy, is, "Lord, what wilt thou have me to do?" The adamantine heart is diſſolved into evangelical repentance, ſo that the man now looks on him whom he had pierced, and mourns," Zech. xii. 10.

6. All the veſſels of the houſe are waſhed, and will be frequently waſhing themſelves, in the fountain of a Redeemer's blood, from ſin and from uncleanneſs, Zech. xiii. 1. The veſſels of the houſe, through remaining corruption, temptation, and frequent falls into the puddle of actual ſin, gather duſt, and become dim and unfit for the uſe and ſervice of the great Father and Manager of the houſe; and therefore he will have them ſprinkled with clean water; he will have their hearts ſprinkled from an evil conſcience, and their bodies waſhed with pure water: "Except I waſh thee (ſays Chriſt to Peter), thou haſt no part in me." And this waſhing is what they themſelves cry for, eſpecially when defiled with any fall: hence they cry, with David, Pſal. li. 2. "Waſh me throughly from mine iniquity, and cleanſe me from my ſin." And, ver. 7. "Purge me with hyſſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow."

7. All the veſſels of the houſe, from the leaſt to the greateſt, have the name of the Father of the houſe, and of the Manager of the houſe, and of the houſe or city they pertain to, engraven upon them. It has been, and ſtill is, the cuſtom of great men, to have their names and arms graven on their gold and ſilver veſſels; ſo is it in the houſe of our God. All the veſſels of mercy have his name and motto engraven upon them, Rev. xiv. 1. "Lo, a Lamb ſtood on the Mount Sion, and with him an hundred forty and four thouſand, having their Father's name written in their foreheads." They have the name of Chriſt, the great Manager of the houſe, written on them, particularly that name, Jer. xxiii. 6. "The Lord our righteouſneſs;" and in this name of his do they rejoice all the day long, for in his righteouſneſs are they exalted. And then, as we are told, Rev. iii. 12. the name of the new Jeruſalem, which cometh down from God out of heaven, is engraven on them;

em; for they prefer Jeruſalem unto their chiefeſt joy. In word, God's name, his glory, honour, and authority, his ruth, his worſhip, his cauſe, and intereſt, the word of God, he teſtimony of Jeſus, the prerogatives of his crown and king-om, every true believer hath theſe, as it were, engraven on is heart, and will ſtudy to profeſs and maintain them before he world.

8. If you be the veſſels of mercy and honour, the Maſter of he houſe will now and then be making uſe of you, by pour-ng the wine, the oil, the water, or milk of his grace and Spi-it into you: "For out of his fulneſs do we all receive, and race for grace." Every veſſel of the houſe is anointed with he freſh oil of the Holy Ghoſt: "We have an unction from he holy One." And they that want this anointing of the pirit, in one degree or another, the Manager of the houſe will not own them as his: "If any man have not the Spirit of Chriſt, he is none of his." They will be found among the oliſh virgins, whoſe veſſels had no oil, when the mid-night ry was heard, "Behold, the bridegroom cometh, go ye out o meet him." But, I ſay, all the veſſels of mercy have a greater or ſmaller meaſure of the anointing of the Spirit; and very anointing of the Spirit, enlargeth the veſſel to hold more, nſomuch, that, through the frequent communications of the Spirit, a cup veſſel at firſt becomes a large veſſel, or a veſſel of flagon, until it be ready to be tranſported from the lower to the upper ſtorey of the houſe, where every veſſel ſhall be filled rimful of God.

Queſt. Some exerciſed ſoul may be ready to ſay, O how happy would I be, if I knew that I were but the leaſt veſſel in the houſe of God, hanging on the nail faſtened in a ſure place! but, alas! I am ſuch a poor, worthleſs, uſeleſs creature, that I am afraid I am none of them.

Anſw. It is the nature of all the veſſels of mercy in the houſe of God, yea, of the great flagons, to eſteem themſelves worthleſs, and among the leaſt, yea, leſs than the leaſt of all the veſſels of the houſe. Eph. iii. 8. ſays the great apoſtle Paul, "I am leſs than the leaſt of all ſaints." And the lower that they ſink in their own eyes, the higher do they riſe in the eſteem of the great Lord of the houſe, Iſ. lvii. 15. and the more of his grace and favour do they receive, for "he giveth grace unto the humble."

Object. 2. May another ſay, I am ſo broken and toſſed with worldly trials, that I am ready to think I am none of the off-ſpring or veſſels of his houſe. *Anſw.* "Many are the afflic-tions of the righteous, and through many tribulations we muſt enter into the kingdom." Chriſt himſelf ſuffered before he entered

entered into his glory, and ſo have all the cloud of wit
Heb. xi. . And therefore it is a falſe concluſion to think
do not belong to the Lord, becauſe of multiplied roots
fliction; for "if we be without chaſtiſement, whereof
partakers, then are we baſtards and not ſons. Whom
Lord loveth, he chaſteneth." God's gold and ſilver
go frequently into the furnace, and there is a *need-be* for
to purge away their droſs; and therefore learn to ſay
Job, "When thou haſt tried me, thou ſhalt bring me forth
as gold."

Object. 3. I am ſuch a vile polluted creature, that I cannot
think I am one of his offspring by regeneration, none of the
veſſels of honour, but rather a veſſel of wrath, fitted for de
ſtruction. *Anſw.* God will not caſt away his gold and ſilver
veſſels, becauſe of the droſs and alloy of ſin and corruption
that is about them. A man will take up a veſſel of his houſe
though it be lying in a dunghill. So here; David, Solomon,
Peter, and many others of the ſaints, fell into the mire of ſin
and yet the Lord took them from the dunghill, and made them
like the wings of a dove. And therefore, ſeeing God will not
caſt off for ever, do not you caſt off yourſelf.

Object. 4. I am ſo haraſſed with Satan and his fiery darts, that
I am afraid I am none of God's children, none of his veſſels;
I am tempted to evils and abominations that I am afraid to
name to any in the world. *Anſw.* Chriſt himſelf was tempted
in all things as we are, that he might be a merciful high prieſt,
to ſympathize with them that are tempted. Again, conſider,
for thy encouragement, that uſually the devil gives the ſoreſt
pulls and puſhes at the offspring of God's houſe, at the gold
and ſilver veſſels of his family: and if you did not belong to
God, Satan would not purſue you ſo much. When Iſrael
came out of Egypt, then Pharaoh and his hoſt purſued
moſt vigorouſly. Again, "The God of peace ſhall bruiſe Sa
tan under your feet ſhortly."

Object. 5. I am none of the offspring or veſſels: for God i
hiding, and carrying to me as an enemy, inſomuch that th
very remembrance of him is a terror to me. *Anſw.* This i
no unprecedented caſe among God's children. David, whe
he "remembered God, he was troubled;" Aſaph cries, "
his mercy clean gone?" Heman, Pſal. lxxxviii. "While
ſuffer thy terrors, I am diſtracted." Yea, Chriſt, the firſt
born and beloved Son, is under ſuch agony of ſoul, that h
cries out, "I am exceeding ſorrowful, even unto death. I
is hard to tell how far fatherly diſpleaſure and chaſtiſemen
may be carried; but this is an uncontroverted truth, that th
foundation of God ſtandeth ſure, and God will never di
inher

d the blood of thoſe whoſe ſouls are crying from under
ır. But whatever calamities may be a-coming, though
rld ſhould be unhinged, heaven and earth mingled, and
g to be heard or ſeen but the confuſed noiſe of the
rs, and garments rolled in blood, yet verily it ſhall be
ith the righteous; the great Manager of the houſe is
o be head over all things to the church, which is his
and he, being at the helm, will take care that the leaſt
his Father's houſe ſhall not be loſt, though the moun-
ıould be removed and caſt into the midſt of the ſea, Iſ.
Pſal. xlvi. at the beginning.

Here is comfort in caſe of perſonal afflictions. Some-
the Lord ſees fit to take the veſſels of his houſe, and to
em into a hot furnace, or to plunge them into the deep
ıter waters of Marah; deep may call unto deep, one
naking way for another: but here is comfort, the great
ger ſits at the ſide of the furnace, to ſee that the droſs
rged, but the veſſel preſerved. He treads upon the
, and the wind and the ſeas obey him, and at length he
ıy, "Peace, be ſtill;" and then there ſhall be a great
Pſal. xlii. 7. 8. "All thy waves and thy billows are gone
ne. Yet the Lord will command his loving-kindneſs
: day-time, and in the night, his ſong ſhall be with

Here is comfort in caſe of rents, diviſions, and manifold
ers in the viſible church, as there is at this day; men
g their fellow-ſervants, and puting them out of the houſe,
eir faithfulneſs to the Maſter of the houſe: their mal-

authority of Heaven in the greatest command that ever was issued out from the excellent glory.

Let nothing then scare you from coming to the great Manager by faith, or from hanging your justification, sanctification and salvation, upon this nail fastened in a sure place. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in turning you away from the living God; and let us fear lest a promise of salvation being left us, any of us should seem to come short of it;" the consequence thereof will be fatal through all eternity.

Do not say, I am not prepared for coming to him; for I know of no preparation a sinner can make for Christ, but that of his seeing himself lost and undone without him. What preparation had the man-slayer, besides danger from the avenger of blood, when he fled to the city of refuge? What preparation has a drowning man to make for taking hold of a strong rope cast in to draw him ashore? Is not the sick man prepared for the physician? the man starving through want prepared for meat?

Do not say, that the fiery law, and its curse, stands in your way; for the law condemns you because you do not improve the remedy presented to you in the gospel. The thunders of the law are hushed into a pleasant calm, whenever the sinner comes unto mount Zion, and to Jesus the Mediator of the new covenant. Christ is "the end of the law for righteousness to every one that believeth; and therefore no condemnation to them that are in him."

Do not say, that the decree of God is any obstacle in your way of coming unto Christ, and hanging your eternal salvation upon him; for as the decree of God is secret, and does not belong to us, so, in the decrees of Heaven, the end and the means are connected together, and the one made subservient unto the other. Does any man concern himself with God's decrees in the ordinary affairs of life? Does the merchant argue, If God has decreed that I shall be rich, it shall come to pass, though I never go to the market and buy and sell? Or doth the husbandman argue, I shall have a plentiful crop, if God has ordained it, although I neither plant nor sow? Men will not venture their worldly affairs upon such foolish way of arguing; why then should any argue at that rate in matters wherein their precious souls are concerned, and all lie at stake?

May some poor soul say, O, gladly would I come to the great Manager Christ, and hang my soul's eternal salvation upon him, as on a nail fastened in a sure place; but, alas! I find such an utter impotence and inability to believe in him

that all exhortations are in vain, until the power of God be put forth to enable me; "No man can come to Chriſt, unleſs the Father which ſent him, draw him." *Anſw.* (1.) The ſoul that is truly ſenſible of its own inability to believe, or do any thing for itſelf, is in the faireſt way of believing; for faith ſprings out of a thorough conviction of its own impotence and inability, either to will or to do. And therefore, (2.) From a ſenſe of your own impotence, look up to him that giveth power to the faint, and increaſeth ſtrength to them that have no might; for he who commands you to believe, is the Author and Finiſher of faith, ready to fulfil in you all the good pleaſure of his goodneſs, and the work of faith with power. (3.) I would ſay to you that are in good earneſt in making this objection, and complaining of inability to believe, that the power of God is exerted in a very ſilent and imperceptible way in bringing the ſinner to believe in Chriſt, therefore likened unto the falling of the dew, the growth of the corn, or a grain of muſtard ſeed, or the gradual working of leaven in a meaſure of meal, which are beſt known by the effects; and therefore obſerve and ſee if you can perceive any of the effects of the Spirit of faith in or about you, ſuch as, a prizing of the word and ordinances, a drinking the ſincere milk of it, a valuing of Chriſt, a renouncing of our own, and a leaning only to a Surety's righteouſneſs, heart-love to all that bear the image of God; theſe, or the like fruits of faith, may be ſometimes found in the ſoul that is complaining of its own inability to believe; and if ſo, it is a hopeful evidence that the good work is begun, and ſo you may be "confident of this very thing, that he who hath begun the good work, will perform it againſt the day of Jeſus Chriſt."

I ſhut up this exhortation with two or three advices, in order to your committing your all into the hand of the great Manager of the houſe of God.

1. Study to be in good earneſt in the matter of believing; for it is with the heart that man believes unto righteouſneſs. Faith is not a dreaming, ſleeping work, as you ſee in the caſe of Peter's hearers, Acts. ii. the jailor, Acts xvi.

2. Conſider well the worth of the ſoul, and what danger it is into of being loſt for ever. "What is a man profited, if he gain the whole world, and loſe his ſoul?"

3. Be frequently viewing the majeſty of that infinite God, with whom you muſt have to do for ever and ever, and what a fearful thing it is to fall into the hands of an implacable and eternal enemy. "Who knows the power of his wrath? Who can dwell with devouring fire?" &c.

4. Be convinced, that, by the breach of the holy law in

Adam, your federal head, and alſo in your own perſons, you are liable to the wrath and diſpleaſure of God, yea, *condemned already*.

5. Be convinced of the utter inſufficiency of all thoſe nails that you have been formerly truſting to. Perhaps you have been truſting to the nail of a general mercy in God. But this will not hold; for God himſelf has declared, that he who "made *ſinners*, will have no mercy on them; that he will by no means clear the guilty," without a ſatisfaction to his juſtice, and faith's improvement of that ſatisfaction ſet forth in the goſpel-revelation. Perhaps you are leaning to the nail of goſpel-church-privileges, or receiving the ſeal of the covenant in baptiſm, or the Lord's ſupper. But this nail will give way: "Unleſs you be baptized with the Holy Ghoſt, and eat the fleſh, and drink the blood of the Son of man, you have no life in you." Perhaps you are leaning to the nail of a blazing profeſſion. But, alas! this will fail you, as you ſee in the caſe of the fooliſh virgins, and thoſe Matth. vii. 22. to whom Chriſt ſays, "Depart from me, I never knew you." Perhaps you are leaning your weight upon the nail of ſome common attainments under the drop of the goſpel, ſuch as, a common knowledge, a common faith, a common reformation, a common zeal for the public cauſe of Chriſt, without an actual taking hold of God's covenant of grace and promiſe. All theſe will give way. That knowledge that does not humble and ſanctify, that faith that is not accompanied with a humble ſenſe of unbelief, that reformation of life that does not begin at the heart, that zeal that is not founded on knowledge, will never abide the trial. Perhaps you are laying your weight upon the law, or the works of it, either in part or in whole; your morality, civility, delight in duties, or your own good meanings and endeavours. But, alas! this nail will break alſo: for the law is weak through the fleſh, and there is no law given, ſince the fall of Adam, that can give life, otherwiſe righteouſneſs would come by the law. The Jews leaned to this nail, and went about to eſtabliſh their own righteouſneſs, as it were by the works of the law. But what came of it? The nail broke, and they fell under the condemnatory ſentence of that law to which they leaned; and there they lie, and will lie till their eyes be opened. Now, I ſay, ſtudy and be fully perſuaded of the utter inſufficiency of all theſe, or other nails you are venturing your ſalvation upon. The hail ſhall ſweep away all theſe refuges of lies.

6. Turn away your eyes from all theſe, and take a view of the ſtrength, ſufficiency, and excellency of the nail that God has faſtened in a ſure place. Study the excellency of Chriſt in his perſon as Immanuel, God man; the validity of his commiſ-

ſion

ſus as the ſent of God; the ſufficiency of that righteouſneſs he has brought in for juſtifying of the ungodly by his obedience unto the death; the ſtability and freedom of the covenant thereof he is Head, Surety, and Mediator; the prevalency of his interceſſion, by virtue of which he is able to ſave to the uttermoſt all that come to God by him: I ſay, be much in viewing and meditating upon theſe things.

7. With theſe join earneſt and importunate prayers in the name of Chriſt, that he, who is Father of light, the Author of every good and perfect gift, may ſend forth his light and truth, that in his light you may ſee light; that it may be given you, by his word and Spirit, to know the myſteries of the kingdom of heaven, particularly that leading myſtery of a God in our nature, "God manifeſted in the fleſh, juſtified in the Spirit," &c. And while you are praying for theſe things, ſtudy to believe, and be confident toward him, that he will hear you, and that he doth hear you, becauſe theſe things are agreeable to his will, Mark xi. 24. 1 John v. 14.

8. In obedience to the command of God, and in a dependence upon his power, make the mint at reſting upon the nail faſtened in a ſure place: commit your eternal all into the hands of the great Manager of his Father's houſe, ſaying, "I believe, Lord, help thou mine unbelief:" I believe that through the grace of our Lord Jeſus Chriſt, I ſhall be ſaved, as well as others that have taken the ſame courſe: and thus he that believeth entereth into his reſt. And in this way wait on the Lord; for "he that ſhall come will come, and he will not tarry."

I proceed now to offer a word of exhortation and advice to believers, who are here deſigned the *offſpring* and *iſſue* of the houſe, and likewiſe the *veſſels of cups*, and *of flagons*. I ſhall offer a few advices unto you, ſuited unto theſe different characters given you in the text.

Firſt, then, Conſidering you under the character of the *offſpring* and the *iſſue* of God's family, I have the following advices to offer you.

1. Bleſs God that ever put you among the children, and gave you the pleaſant portion and the goodly heritage. The queſtion that is put, as to this matter, Jer. iii. 19. "How ſhall this be done?" plainly implies, that there were ſuch inſuperable difficulties in the way of its accompliſhment, as no created power was capable to remove. Although a general aſſembly of angels and archangels had been convened to anſwer this queſtion, How ſhall theſe ſinners of Adam's family, being heirs of hell and wrath, lawful captives to the god of this world, under ſentence of eternal death; how ſhall they, in a conſiſtence

conſiſtence with the honour of the law, juſtice, and holineſs of God, be put among the children, and become heirs of God, and be poſſeſſed of the inheritance that is incorruptible, undefiled, and that fadeth not away? they had been all put to an eternal ſtand, they behoved to own that it was a queſtion too high for them to reſolve. But behold the knotty and unanſwerable queſtion ſolved by Infinite Wiſdom and Sovereignty, inſpired with infinite grace and love, in the cloſe of that verſe, "And I ſaid, thou ſhalt call me, My Father, and thou ſhalt not turn away from me." As if he had ſaid, Although this queſtion puts the whole creation to ſilence, yet I myſelf will anſwer it. My own beloved and eternal Son, having, in the council of peace, promiſed as a ſecond Adam to ſatisfy juſtice, and to repair the honour of my law, by his obedience unto the death, I have determined to put them among the children, and, by the power of my Spirit, they ſhall, upon the footing of the ranſom I have found, cry, *Abba, Father*, unto me, and I will keep them by my power through faith unto ſalvation. O how ſhould the conſideration of all this grace and love, manifeſted in your adoption, fill your hearts with wonder, and your mouths with the higheſt praiſes of God, ſaying with the apoſtle, 1 John iii. 1. "Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God! O what is man that thou art ſo mindful of him? or what is the ſon of man that thou ſhouldſt be ſo kind unto him? Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name," &c. O levy a tribute out of the whole creation, and invite all creatures in heaven and earth to concur with you in celebrating his praiſes, as David doth under a ſenſe of redeeming love and grace, Pſal. ciii. through the whole.

2. Let the whole offſpring and iſſue of God's family be much employed in beholding and admiring the nail upon which they and all their privileges hang; for all the glory and offſpring hang on Chriſt as the great Manager of his Father's houſe, as you heard in the doctrinal part. Believer, thou haſt thy very being as a new creature in him; and all thy privileges, in time and through eternity, they have their conveyance to thee through him. Hence is that doxology of the offſpring and iſſue of God's houſe, Eph. i. 3. "Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt Jeſus." It is the will of the Father, that "all men ſhould honour the Son, as they honour the Father; that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father," And therefore, I ſay, let every one behold and admire

admire the glory of his perſon as Immanuel, the glory of his mediation; for through him it is that your relation to God, as your God and Father, doth come: John xx. 17. "I aſcend unto my Father and your Father, and to my God and your God."

3. Let all the offspring and iſſue of the family give a firm credit to their Father's word, ſet to their ſeal unto this word of promiſe, and believe the record of God concerning the great Manager and Prieſt over the houſe of God. It were a thing criminal among men, and an iniquity to be puniſhed by the judge, for a child to ſay to the father that begat him, Thou art a liar. But is it not much more criminal for the offspring of God by regeneration, to ſay ſo to him that begat them by the word of truth? And yet this is the way that God is treated by his own children, under their fits of unbelief, deſpondency, and diſcontent; for "he that believeth not, hath made God a liar." Alas! how often do we contradict our everlaſting Father to his face, by ſaying either with the heart or tongue, "His promiſe fails for evermore; he hath forgotten to be gracious; his mercy is clean gone?" Is not this lady oppoſite to what he hath declared in his word, that 'his mercy is from everlaſting to everlaſting; that his grace never faileth; that he is ever mindful of his covenant; his promiſe he will not break?" O beware of the ſin of unbelief, for it is a reproaching and contradicting your Father, "Why ſayeſt thou ſo, O Jacob? Why ſpeakeſt thou ſo, O Iſrael? Is he not thy Father, that begat thee? Beware of him, and provoke him not; for he will viſit theſe thine iniquities with the rod, and thy tranſgreſſions with ſtripes." Well then, credit your Father's word, for faithfulneſs is the girdle of his loins, and truth the girdle of his reins. Man may lie, and the ſon of man may repent, but it is impoſſible for God to lie. Imitate Abraham, the father of the faithful, who "ſtaggered not at the promiſe through unbelief, but was ſtrong in faith, giving glory to God."

4. Let all the offspring and iſſue of the family truſt the bleſſed Manager, and reſt upon him in all caſes with aſſured confidence. Hath God the Father intruſted him with all the glory, all the offspring, and all the veſſels of his houſe; and ſhall not all the members of the family, particularly his own offspring and iſſue, truſt him alſo with every thing that concerns them in time and through eternity? This being the leading duty called for from the text and doctrine, allow me to enforce it with ſome few motives, and then to illuſtrate it by anſwering a queſtion or two.

Firſt, I would enforce the duty with a few weighty conſiderations.

derations. Conſider, then, in the firſt place, That as God the Father repoſes a full truſt and confidence in him, and has hung upon him all the glory of his houſe, ſo he calls and commands all mankind, particularly the children of the family, to do the like, and to write after his example, "This is my beloved Son, in whom I am well pleaſed; hear ye him." He hath my ear, let him have yours alſo. He cries from heaven, "Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth." And for what end doth he thus commend him, but that we may make him the object of truſt and confidence, as he doth? There is not one duty in all the word of God, that is ſo much, or ſo frequently inculcate, as that of faith in Chriſt, or a firm truſt in him, for all the ends of his incarnation; yea, this is the great end of the whole revelation, John xx. ult. "Theſe things are written, that ye may believe in the name of the only begotten Son of God."

There is no pleaſing of God, no way to avert his wrath and diſpleaſure, but by truſting the great Manager of his houſe; without faith in Chriſt it is impoſſible to pleaſe him, even though you were capable to perform all the other duties enjoined in the holy law, which yet is impoſſible through the want of faith in the promiſed Meſſiah. All the ſplendid ſervices of Iſrael were rejected as an abomination, Iſ. i. 10—12. although commanded in the law. But, on the other hand, the weakeſt mint at commanded duty, though attended with many infirmities, is accepted of God, if done in faith. And the reaſon of this is, becauſe faith hangs the whole glory of the ſoul's acceptance upon the nail faſtened in a ſure place, and not upon any work or duty done by us. The language of it is, "I will go in the ſtrength of the Lord God, and I will make mention of thy righteouſneſs, even of thine only."

Truſt the great Manager, for he is "the mighty God," Iſ. ix. 6. Take his own teſtimony as to this, Rev. i. 8. "I am Alpha and Omega, the firſt and the laſt, ſaith the Lord, which is, and which was, and which is to come, the Almighty." He is the man who is God's fellow, neither is it any robbery for him to be equal with God, for he and his Father are one, the ſame in ſubſtance, equal in power and glory. Let this engage your truſt in him, for this he gives as the ground and reaſon why he ſhould be the confidence of all the ends of the earth, and of them that are afar off upon the ſeas: Iſ. xlv. 22. "Look unto me, and be ye ſaved, all the ends of the earth: for I am God, and there is none elſe."

The great Manager is your near Kinſman, bone of your bone, and fleſh of your fleſh, and has acted the Kinſman's part,

by

ging your blood upon the head of the old ſerpent,
edeeming the mortgaged inheritance of eternal life;
refore it is natural and kindly to put your truſt in
How excellent is thy loving kindneſs, O God! (ſays
therefore the ſons of men put their truſt under the
of thy wings." He is not only God, but man; the
God's right hand, whom he hath made ſtrong for him-
for the purpoſes of his glory in our redemption.
ith authority and ability to manage our affairs, ſo he
o his Father to appear in the preſence of God for
he died for our offences, and roſe again for our juſti-
ſo he hath ſtated himſelf, before the high bar, as our
e with the Father. And whatever buſineſs we have
dence before the high court, he is always preſent to
r it, and never abſent when the cauſe is called; and
the concerns of his clients ſo much at heart, that he
them his own. Being touched with the feeling of
mities, he agents and manages the cauſe of the off,
d iſſue of the houſe *gratis*, without any money or
" He ſhall deliver the needy when he crieth: the
, and him that hath no helper," Pſal. lxxii. 12. " He
at the right hand of the poor, to ſave him from thoſe
uld condemn his ſoul," Pſal. cix. ult. Let theſe or
conſiderations engage your firm truſt in the glorious
r.

eſide all theſe, conſider what advantage ſhall accrue
elves, by putting all your truſt and confidence in him.
you ſhall be kept in perfect peace amidſt all the ſha-
this world, If. xxvi. 3. You ſhall hereby be filled
and peace, yea, " with joy unſpeakable, and full of
You ſhall be rendered immoveable like the rock,
orms of trouble and temptation are overthrowing
ho build upon the ſand. In a word, your truſt in
n the great Manager, ſhall be followed with an ex-
and eternal weight of glory; none periſh that truſt in
Whoſoever believeth in him, ſhall not periſh, but
erlaſting life."

clude at preſent with that word, If. lxiv. 4. " From
nning of the world men have not heard, nor perceived
ar, neither hath the eye ſeen, O God, beſides thee,
hath prepared for him that waiteth for him."

that will put their truſt in him." (2.) Study to know the near relation he ſtands under to you, both by his human nature, and by his offices as Mediator, Redeemer, Prophet, Prieſt and King, Head and Huſband, for the knowledge of theſe breeds truſt and confidence. A wife truſts in her huſband, a child in his parent, the members truſt their head. (4.) Be well acquainted with the great and precious promiſes of the covenant of grace, and how the condition of them all is fulfilled to your hand by Chriſt, as a ſecond Adam, in his fulfilling the *do* and *die* of the covenant of works. Legal conceptions of the covenant of grace, as if our faith, love, obedience, repentance, were the condition of the covenant, brangles faith in the free actings thereof on Chriſt and the covenant of grace. We muſt come without money or price to take hold of the covenant, and to apply the bleſſings thereof, becauſe Chriſt has already paid the money and price that juſtice demanded. (5.) Pray much for the Spirit of faith; and, under the conduct of the Spirit, habituate yourſelves to a frequent acting of faith, that ſo the life you live in the fleſh may be "by faith on the Son of God."

I come now to offer a word to believers, under the notion of *veſſels* hanging upon the nail which God has faſtened in a ſure place. And here I might, (1.) Offer a word to the *veſſels of cups*. (2.) To the *veſſels of flagons*, or believers of a higher ſtature. (3.) A word to both in common.

1. A word to weak believers, who are deſigned *veſſels of cups*. I only ſuggeſt theſe two or three things unto you. (1.) It is a high privilege to occupy the leaſt room in the houſe of our God. The prodigal ſon, when he came to himſelf, only begged of his father that he might have the place of a hired ſervant; he was glad to be under his father's roof, and to eat in his father's houſe, at any rate. (2.) God has ſervice for the leaſt veſſel of his houſe, as well as for the largeſt. God never made an uſeleſs creature, and he does not form any uſeleſs veſſels; no, every veſſel is formed of himſelf, to ſhew forth his praiſe. (3.) The leaſt veſſel is God's property, and he will not diſown, but maintain his property, and own it before men and angels, ſaying, "They are mine," in the day when he makes up his jewels. (4.) The bands, by which you hang upon the nail faſtened in a ſure place, are as ſtrong as thoſe by which the veſſels of flagons are ſecured; for he has ſaid as to both, "They ſhall never periſh, neither ſhall any pluck them out of my hand." (5.) The weakeſt meaſure of grace is a pledge of more; for "to him that hath ſhall be given." What grace you have got is the arles-penny

ay of more a-coming, for "his goings forth are prepared as the morning," as the break of day is a pledge of more light to follow: "The path of the just is as the shining light, that shineth more and more unto the perfect day." The least measure of grace has glory connected with it, according to the order of the covenant, Psal. lxxxiv. 11. "The Lord God is a sun and shield, he will give grace and glory;" first grace, and then glory.

I next offer a word of advice unto the vessels of cups, I mean weak believers. Although you are not to envy or grudge at God's bounty or liberality to others, in making them vessels of flagons, yet you may and ought earnestly to covet more grace than you have yet received; and therefore you are commanded to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." In order to which, be humble under a sense of your own weakness and emptiness; for "he giveth grace to the humble." Be diligent in the improvement of what grace you have received; for "the hand of the diligent maketh rich." Be frequently coming to the Manager of the house for more grace: "To whom coming, as unto a living stone,—ye also as lively stones, are built up," &c. Improve all the means of God's appointment for your edification, such as, the word, sacraments, prayer, Christian conference, that you may "add to your faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8.

2. A word to the *vessels of flagons*, believers of a higher stature. To you I would say,

1*st*, Be not proud of grace received, but walk humbly with your God. "Who made thee to differ? and what hast thou that thou hast not received? His soul that is lifted up is not upright in him." True grace, where it is genuine, the more a man receives of it, he is always the more humble and empty, as you see in Paul, Eph. iii. 8. "Less than the least of all saints." To keep your sails low, consider that the most eminent saints have discovered the greatest weakness, even in the graces wherein they most excelled; as we see in the case of Abraham, Moses, David, Peter, and others. They that have the greatest measure of grace, they get as much to do with it; strong corruption, strong temptation, and strong trials to grapple with: and the more talents that a man doth

receive,

receive, the more hath he to account for, as to the improve ment of them; for "to whom much is given, of them much ſhall be required."

2*dly*, Inſtead of deſpiſing others that are not come yet to length, ſtudy to be helpful and ſerviceable unto them. The veſſels of cups are ordinarily filled out of the flagons; ſo ſtrive to impart and communicate of your grace, of your faith, love, hope, knowledge, and other graces, unto thoſe that are weak in grace. The ſtrong children in a family are helpful to the young and weak. Thus it is in the natural body, the ſtrong member is helpful unto the weak and infirm; ſo ought it to be in the myſtical body of Chriſt. And when you ſee any fall through weakneſs, do not triumph over them; but "ſtrengthen the weak hands, and confirm the feeble knees," ſay to them that are of a fearful heart, Be ſtrong; reſtore ſuch an one with a ſpirit of meekneſs.

3*dly*, Whatever grace you have received, be not ſtrong and confident therein, like Peter; but be ſtrong in the grace that is in Chriſt Jeſus, and let the life you live be by faith in the Son of God. Grace received will ſoon give way in a day of trial and temptation. An innocent Adam, left with the ſtock in his hand, ſoon turned bankrupt, and ruined all his poſterity. And therefore, I ſay, do not truſt to the life or grace you have in hand, but in the grace and life you have in your head Jeſus Chriſt, the glorious Manager and Steward of his Father's houſe. Still remember, that all the veſſels hang upon him; and therefore let all the weight lie where God has laid it.

3. A word of advice unto veſſels of all ſizes, whether they be *veſſels of cups*, or *veſſels of flagons*.

1*ſt*, Adore the riches of divine grace and mercy, that put a difference between you and others, for naturally you were as bad as others.

2*dly*, Let every one poſſeſs his veſſel in ſanctification and honour. Do not debaſe or defile the veſſel of thy ſoul or body, by proſtituting it unto the ſervice of ſin, Satan, or any abominable luſt. You was once lying in the miry clay of nature, but God has waſhed, juſtified, and ſanctified you; and therefore ſtudy to keep yourſelf clean and holy in heart, life and in all manner of converſation. If you defile yourſelves with ſin, the Manager of the houſe will be fain to caſt you into a furnace of affliction, or, like Jonah, to plunge you into deep waters, till you acknowledge, "Mine own iniquities correct me, and my backſlidings do reprove me."

3*dly*, When you find any defilement of ſin cleaving to you (which

Christ considered as the Nail fastened in a sure Place. [illegible]

(which you will never miss while in the body), [illegible] fountain opened for sin and for uncleanness in the house of David. Be often bathing thy soul in the [illegible] which cleanseth from all sin.

4thly, Come to the fountain for supply under all wants, that you may obtain mercy, and find grace to [illegible] need. "Out of his fulness to all we receive, and grace for grace." Let thy vessel just be under the flowing of [illegible] fountain, that it may never be [illegible] and empty [illegible] night cry is made, "Behold the Bridegroom [illegible] forth to meet him."

Lastly, Pray for a plentiful outpouring of the [illegible] according to the promise, Is. xliv. 3. "I will pour [illegible] the dry ground," that so all the empty vessels [illegible] that are destitute of the waters of God's grace, may be [illegible] and those that are hanging upon the first Adam, and [illegible] the curse of the law, may, by the power of grace, [illegible] holding, and hang upon the nail that God has fastened in a sure place.

A ROBBERY COMMITTED, AND RESTITUTION MADE BOTH TO GOD AND MAN *.

A SERMON,

PREACHED UPON A THANKSGIVING DAY, AFTER THE SACRAMENT, IN DUNFERMLINE, MONDAY, AUG. 11. 1746.

PSAL. lxix. 4.—*Then I restored that which I took not away.*

IT is abundantly plain, that there are several passages in this psalm applied unto Christ in the scriptures of the New Testament; particularly that in the 9th verse of the psalm, "The zeal of thine house hath eaten me up," we find it applied

* I have perused the following notes of my sermon, preached at Dunfermline August last, taken from my mouth in the delivery. My other work cannot allow me time to transcribe it. However, I have corrected and amended what I thought might mar the sense. If the doctrine of the [illegible] here delivered [illegible] understood, I am not anxious [illegible] should be of none effect.

[illegible]

F. Y.

plied to Chriſt, John ii. 17.; and likewiſe that immediately following, "The reproaches of them that reproached thee are fallen upon me," Rom. xv. 3.; ſo likewiſe in the 21ſt verſe, "They gave me alſo gall for my meat, and in my thirſt they gave me vinegar to drink," applied to Chriſt, Matth. xxvii. 48. and Mark xv. 23. But I need go no further to prove this, than the firſt word of the verſe where my text lies, "They hate me without a cauſe," Chriſt applies it to himſelf, in John xv. 25. We find our Lord here, in the verſe where my text lies, he is complaining of his enemies; he complains of their cauſeleſs hatred in the firſt clauſe of the verſe, "They hate me without a cauſe;" he complains of their multitude, "They are more than the hairs of mine head;" he complains of their implacable cruelty, "They that would deſtroy me, being mine enemies wrongfully, are mighty." Now our bleſſed Lord is thus treated by the world, whom he came to ſave. When there is ſuch a powerful combination of hell and earth againſt him, one would have been ready to think, that he would have ſtopped, and gone no further: but he did not faint, nor was he diſcouraged, for all the oppoſition that was made againſt him; for you ſee, in the words I have read, what he was doing for loſt ſinners, when he was meeting with harſh entertainment from them. *Then*, even *then*, ſays he, *I reſtored that which I took not away.*

In which words you may notice theſe following particulars. (1.) You have here a robbery diſclaimed; a robbery was committed, but it is diſclaimed by the Son of God; *I took not away.* There was ſomething taken away from God and from man; by whom it is not ſaid, but it is eaſy to ſay, that ſurely an enemy did it. But then, (2.) We have a reſtitution made of that robbery that was committed: *I reſtored*, ſaith Chriſt, *I reſtored what I took not away.* The work of man's redemption, it is a reſtitution both unto God and unto man of what was taken away by ſin and by Satan. When once the work of redemption is completed, there will be a reſtitution of all things; for we read, Acts iii. 21. of the "reſtitution of all things." Again, (3.) We have an account of the perſon reſtoring. Who made the reſtitution? It was *I*, ſaith the Lord; *I reſtored what I took not away.* I who ſpeak in righteouſneſs, and who am mighty to ſave, I the child born, and the ſon given to the ſons of men, whoſe name is "Wonderful, Counſellor, The mighty God, The everlaſting Father, and The Prince of peace;" I, even *I reſtored what I took not away.* Again, (4.) You have the voluntarineſs and frankneſs of the deed. No man is obliged to make reſtitution

taken of what is taken away by another, unleſs he does it of his own accord. Well, ſays Chriſt, though I took it not away, yet I made reſtitution of the robbery and ſtealth that was committed; I engaged to do it in the council of peace, "Lo, I come: I delight to do thy will", &c. Again, (5.) We have here the time when our glorious Immanuel made this reſtitution of what he took not away. It was, *Then I reſtored what*, &c. when his enemies were deſtroying him; when they were robbing him of his name, and robbing him of his very life, he reſtored what was taken away by robbery from men. You will ſee how low our bleſſed Lord deſcended to make this reſtitution, and when it was; it was, in the firſt verſe, when the waters of God's wrath were coming into his ſoul, even *then*, ſays he, *I reſtored that which I took not away*. Now, from the words thus briefly opened, the doctrine that I take notice of is ſhortly this.

Doct. "That it was the great deſign of the Son of God, when he deſcended into a ſtate of humiliation here, in this lower world, to make reſtitution both unto God and unto man, of what he never took away." For as there was a robbery committed upon God and upon man by ſin and Satan; ſo our glorious Redeemer, he makes a reſtitution of the ſtolen goods, he reſtores both to God what was his due, and unto man what he had loſt.

Now, in the proſecution of this doctrine, if time and ſtrength would allow, the method that I propoſe is,

I. To premiſe two or three things for clearing of the way.

II. To inquire into the ſtolen goods, what it was that was taken away both from God and man.

III. I would make it appear, that our glorious Immanuel, he makes reſtitution of what was taken away both from God and from man; he reſtores unto God his due, and unto man his loſs.

IV. I would ſhew when it was that our Lord did this; for it is ſaid here, *Then I reſtored*.

V. I would give the reaſons why Chriſt made this reſtitution, when he was under no manner of obligation to it, but his own free will. And then,

VI. *Laſtly*, I would make ſome application of the whole.

I. The *firſt* thing propoſed is, to *premiſe two or three things for clearing of the way*. For clearing of it you would conſider,

1. That

1. That when God made man, he made him a rich man: he beſtowed all manner of goods upon him, that were neceſſary to make him live comfortably here, and to make him eternally happy hereafter.

2. You would conſider, that Satan, by this time, having fallen, like a ſtar, from heaven to earth, when he lighted upon this world, upon this earth, he preſently ſaw man ſtanding and acting in the capacity of God's viceroy, bearing his image, and having the whole creation in ſubjection to him. This filled the enemy with envy, and therefore he enters into a reſolution, if it were poſſible, to commit a robbery upon man, and to ſtrike at God's ſovereignty through man's ſide; and accordingly,

3. Satan prevailed upon our firſt parents, and beguiled them into an eating of the tree of knowledge of good and evil, which God had diſcharged them to eat upon the pain of death; and thereby the paction betwixt God and man (I mean the covenant of works) was broken.

4. The covenant of works being broken, and man having entered into a rebellion againſt God with the devil, he juſtly forfeited all the ſpiritual and temporal goods that God beſtowed upon him, and likewiſe loſt his title to a happy eternity, and became the enemy's vaſſal; and thus the enemy robbed him of all the goods that God beſtowed upon him.

5. *Laſtly*, The eternal Son of God having a delight in the ſons of men, and beholding them in this miſerable plight, he enters upon a reſolution that he will take on man's nature as a coat of mail, and that he will in man's nature be avenged upon that ſerpent that hath beguiled our firſt parents, and ſpoiled them of their patrimony. And accordingly, in the fulneſs of time, he comes, and is manifeſted to deſtroy the works of the devil, and to recover all the ſtolen goods; he ſpoiled principalities and powers, and triumphed over them in his croſs, and then divides a portion with the great, and the ſpoil with the ſtrong; and, with a view to this, it is ſaid in this text, *Then I reſtored that which I took not away.* And ſo I come to,

II. The *ſecond* thing I propoſed, and that was, to *inquire a little into the robbery that was committed by ſin and Satan, both upon God and upon man.*

And, *firſt*, To begin with the robbery that was committed upon God. It was the devil's great drift, by tempting man to ſin againſt God, to rob God of his glory. God made all things for his glory, and for his pleaſure they are and were created. The whole earth, before ſin entered into it, was full of

his

his glory; and whenever Adam opened his eyes, and looked abroad through the creation, he ſaw the glory of God ſparkling, as it were, in every creature he caſt his eyes upon. Well, the enemy's deſign was to deſpoil and rob God of his glory. There is a queſtion put, Mal. iii. 8. "Will a man rob God?" will a creature adventure to rob his Creator? And yet this wickedneſs is perpetrate. God is invaded, and his glory is in a great meaſure taken away, I mean his declarative glory, for it is impoſſible his eſſential glory can be invaded.

I will tell you of ſeveral things relative to the glory of God, which were attempted to be taken away, and quite obſcured and ſullied by the ſin of man.

1. There was an attempt made to rob God of the glory of his ſovereignty, as the great Lord and Lawgiver of heaven and earth. Man, when he ſinned againſt God, and brake the law in compliance with the motion of the enemy, what was the language of the deed? It was, "We ourſelves are lords, and will come no more unto thee;" we will make our own will a law: "Let the Almighty depart from us: for we deſire not the knowledge of his way."

2. There was an attempt to rob him of the glory of his wiſdom. The wiſdom of God was impeached by the ſin of man as a piece of folly, namely, in giving a law to man, that was not worthy to be obſerved. Sirs, depend upon it, every ſin you are guilty of, charges God with folly, and exalts the will and wiſdom of the creature, above the will and wiſdom of God expreſſed in this holy law. And what a capital crime is it for poor men to charge God with fooliſhneſs!

3. By ſin there is an attempt to rob him of the glory of his power, in regard the ſinner gives a defiance to the Almighty, and, upon the matter, ſays, he is not able to revenge his quarrel on us, the arm of his power is withered. That is the language of ſin. And then,

4. There is a robbery upon God's holineſs, which is one of the moſt orient and bright pearls of his crown. When the holy law is violated and tranſgreſſed, the language of that action is, God is like ourſelves, he approves of our ways. Again,

5. There was an attack upon his juſtice, and a denying his rectoral power and equity. God ſays, "The ſoul that ſinneth ſhall die, that he will by no means acquit the guilty." Well, but the language of ſin is, "God will not require it," or he may be pleaſed or pacified with this or the other petty atonement.

Not to inſiſt: there was a deſpiſing of God's goodneſs. God gave man a great eſtate; he gave him the whole earth,

and would have given him the heavens alſo, if he had con
nued in his integrity; but yet all that goodneſs of God w
trampled under foot by the ſin of man.

Alſo, there was a denial of the faithfulneſs of God in
threatening that was denounced againſt the ſin of man, "
the day that thou eateſt of it, thou ſhalt ſurely die." But
language of ſin is, God is not true to his word, he will
ſurely do it; ſaid Satan, "Thou ſhalt not ſurely die." T
you ſee there was an attempt made to rob God of the gl
of all his perfections at once.

Secondly, Let us inquire a little into the goods that we
ſtolen from man by ſin and Satan. Here we may ſee a m
lancholy ſcene. The glory of the human nature was qu
marred by ſin. Man was made the top of the creation; b
by ſin he was brought below the very beaſts that periſh, ſo th
"The ox knoweth his owner, and the aſs his maſter's cr
but my people know not me, ſaith the Lord; and they do n
conſider" their obligations to me.

Sin, it robbed man of his light and ſight. You know wh
befel Samſon when he was taken captive by his enemie
they put out his eyes; ſo when we fell into the enemies hand
they put out our eyes, and all mankind have been born bli
ſince that time. Again, ſin hath robbed us of our very lif
and laid us among the congregation of the dead.—All ma
kind are a dead and putrified company, "dead in treſpaſ
and ſins," Eph. ii. 1.—And then, ſin hath robbed man of l
liberty unto any thing that is ſpiritually good; and ever ſin
we have become captives to the devil, the world, and o
luſts. Again, ſin hath robbed us of our wiſdom, and broug
us to prefer folly to the wiſdom of God. Every man by n
ture is playing the fool. Who but a fool would ſpend l
money upon that which is not bread, and his labour upon th
which profiteth not?—Sin robbed us of our righteouſneſs, a
rendered us a company of guilty criminals before God, a
brought us under the ſentence of the broken law, *condemn
already*, John iii. 18.—Sin robbed us of our beauty, of t
beautiful image of God, conſiſting in holineſs and conform
to the great Creator, and it hath brought the hue of hell up
all mankind, lying among the pots.—Again, ſin hath robb
us of our health. Man was a healthy creature both in ſo
and body before the entry of ſin; but ſin hath robbed us
that, ſo that, "from the crown of the head to the ſole of t
foot, there is no ſound part about us."—Sin hath robbed us
our peace, and ſet us at war with God, with ourſelves, w
one another, and at war with the whole creation.—Sin h
robbed us of our beautiful ornaments that God put upon

creation, and ſtript us naked, as it is ſaid of Laodicea, Rev. iii. 18.—Sin hath robbed us of our treaſure, inſomuch we are become beggars, poor, and naked.—In ſhort, ſin robbed us of our God, ſo that we are become "without God in the world." There is a robbery for you that cannot be healed! You ſee what was taken away from God and by the ſin of man.—I might likewiſe tell you that ſin drove man of that paradiſe of pleaſure in which God ſet him at creation. No ſooner had man ſinned through the inſtigation of Satan, that old ſerpent, but he was turned out of the garden of Eden, Gen. iii. 24. and a flaming ſword placed, that turned every way, to keep him from having acceſs to the tree of life in the midſt of the garden.—Sin hath robbed us of heaven, and made us heirs of hell and wrath.—In ſhort, ſin hath diſordered and diſjointed the whole creation. Whenever man ſinned, there came ſuch a load upon the earth, through the curſe of God, that ever ſince the whole creation hath been groaning in pain, ſeeking deliverance from that dead weight that hath been lying upon it. So that, I ſay, by the ſin of man there is a robbery committed, there are goods ſtolen from God from man, and the good creatures of God.

The *third* thing propoſed was, to *make it appear that our Lord Immanuel, he makes a reſtitution of what was taken away from God and from man.* He reſtores unto God his due, reſtores unto man his loſs.

1, 1. He makes reſtitution of glory to God, and that in the higheſt meaſure and degree, as was intimated by the angels at the nativity of our Lord, Luke ii. 14. The firſt note of the ſong of the angels is, "Glory to God in the higheſt," It is juſt as if they had ſaid, Glory hath been taken from God, by the ſin of the firſt Adam and his poſterity; now there is a higher revenue of glory to be brought in to the crown of heaven, than the whole creation in innocency could afford. Accordingly, our bleſſed Lord he declares, when his work was finiſhed, after he had gone through his ſtate of humiliation, he comes to his Father, John xvii. 4. and he ſays, Now, Father, "I have glorified thee on the earth." Obſerve the phraſeology, for there is ſomething remarkable in it, "I have glorified thee on the earth:" the earth was the theatre of rebellion where God was affronted, diſhonoured, violated, and his ſovereignty contemned; but, ſays he, "I have glorified thee on the earth," where thou waſt diſhonoured. I ought to go through all the perfections of God, which were leaſed by the ſin of man, and tell how Chriſt reſtored glory to every one of them.

He

He reſtores glory to the divine *ſovereignty*, bowing his ne[ck] neck to take on the yoke of the law which we had brok[en]. He was made of a woman, and made under the law, that [he] might magnify it, and ſo maintain the honour of the g[reat] Lawgiver.

He reſtores glory likewiſe to the divine *wiſdom*; for Ch[riſt] himſelf, in his perſon and mediation, is juſt "the wiſdom [of] God in a myſtery," even his "hidden wiſdom, the myſt[erious] wiſdom of God." O Sirs! never were the treaſures of di[-] vine wiſdom and knowledge ſo much expended as in the p[er]- ſon and mediation of our Lord Jeſus Chriſt.

And then, he reſtores glory likewiſe to the divine *power*; for Chriſt is "the power of God:" and when he went forth to the great work of man's redemption, he went forth arm[ed] with infinite power to manage it; therefore he is called "the arm of God, and the man of God's right-hand, whom he hath made ſtrong for" the purpoſes of his glory. How glorious was the power of God diſplayed, when he came from Edom, with dyed garments from Bozrah, glorious in his apparel, tra- velling in the greatneſs of his ſtrength; ſpoiling principalities and powers, who had ſpoiled God of his glory, and man of all that was valuable unto him!

He reſtores glory to the *holineſs* of God. This attribute was injured by the ſin of man, but its glory is reſtored by Chriſt; and there is ſuch a brightneſs of divine holineſs ſhines in the perſon and mediation of Chriſt, that when the angels look upon him, Iſ. vi. they are dazzled, they are overwhelmed, not being able to behold it, they cover themſelves, and cry, "Holy, holy, holy is the Lord of hoſts; the whole earth is full of his glory."

And then, he reſtores glory to the divine *juſtice*; for in the work of man's redemption, juſtice gets a complete, and full ſatisfaction, till it cry, It is enough. And the juſtice of God manifeſted in the execution of the penalty of the law upon the Surety, is laid as the very foundation of the throne of grace, that we are called to come to for grace and mercy to help in the time of need, Pſal. lxxxix. 14. "Juſtice and judge- ment are the habitation, or eſtabliſhment, of thy throne," viz. juſtice ſatisfied, and judgement executed upon the glorious Surety.

Again, he reſtores glory to the divine *goodneſs*: God was good to man, but man trampled it under foot: But Chriſt makes a higher diſplay of the divine goodneſs than ever was ſeen by men or angels; for in his perſon, and mediation, and ſufferings, the goodneſs of God breaks out like an ocean, in amazing ſtreams of love, grace, and mercy. The love of God

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O how does it ſhine in the giving his only begotten Son into the world! "Herein is love, not that we loved God, but that he loved us, and gave his own Son to be a propitiation for our ſins." And then for grace, *grace* is made to "reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord." And for mercy, it is "built up for ever." Thus, I ſay, there is a reſtitution of glory to the divine goodneſs.

And likewiſe there is a reſtitution of glory to the divine *faithfulneſs*. The faithfulneſs of God engaged in the penalty, was trode upon by man and the devil; but the faithfulneſs of God is maintained in the execution of that penalty threatened againſt man in the perſon of our glorious Immanuel: and not only ſo, but the faithfulneſs of God comes to be *eſtabliſhed* in the new covenant "in the very heavens:" for all the promiſes come to be "yea and amen in Chriſt, to the glory of God." Thus you ſee, that Chriſt reſtores what he took not away from his Father; he reſtores "glory to God in the higheſt," which he never took away."

2. Let us ſee next what reſtitution he makes to man; for man was robbed of all that was valuable to him, either for time or eternity.

Firſt, The human nature was debaſed by ſin, and ſunk below the beaſts that periſh. Well, but the Son of God comes and takes the human nature into a perſonal union with himſelf, and thereby exalts the human nature above the angelical nature: Heb. ii. 16. "Verily he took not on him the nature of angels; but he took on him the ſeed of Abraham." And, chap. i. 5. "Unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee?" And ſee what follows, "When he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him." Thus the glory of the human nature is reſtored and advanced to a far higher pinnacle of glory and honour, than when it ſtood in the firſt Adam before his fall, adorned with all its embroideries, in a ſtate of innocency. O Sirs, look up and ſee your nature exalted, taken out of the dunghill, and ſet on the the throne of God. The throne of God is called "the throne of the Lamb," becauſe our nature is there in a perſonal union with the great God.

But this is not all: he not only reſtores the glory of the human nature; but, to all who believe in him, he reſtores to advantage all the loſſes we ſuſtain, either by the ſin of the firſt Adam, or our own perſonal tranſgreſſion; as will appear by running over the particular loſſes mentioned upon the former head.

Firſt, then, Did ſin robe us of our ſight and light, and leave us

us in darkneſs? Well, Chriſt makes a reſtitution of that; for he comes forth as the bright and morning ſtar, to give light to the darkened world, which may make us all ſing and ſay with Zacharias, Luke i. 78. "Through the tender mercy of our God; whereby the day ſpring from on high hath viſited us." Pſal. cxviii. 27.—29. "God is the Lord, which hath ſhewed us light; bind the ſacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praiſe thee; thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

Again, Hath ſin robbed us of life, and left us among the congregation of the dead? Chriſt makes reſtitution of that; for he is "the reſurrection and the life:" and having recovered life by his own death, John xiv. 19. he keeps it in his hand and heart, and binds up our life with his "Becauſe I live, ye ſhall live alſo. Our life is hid with Chriſt in God."

Again, Did ſin rob us of our liberty? Chriſt makes reſtitution of that; he buys our liberty at the hand of juſtice, and then takes the excecutioner and binds him, and ſpoils him of his power over the poor captive; and having purchaſed liberty, he goes forth and "proclaims liberty to the captives, and the opening the priſon-doors to them that are bound."

Again, Did Satan and ſin ſpoil us of our wiſdom, inſomuch that ever ſince we are infatuate, and like fools, ſpend our money for that which is not bread, and our labour for that which cannot profit us? Well, Chriſt reſtores wiſdom unto fools and babes; he is "made of God unto us wiſdom;" and when we are determined to come to him, he makes us wiſer than our teachers; wiſe to know the myſteries of the kingdom that are hid from the wiſe and prudent of the world, and revealed unto babes: "Unto you it is given to know the myſteries of the kingdom of heaven," &c.

And then again, Did ſin ſpoil and robe us of our original righteouſneſs? Chriſt makes reſtitution of that; for he himſelf is "the Lord our righteouſneſs, and he was made ſin for us, he who knew no ſin, that we might be made the righteouſneſs of God in him."

Did ſin ſpoil us of the beautiful image of God? Chriſt makes reſtitution of that; for that very moment that a poor ſinner looks unto him with the eye of faith, he gets the print of the ſecond Adam drawn again upon his ſoul, and it is by beholding his glory that we are changed into the ſame image.

Did Satan and ſin rob us of, and take away our health? Well, Chriſt, he comes to make reſtitution of that: for he is

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the Phyſician of value, and there is no diſeaſe ſo obſtinate as is able to ſtand the virtue and healing power of this Phyſician; ſo that, if we periſh with our diſeaſes, we need not do it with that word in our mouth, "Is there no balm in Gilead, and no phyſician there?"

Did Satan ſpoil us of our peace? Well, Chriſt makes reſtitution of that; for "he is our peace." Peace on earth was one of the articles of the angels praiſe, "Peace on earth, and good will towards men." Sin robbed us of our peace with God. Chriſt reſtores that; for "God is in Chriſt, reconciling the world unto himſelf." Did ſin rob us of our peace of conſcience? Chriſt reſtores that; "Peace I give unto you: not as the world giveth, give I unto you," &c.

Did ſin kindle a fire of war and of ſtrife betwixt man and man? Well, when Chriſt comes with the ſceptre of his power, he makes them beat their ſwords into ploughſhares, and their ſpears into pruning hooks; he makes the wolf dwell with the lamb, and the leopard lie down with the kid.

Did ſin rob us of our ornaments? Chriſt reſtores theſe, he makes the King's daughter all glorious within; he brings us a far better garment, even the garment of ſalvation, and a robe of righteouſneſs to adorn us.

Did ſin take away our riches and treaſures? Chriſt opens up a far better treaſure, even *unſearchable riches*; and he tells us, that "riches are with him, yea, durable riches and righteouſneſs."

Did ſin rob us of our God, and leave us without God in the world? Chriſt makes reſtitution of that; for what is Chriſt? He is *Immanuel*. And what is that? He is *God with us*. That may make our hearts rejoice indeed; our God is come back to us, and is ſaying, "I am the Lord thy God; I will be their God, and they ſhall be my people." It is a God in Chriſt that ſpeaks in ſuch a dialect to poor ſinners. Thus you ſee, that Chriſt reſtores to man, what he took not away from him. I might enlarge much on this ſubject.

Sin robbed us of our title and charter to eternal life; whenever the covenant of works was broken, our charter was gone. But Chriſt reſtores a better charter, even the covenant of grace; he himſelf is "given for a covenant to the people," and is the Alpha and Omega of the covenant; all the promiſes and bleſſings of it are "in him yea and amen." The covenant of works was a frail covenant, a ſlippery ſecurity; but the covenant of grace, and the charter granted unto us in Chriſt, it is a laſting charter: Iſ. liv. 10. "The mountains ſhall depart, and the hills be removed, but my kindneſs

kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee."

In ſhort, Chriſt reſtores beauty and order again to the whole creation. Whenever man ſinned, there fell ſuch a dead weight upon the creation, that the whole creation was like to crumble to its original chaos; but the thing that prevented it was, the Son of God bought this earth as a theatre, on which his love to ſinners might be diſplayed; therefore he will uphold the theatre till the ſcene be acted; and when it is acted, he will commit it to the flames: there is a word to that purpoſe, If. xlix. 8. "I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages." The theatre of this earth was giving way under the weight of the wrath of God; but Chriſt being given as a covenant of the people, he upholds the earth and all things by the word of his power, as it is, Heb. i. 3.

Thus much for the *third* thing, which was, to let you ſee how Chriſt makes reſtitution of theſe good things which he never took away from God or from man.

IV. The *fourth* thing propoſed was, to *inquire into the time when Chriſt did all this: when did he reſtore that which he took not away?*

I ſhall not ſtay upon this; I pointed at it in the explication. I told you that it was in a ſtate of humiliation that he made this reſtitution. I cannot ſtand to tell you of the ſeveral ſteps of his humiliation whereby he reſtored what he took not away. We have a ſummary deſcription thereof, in that queſtion of the Catechiſm, 'Wherein did Chriſt's humiliation conſiſt?' The anſwer is, 'In his being born, and that in a low condition, made under the law, undergoing the miſeries of this life, the wrath of God, and the curſed death of the croſs; in being buried, and continuing under the power of death for a time.' By theſe ſteps of his humiliation, he brought about the bleſſed project of redemption. Then was it that he reſtored what he took not away: Gal. iv. 4. 5. "In the fulneſs of time, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons." But I do not ſtay upon this; I haſten forward.

V. The *fifth* thing propoſed was, to *inquire a little into the reaſons of the doctrine. Why was it that our Lord reſtored what he took not away? Why did he reſtore theſe goods that ſin and Sa-*

to be away both from God and from man? In anſwer to this, I only ſuggeſt theſe few particulars.

1. Chriſt made this reſtitution, becauſe it was his Father's pleaſure that he ſhould do it; he did always theſe things that pleaſed his Father: "No man taketh my life from me (ſaith he), but I lay it down of myſelf.—This commandment have I received of my Father."

2. He reſtored what he took not away, becauſe it contributes very much to enhance his mediatorial glory. Gen. xiv. there you read of what Abraham did, he armed his men, and went in queſt of the five kings that had plundered Sodom: he purſues them, takes them captives, and recovers the ſpoil, and reſtores what not he, but the enemy, had taken away; and this was much for Abraham's honour. So it is to the immortal honour of our glorious Immanuel, that he purſued, and ſpoiled principalities and powers, who had robbed God and man; and then reſtores unto both what they, not he, had taken away. Upon this account, "God hath highly exalted him, and given him a name which is above every name," &c.

3. Chriſt reſtored what he took not away, out of regard that he had to the holy law of God. The holy law was violated, and the ſovereignty of God in it was trode down: but Chriſt had a-mind to maintain the dignity of the law, it being an emanation of the holineſs of God; therefore he will reſtore a perfect obedience to the law, and bring in an everlaſting righteouſneſs that anſwers it to the full, that ſo a foundation may be thereby laid for our legal inveſtiture in the privileges of children we had loſt by ſin.

4. Becauſe his delights were with the ſons of men. Sirs, Chriſt had a bride in Adam's family to eſpouſe to himſelf for ever. God the Father gave him a bride. And when he ſaw her in the devil's clutches, he arms himſelf with divine power, and reſcues the bride: "He loved me, and gave himſelf for me." And then, Chriſt reſtores what he took not away, that ſo the glory of grace might be exalted in the ſalvation of loſt ſinners; and that none glory in themſelves, but that they that glory may glory in the Lord. It is not we, but he only, that makes the reſtitution, and grace reigns to us through that reſtitution that he made.

5. and *laſtly*, Chriſt reſtores what he took not away, that he might "ſtill the enemy and the avenger," as the expreſſion is, Pſal. viii. 2.; "the enemy and the avenger," that is the devil. Sirs, when the devil robbed man, he thought the day was his own, and triumphed as if the world, and the glory

made up to wonderful advantage. And if ſo, whatever appeared gain to you formerly, will be eſteemed loſs for Chriſt: yea, doubtleſs, you will count all but dung and loſs for Chriſt, that you may know him, win him, and be found in him. You will be dead to the law, and the works of it, being married to a better huſband, whoſe name is, "The Lord our righteouſneſs;" for "in him ſhall all the ſeed of Iſrael be juſtified, and ſhall glory." Again, if you have found reparation in Chriſt, you will wage a continual war with ſin and Satan; you will reſiſt the devil, and reſiſt even unto blood, ſtriving againſt ſin. Theſe robbers, they never come but to ſpoil you of ſome good, whatever diſguiſe they may appear in. And if you have received any love-tokens from the Lord on this occaſion, you may lay your account with an attack; the pirates purſue and attack the ſhip with the richeſt cargo. Laſtly, Whenever the enemy has prevented and twin'd you of your comforts, you will fly to Chriſt for reſtitution, ſaying, with David, "Reſtore unto me the joy of thy ſalvation," for he it is who reſtores what he took not away.

I cloſe with a word of *Exhortation.*

Sirs, I have a proclamation to iſſue forth in the name of the LORD IMMANUEL. Be it known unto men, by theſe preſents, That whereas two great robbers have entered into the world, viz. ſin and Satan, and have ſtolen away all the valuable goods which once pertained to Adam and his family, whereby they are all reduced to the utmoſt poverty and miſery; it has pleaſed God the Father, from the love he bears to mankind-ſinners, to ſend his only begotten Son into the world, to repair all their loſſes, and to reſtore what he took not away. Accordingly, the eternal Son of God hath come into the world, and having armed himſelf with the human nature and divine power, he hath gone forth and purſued the robbers, and taken Satan captive, and bruiſed his head, and deſtroyed that deſtroyer of mankind; he hath finiſhed tranſgreſſion, and made an end of ſin, and hath brought in a robe of righteouſneſs, and hath recovered all the goods that the robbers had taken away, all the goods and gear men loſt; hath recovered them with wonderful advantage; and the goods are all in his hand, and he hath ſent out us, who are his ambaſſadors, to cauſe all mankind ſee what loſſes they have ſuſtained; and whoever have loſt any thing, their God, and their ſouls, heaven and happineſs, he is willing to reſtore it to mankind, and that without any ſaſer; for he will do it without money and without price. Come, and get your own again; for Chriſt hath received gifts for men, for the ſons of

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men. O come, come, come, Sirs, and get from the glorious Reſtorer what you have loſt, what you ſtand in need of, through time and eternity! O come and get your life, your God, and your ſouls again for a prey!

Since the rebellion commenced, many a man has loſt very much; ſome have loſt their land, ſome their houſes, ſome their legs, and ſome their arms, and many their lives. And now, if the Duke of Cumberland, the King's ſon, ſhould iſſue forth a proclamation, to every man to come and get his loſſes repaired, in his father's name, I believe you would not be ſhy to put in your name, and tell that you have loſt this and that. Well, the Son of the King of heaven, the great JEHOVAH, he hath all his Father's treaſures in his hand, and he hath ſent us to tell you to come and get your loſſes repaired. O Sirs, what are men's temporal loſſes in compariſon with their ſoul loſſes! "What is a man profited, though he ſhould gain the whole world, and loſe his own ſoul?" Well, come and get your ſouls for a prey from the Son of God.

I might make uſe of many motives to perſuade you. Pray you, conſider only the goods you loſt are in Chriſt's hand, and that they are in his hand that they may be reſtored again to you. He invites you to come, "Incline your ear, and come unto me," &c. He not only invites you, but counſels you, "I counſel thee to buy of me gold tried in the fire," that is, I counſel you to get your loſſes reſtored. He not only counſels you, but commands you, "This is his commandment, that ye believe in his Son," &c. He not only commands, but he promiſes; he gives all manner of ſecurity that your loſſes ſhall be made up, if you come to him for a reparation, Pſal. lxxii. 4. "He ſhall judge the poor of the people, he ſhall ſave the children of the needy." Come then, poor and needy ſinner. He is grieved to the heart when ſinners will not come and get their loſſes repaired; he was grieved when Jeruſalem would not be gathered as a hen gathereth her chickens under her wings. I will tell you, many a man have got their loſſes repaired; an innumerable company have got reſtitution from him, Rev. vii. 9. "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Now, when others have come and got reparation, will not ye come and get reparation too?

O Sirs, conſider what you are doing. Mind, there is no hope of reparation after death; but if you come for reparation, you muſt come now to the King's Son; therefore, "To-

day if ye will hear his voice, harden not your hearts, as in the provocation."

Upon this laſt day of the feaſt, I cry to all mankind, if my voice could reach them, to come and get their loſſes repaired by the Son of God, who *reſtores that which* he *took not away.* Do not ſay, "I am rich, and increaſed with goods, and ſtand in need of nothing;" for I can aſſure you, that he who is infinitely wiſe, and knows you better than you do yourſelves, declares, that you are "poor, miſerable, wretched, blind, and naked," through the robbery that ſin hath committed.—Say you, I cannot get time to come, becauſe of worldly buſineſs. But let me tell you, that your wordly buſineſs is but mere trifles in compariſon with this; therefore make all other buſineſs but by-buſineſs in compariſon with this one thing needful.—Says another, I will get time enough afterwards. I will tell you, delays are dangerous; what know you, man, what a day may bring forth? Death may come, and then you are gone for ever through eternity.—Says another, I am afraid the time is gone already, and that he will not make a reparation of my loſſes. No, Sirs, I will tell you, that while there is life there is hope, and the Son of God is at the back of your heart, crying, "Behold, I ſtand at the door, and knock: If any man (out of hell) hear my voice, and open to me, I will come in to him, and will ſup with him, and he with me."—But O ſay you, I fear my loſſes are irreparable. I will tell you, poor ſinner, as broken a ſhip has come to land, as we uſe to ſay; as great ſinners as you have got a reparation of their loſſes, and a full pardon to the boot. What think you of Manaſſeh, and Mary Magdalene, and Paul? The ſame hand that repaired their loſſes is ready to repair yours; "his hand is not ſhortened, that it cannot ſave," &c.—Says another, What if I be not among the number of the elect? I anſwer, You have nothing a-do with election; for "ſecret things belong unto the Lord, but that which is revealed unto us and our children." Election does not belong directly and immediately to the buſineſs of believing, but only things revealed: and if revealed things belong unto us, then put in your claim: for "the promiſe is to you and your ſeed."—Say you, I am impotent, and cannot come. I anſwer, That was one of the loſſes Chriſt came to reſtore; "he gives ſtrength to the weak, and to them that have no might he increaſeth ſtrength."—Say you, My will is an iron ſinew, it will not anſwer. *Anſw.* He that reſtores that which he took not away, offers to reſtore your good heart and your will, "Thy people ſhall be willing in the day of thy

thy power." Ezek. xxxvi. 26. "I will take away the heart of ſtone, and give the heart of fleſh."—Says another, I would fain come to get my loſſes repaired, but I think when I come to him he boaſts me away. Do not think ſo; for he ſays, "Whoſoever will come to me I will in no wiſe caſt out." When he frowns upon you, and calls you a dog, be as the Syrophenician woman, do not give over, and you ſhall prevail, "Truth, Lord, I am a dog, yet the dogs eat of the crumbs that fall from the maſter's table;" the Lord repaired her loſſes, and granted her all the deſires of her heart.

I ſhould conclude with a word to believers, who have got their loſſes repaired by the glorious Immanuel. I only ſay two or three things to you by way of advice. (1.) O ſing praiſes to the bleſſed Reſtorer, "O my ſoul, bleſs the Lord, who hath redeemed thy life from deſtruction, and crowned thee with loving kindneſs and tender mercies," Pſal. ciii. 1.—4. (2.) Whenever you meet with new loſſes, come back to the bleſſed Reſtorer. Satan will be about with you, he goes about like a roaring lion, ſeeking whom he may devour, and to take away any good you have got on this ſolemn occaſion; but when the enemy has robbed you, I ſay, come back to Chriſt by faith, and you will find reſtitution again. Again, my advice to you is, O love the Lord with your heart, ſtrength, and mind; let him have the ſtrength and flower of your affection, lay nothing in the balance with him; and, as an evidence of your love, keep his commandments, walk worthy of the Lord, to all well pleaſing; contend for the faith once delivered to the ſaints; ſtudy, with the church, to cauſe his name to be remembered to all generations, that the people may praiſe him for ever and ever, who *reſtored what* he *took not away*.

WORTHLESS

WORTHLESS MAN MUCH REGARDED BY THE MIG... GOD.

A SERMON,

PREACHED UPON A THANKSGIVING DAY, AFTER THE SACRA... MENT, IN DUNFERMLINE, MONDAY, JULY 1737.

PSAL. cxliv. 3.—*Lord, what is man, that thou takeſt know... ledge of him? or the ſon of man, that thou makeſt acco... of him.*

HERE is a queſtion put, that is both anſwerable and u... anſwerable; it is both eaſy and difficult: it is eaſy tell what man is, for the end of his perfection is ſoon d... covered; but why God takes knowledge of man, or makes great account of him, as to heap his favours on him, is a thi... that God only can beſt account for. David, in the two pr... ceding verſes, declares, *firſt*, what a reconciled God in Chri... was to him, and makes it the ground of his praiſe a... triumph: 1. Says he, My God is my ſtrength; he is t... ſtrength of Iſrael, the glory of their ſtrength. Howev... feeble and weak the ſaints be in themſelves, yet "their R... deemer is ſtrong, the Lords of hoſts is his name. O bleſſ... is the man whoſe ſtrength is the Lord Jehovah, with who... there is everlaſting ſtrength; for he ſhall go from ſtrength ... ſtrength, till he appear before the Lord in Zion," &c. His God was his goodneſs; for "there is none good but on... that is, God;" who, as he is the chief good himſelf, ſo he truly good to Iſrael; good to them that wait upon him, a... to the ſoul that ſeeks him. And whatever goodneſs is in a... of the ſons of men, or ſaints of God, he is the glorious four... and fountain of it; "for every good and perfect gift come... down from above," from an infinitely good God, &c. 3. H... God was his fortreſs and his high tower. David ſaw hi... ſelf in God, as a man is in his caſtle, that can look down ... all his enemies with contempt: and hence we find him f... quently expreſſing himſelf with the greateſt confidence of ſa... ty, "I will not be afraid of ten thouſands of mine enemi... againſt me round about:" O! who can hurt them that ha...

"the eternal God for their refuge, and his everlaſting arms underneath them?" 4. His God was his deliverer. Many a danger David had been in, from Saul, from Abſalom, and his other enemies; but his God had always interpoſed for his preſervation; probably he may have his eyes upon the great deliverance that God wrought for him, and all his ſaints, by Jeſus Chriſt, in finding a ranſom for him, that he might not go down to the pit, &c. 5. His God was his ſhield: as a ſhield in the day of battle defends againſt darts and arrows that are ſhot againſt a man's body, and wards off the blows that are levelled againſt him; ſo his God had protected him againſt the malicious arrows of reproach and malice, &c. 6. His God had made him a ſkilful and ſucceſsful ſoldier: his hands had been uſed to the ſhepherd's crook, and the muſician's harp; but God had taught "his hands to war, and his fingers to fight," and to lead and head the armies of Iſrael, &c. 7. His God had taught him not only to manage the ſword, but to ſway the ſceptre; in the cloſe of verſe 2. "He ſubdueth my people under me." He who had ordained him to be king of Iſrael, in the room of Saul, ſwayed the hearts of all the tribes to acknowledge him as their king and ruler; juſt ſo he, in a day of power, bends and bows the wills and minds of men to ſubmit to the government of the Son of David, Chriſt Jeſus, every one crying, Thou haſt delivered us out of the hands of our enemies, therefore rule thou over us.

Well, David having thus viewed the goodneſs of God unto him, and remembering the greatneſs, glory, and majeſty of his Benefactor, who had done all this for him; he extends his views unto the goodneſs of God to mankind in general, and eſpecially to the ſaints, and cries out, in a rapture of wonder, in the words of my text, *Lord, what is man, that thou takeſt knowledge of him! and the ſon of man, that thou makeſt account of him!* So then the words are a queſtion of admiration. And more particularly we may note, 1. The ſubject-matter of the queſtion, and that is man; earthly man, as ſome read it; man that is "ſprung of earth, and whoſe foundation is in the duſt;" man who was "made a little lower than the angels," but who is now ſunk into the greateſt ignominy and contempt, by his apoſtaſy from God. 2. We have a queſtion of contempt put, concerning this creature, man, or the ſon of man, what is he? or wherein is he to be accounted of? We may hear the ſolution of this queſtion afterwards. 3. Notice to whom this queſtion is propoſed; it is to the Lord: *Lord, what is man?* The Lord is a God of knowledge,

and there is no ſearching of his underſtanding: he needs not that any ſhould teſtify of man to him; he knows the inward value of perſons, things, and actions: God has balances in which he weighs all mankind, and therefore he can well tell what man is; "he ſearches the hearts, and tries the reins of the children of men," and knows far better what you and I are, than we do ourſelves. 4. We have the ground and reaſon of this inquiry concerning man; it is the knowledge that God takes, and the account God makes, of ſuch an inconſiderable creature, that "the high and lofty One, who inhabits eternity, and who dwells in the high and holy place," that he ſhould "bow his heavens, and come down," to viſit man in a way of love.

OBSERVE, "That the regard that God ſhews unto man is truly wonderful and ſurpriſing."

This I take to be the plain import of the queſtion. We have the like queſtion put, Job vii. 17. 18. "What is man that thou ſhouldſt magnify him? and that thou ſhouldſt ſet thine heart upon him? and that thou ſhouldſt viſit him every morning, and try him every moment." Pſal. viii. 3. 4. "When I conſider the heavens the work of thy fingers, the moon and the ſtars which thou haſt ordained, what is man that thou art mindful of him? and the ſon of man, that thou viſiteſt him." Theſe are down-bringing queſtions. It is obſervable in ſcripture, that queſtions, when they are put concerning God, they are intended to raiſe our affections and admiration to the higheſt. So Exod. xv. 11. "Who is like unto thee, O Lord, among the gods?" and Micah vii. 18. "Who is a God like unto thee?" Theſe are uplifting queſtions. But when the queſtion is concerning man, it brings him down in his own eyes unto nothing, "that no fleſh may glory in the preſence of God."

Now, in diſcourſing this doctrine, through the Lord's aſſiſtance, I ſhall endeavour,

I. To give a ſcriptural ſolution of this diminutive and and down-bringing queſtion, *What is man?*

II. What is imported in God's regarding man, or making account of him.

III. Wherein doth God diſcover his regard unto man?

IV. Shew that this is truly wonderful and ſurpriſing.

V. Apply.

I. The

I. The *firſt* thing is to give a ſcriptural ſolution of this queſtion, *What is man?* for we can never wonder at and admire the regard that God ſhews unto man, until we know what man is. Come, then, Sirs, let us weigh ourſelves in the balances of the ſanctuary, and ſee what we are; *1ſt*, As creatures; *2dly*, As fallen creatures.

1ſt, What is man, as he is a creature of God? Why, trace him to his firſt original, he is but a piece of modified duſt, enlivened with the breath of God: Adam ſignifies earth, and red earth, Gen. ii. 7. "The Lord God formed man of the duſt of the ground." Hence is that of the apoſtle, 1 Cor. xv. 47. "The firſt Adam was of the earth, earthy;" alſo that of the prophet Jeremiah, who, addreſſing himſelf to Iſrael, cries out, "O earth, earth, earth, hear the word of the Lord," &c. Again, *What is man?* He is in ſcripture reckoned a *potter's veſſel*, that is eaſily daſhed and broken: "Hath not the potter power over the clay of his hand, to make one veſſel unto honour, and another unto diſhonour?" Rom. ix. 21. and Pſal. ii. 9. Chriſt "will daſh all his enemies in pieces, as a potter's veſſel." If you aſk further, *What is man?* the prophet Iſaiah will tell you that he is but graſs; Iſa. xl. 6—8. "The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and the goodlineſs thereof as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs." What is all this multitude here preſent, but juſt a pickle graſs: for as graſs ſpringeth out of the earth, and falls down again to the earth, ſo ſhall we and all living; and then the place that knows us ſhall know us no more. If you aſk again, *What is man?* the Spirit of God will tell, Iſa. xl. 15. That "all mankind is before God but as the drop of the bucket, and the ſmall duſt that will not turn the ſcales of a balance," no body regarding it; and yet all mankind before the Lord is no more. Oh then, *What is man, that God ſhould take knowledge of him?*" If you aſk yet again, What is man before the Lord? Why, you have an anſwer that reduces man, and all nations of men, into nothing. Iſa. xl. 17. "All nations are before him as nothing." Can any thing be leſs than nothing? yea, it is added in the cloſe of that verſe, "They are accounted before him leſs than nothing and vanity." And thus you ſee an anſwer to that queſtion, What is man, conſidered as a creature? But,

2dly, What is man as a fallen creature? Man, even in his beſt eſtate, is altogether vanity before God: what then is he in his worſt eſtate? "God planted him a noble vine, but he

is

is become the degenerate plant of a ſtrange vine." Let
ſider what he is in this reſpect: a creature he is indee
then he is the worſt of all creatures through ſin; for
ſearch out his character from the record of God, we ſh
him deſcribed, 1. To be a diſeaſed creature, over-ru
a loatheſome leproſy, from the crown of the head to t
of the foot: the diſeaſe of ſin has invaded the very vit
ſomuch that the very mind and conſcience is defiled an
ed, &c. Hence it follows, 2. That man, fallen man,
come an ugly and a loatheſome creature, Job xv. 16.
much more abominable and filthy is man, which drink
quity like water? Sin is called the abominable thi
God's ſoul hates. Oh! how abominable then is man,
nothing elſe than a maſs of ſin, a compound of all ma
iniquity? 3. What is man? He is an impotent and a l
creature, without ſtrength, "like the helpleſs infant
into the open field," Ezek. xvi. Men may talk of the
of nature, and of their ability to convert and turn then
as they have a mind; but, if we believe the Spirit o
ſpeaking by the Son of God, he will tell us that "
can come unto him, except the Father who ſent hin
him." What can a new-born infant do for its own he
out into the open field? Of all creatures it is the moſt l
and impotent; and yet this is man's condition in his
ſtate. 4. *What is man?* Why, the Spirit of God
you that he is a rebellious creature; that he has li
arms againſt his great Lord; broken his allegiance t
and joined in a confederacy with the devil againſt God.
proud Pharaoh, "we have diſowned God, ſaying,
the Lord, that I ſhould obey him?" Numb. xx. 10.
now, ye rebels, muſt we fetch you water out of this
&c. 5. *What is man, fallen man?* Why, he is a con
creature, under ſentence from the great Judge of hea
earth: "He that believeth not is condemned already,
wrath of God abideth on him," &c. Condemned b
condemned by the law, condemned by conſcience, &
What is man, fallen man? Why he is a noxious and
ful creature; (he has hurt the creation of God; "C
the ground for thy ſake," ſays the Lord to Adam);
berer of the ground; "Yea, the whole creation groan
travaileth in pain, under the burden of his ſin." 7.
noiſome creature, that hath a filthy ſmell in the no
God, angels, and ſaints; and therefore compared
ſtench of a green opened grave, that is ready to raiſe
tilence: "Their throat (ſays David, ſpeaking of the

is an open ſepulchre, and the poiſon of aſps is under their tongue." Yea, we find fallen man compared unto thoſe creatures that are moſt hurtful unto us; he is compared unto a toad, a ſerpent, an aſp, a tyger, a lion, and the like hurtful beaſts. 8. *What is man, fallen man?* Why, he is a dead creature, Eph. ii. 1. "And you hath he quickened who were dead in treſpaſſes and ſins:" Now, what account do we make of the dead? They are buried out of the ſight of the living; "Bury my dead out of my ſight," ſaid Abraham of Sarah; ſo what account ſhould God make of dead ſinners, who are deſtitute of the life of grace? but bury them out of his ſight in hell. Thus I have told you ſome things in anſwer to that queſtion, *What is man?* and told you what he is, as he is a creature, and as he is a ſinner, or a fallen creature. And, after all, is there not good ground for this queſtion in my text, *What is man, that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him?*

II. The *ſecond* thing, What is imported in this regard that God ſhews unto man, and the ſon of man? He is here ſaid to take knowledge of him, to make account of him. *Anſw.* It implies, 1. That, for as low, mean, and miſerable a creature man is, yet he is not beyond God's notice and obſervation. "I ſaw thee," ſays the Lord, "when no eye pitied, when thou waſt caſt out and polluted in thy blood." When Adam hid himſelf in the buſhes of paradiſe, "the eyes of the Lord were upon him." He ſaw what a pitiful pickle he was in, and all mankind in him. So Gen. vi. 5. "God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." 2. *What is man, that thou takeſt knowledge of him?* It implies that the regard God ſhews unto man does not flow from any thing in himſelf, that there is no excellency whatever in him, to recommend him unto God, neither birth nor beauty, nor riches, nor wiſdom, no qualification at all that is deſirable. When God takes knowledge of his elect in a way of mercy, what are they, but children of wrath, as well as others? dead in ſin: and therefore, "it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy." 3. *What is man?* &c. It implies, that, whatever regard God ſhews unto man, it is the fruit of his own free grace, and ſovereign will and pleaſure: "By grace are ye ſaved through faith, and that not of yourſelves, it is the gift of God. I will heal their backſlidings; I will love them freely," Hoſ. xiv. 4. Hence all the promiſes of the covenant, they run in the tenor of ſovereignty,

vereignty, no other reaſon being given for them, but t
his own ſovereign will. "I will be their God, and the
be my people. I will ſprinkle them with clean wate
they ſhall be clean; from all their filthineſs and idols
cleanſe them. A new heart alſo will I give you," &c
What is man? It implies, that God has no need of m
of any of his ſervices; Job xxii. 2. "Can a man be prof
unto God, as he that is wiſe may be profitable unto hin
Is it any pleaſure to the Almighty that thou art righteou
is it gain to him that thou makeſt thy ways perfect?"
whence it is plain, that God maketh not account of m
that he could be profitable or advantageous to him. Oh,
let us not fancy that God is obliged to us for our praying, re
hearing, obedience, or communicating; no, no; God
neither us nor our ſervices, &c. 5. *What is man?* It im
that God's mercy and love unto man, and the ſon of m
of a preventing nature: man is not ſeeking after God
he takes knowledge of him in a way of mercy. What l
ledge was the poor infant taking of the Lord, when the
took knowledge of it, Ezek. xvi. 4—6. Iſa. lxv. 1. "
ſought of them that aſked not after me, I am found of
that ſought me not." Oh Sirs! none of Adam's race
ever look after God, did not God look after us: yea,
are we from ſeeking after God, that we are running fu
and further away from him, until he ſeek and find us
lxii. 12. "Thou ſhalt be called ſought out." God ſougl
and prevented Paul in the way to Damaſcus, when h
little thoughts of the Lord: he ſought out Zaccheus
every ſoul is ſought out by preventing grace, &c. 6.
is man? It implies, that whatever man be, however deſpi
low, and inconſiderable, yet God treats him as if he were
great and conſiderable perſon. Hence he is ſaid to ma
him in that forecited Job vii. 17. "What is man that
magnifieſt him?" he makes an account of him, as if he
ſomething worth. But this leads me to

III. The *third* thing in the method, which was to
wherein doth God diſcover ſuch a regard to *man*, and the
man? And here, as matter of praiſe upon a thankſgiving
let us conſider, *firſt*, The regard that God ſhews unto al
in common; *ſecondly*, The regard he ſhews to his choſe
neration, his peculiar people.

Firſt, I ſay, let us take a ſhort view of the regard tha
ſhews in common unto all men, and that both in creatio
providence. 1*ſt*, Let us obſerve what regard God ſhewed
man, that petty poor creature, at his creation. He bu

ſtately houſe, and provides it with all neceſſary furniture, before he gave him a being. He rears up the beautiful fabric of heaven and earth for his uſe. He "gives the ſun to rule by day, and the moon to rule by night," that by theſe luminaries he might ſee about him, and behold the other works of God. He ſpreads out the heavens as a curtain and canopy over his head, and ſtudds and embelliſhes it with an innumerable multitude of glittering ſtars, like ſo many ſtones of fire. He plants the garden of Eden with all manner of trees, and plants, and fruits. He calculates and adjuſts the creation, to gratify both his ſenſitive and rational appetite: he makes colours to pleaſe his eye, ſounds to pleaſe his ear, delicious fruits and meats to gratify his taſte, and ſavoury ſmells his ſcent: he frames wonders in heaven above, and earth below, for his reaſonable ſoul to pry and wade into with pleaſure and delight. Thus, I ſay, God diſcovers his regard unto man, by building and furniſhing a lodging for him, before he had given him a being. But, *2dly*, Let us conſider the regard God ſhews unto man in the courſe of his common providence, and that notwithſtanding his apoſtaſy from the ſtate in which he was created. 1. Then, although we be all tranſgreſſors from the very womb, yet he continues a ſucceſſion of men upon the face of the earth: what a wonder was it, that upon the firſt ſin of Adam, he did not hew down the root of mankind, and throw him into hell, in order to prevent the ſprouting up of ſo many branches that have ſprung off him, bearing the bitter fruits of ſin and rebellion againſt God? and yet, in his wonderful patience and long ſuffering, he continues a race of mankind upon earth, when he could, with ſo much eaſe, rid himſelf of his adverſaries, and avenge himſelf of his enemies. O! *what is man?* 2. Let us ſee the wonderful care that God has in and about the formation of man in the womb. What acceſſion had you, or I, or yet our parents, in giving us theſe hands and feet, and other bodily members? how came it about, that theſe members and bodily parts are ſo well ſhaped, and that we were not born monſters? why, it is the hand of Providence that moulded and faſhioned us after this manner. David, Pſal. cxxxix. 14. obſerves this with praiſe and gratitude; "I am fearfully and wonderfully made." 3. Whenever man is brought into the world, although he is the moſt helpleſs creature in himſelf, yet he has provided the beſt of help to cheriſh and preſerve him. He not only helps us into the world, and keeps us from being ſtifled in the birth, but he provides the knees to dandle, and the breaſts to ſuckle us. He not only inſpired our parents with tender care and affection towards us in our non-age and infancy; but he himſelf,

as

as a tender parent, nouriſhed and brought us up, preſerv
and providing for us, giving us our daily bread, and all
neceſſaries and conveniencies of life. Have any of us co
fortable dwellings in a family capacity? why, it is God t
ſets the ſolitary in families. Have any of you a ſtock of c
dren like olive plants round about your table? why, chil
are God's heritage, and the fruit of the womb is his rew
Have you riches and worldly ſubſtance? why, this is of
Lord, as he tells Iſrael; "It is his bleſſing that maketh ric
it is the Lord that giveth you to be rich. Has he given to
worldly honours and preferments? it is "God that ſets
one, and caſts another down." Oh! how doth God ſoll
man with goodneſs and mercy every year, and every day
moment! How quickly would all fleſh be ſtarved to death
he did not open his large granaries every year, cauſing the ea
to produce the grain that nouriſheth us, and other creatur
The pſalmiſt David obſerves this as matter of praiſe, P
cxlv. 15. 16. "The eyes of all wait upon thee, and thou
veſt them their meat in due ſeaſon; thou openeſt thy ha
and ſatisfieſt the deſire of every living thing." Oh, how w
derful is it, to behold the connection of cauſes that God
eſtabliſhed! how he has linked heaven and earth together,
his powerful hand, in order to the maintaining of man u
earth! Hoſ. ii. 21. 22. "And it ſhall come to paſs in t
day, I will hear, ſaith the Lord, I will hear the heavens,
they ſhall hear the earth, and the earth ſhall hear the co
and the wine, and the oil, and they ſhall hear Jezreel." (
what is man? or the ſon of man, that the great wheels of
creation ſhould be carried about for his benefit and ſuſtenan
And, to conclude this head of common providence, and
kindneſs God ſhews unto man there, let us obſerve, h
the innocent creatures that never ſinned againſt God, or
late the laws of their creation, are every day ſlaughtered
the uſe of rebel nothing man; the fiſhes of the ſea, the fo
of the air, the beaſts of the field, their lives ſacrificed to
tain the life of man, who has forfeited his title unto all g
things, either in this world or the world to come. Oh, w
a favourite muſt man be above the reſt of the creatures? A
ſo valuable is the life of man, that he has made it one of
ten commandments of the moral law, binding to all gene
tions, that none ſhall kill man, or take away his life, till
own immediate hand put an end and period to it. Life ſl
go for life; "Whoſoever ſheddeth man's blood, by man ſl
his blood be ſhed:" and that for this good reaſon, becauſe t
"after the image of God created he him." Oh, may not
ſhort hint of the kindneſs of God to man, running out in

channel of common providence, make us to cry with David, here in the text, *Lord, what is man?* &c. But to paſs this head of God's common goodneſs to man, in creation and providence.

Secondly, Let us next take a view of the good of his *choſen*, that we may triumphantly praiſe with his inheritance upon a day of thankſgiving. And here, believers, worthy communicants, let me turn even the doctrine into a word of exhortation, and call you in the words of the pſalmiſt, upon a thankſgiving day: "Sing unto the Lord, O ye ſaints of his, and give thanks at the remembrance of his holineſs." And to excite and engage you to this duty, you will conſider with me a little, what knowledge the great God has taken of you, and what account he has made of you by the outgoings of his love. 1. Before time. 2. In time. 3. After time ends, in eternity.

1. I ſay will you take a view of his love and kindneſs towards you *before time*, and let that engage you to cry, What is man that thou takeſt knowledge of him, and of me in particular? (1.) Then I ſay, Let us run back to the ancient years of *eternity*, and ſee how the kindneſs and love of God to man, did appear then; "when God looked upon you in your blood, he ſaid unto you, Live, and your time was a time of love." Oh! is it not wonderful to ſee electing love, paſſing by the fallen angels, and reſting upon ſuch a poor pitiful creature as fallen ſinful man? And when he paſſed by kings and princes, noble, and wiſe, and rich, and many thouſands that the world would think would been the objects of his love, he paſſed by them, and pitched upon thee, a poor creature that no body regards. Oh! is not thy ſoul ſaying, "What am I, that God hath taken ſuch knowledge of me? that he ſhould have loved me with an everlaſting love? that he ſhould have choſen me before the foundations of the world? and predeſtinated me to the adoption of children, by Jeſus Chriſt to himſelf?" (2.) The decree of electing love being paſt, a method muſt be found out for thy ſalvation, conſiſtent with the honour of the law and juſtice of God: and therefore, as if *man*, and *the ſon of man*, had been ſome great creature, and thou in particular, believer, a council of the Trinity muſt be called to adviſe the matter; and thus the plan of thy ſalvation was laid.—'Oh, ſays the eternal Father, my love is ſet upon a remnant of Adam's family, and I have propoſed to ſave them, and to bring them to glory: but oh, how ſhall I put them among the children? I ſee that they will violate my law, and become liable to my wrath and juſtice, and my love to them cannot vent in a prejudice unto juſtice: and therefore, O Son of my

eternal love, I ſet thee up, and ordain thee to aſſume their nature in the fulneſs of time; a body for this end have I prepared for thee, that thou mayſt, as their Surety and Redeemer, fulfil my law in their room, and ſatisfy my juſtice, by the ſacrifice of thy death: and I hereupon promiſe, that I will ſtand by thee in the work; mine arm ſhall ſtrengthen thee; I will raiſe thee from the dead, and ſet thee on my right hand; and I will give them as a ſeed to ſerve thee, thou ſhalt be their Head, their Huſband, their Advocate, and Mediator, and thou ſhalt reign over them as a peculiar kingdom, for ever and for ever.'—'I agree with my whole heart to the overture, ſays the eternal Son; "Lo, I come; in the volume of thy book it is written of me: I delight to do thy will, O my God;" yea this law of redemption is within my heart; it is ſeated in the midſt of my bowels.'—'Agrees to it, ſays the Holy Ghoſt: I will form his human nature, by my overſhadowing power, in the womb of the virgin: I will ſanctify his human nature, and make it a fit reſidence for the fulneſs of the Godhead to dwell in, that, out of that fulneſs, they may receive grace for grace: I will take of the things that are his, and ſhew them unto them; and carry on the work of ſanctification in them, till they be brought unto glory.'—Thus, I ſay, the plan and method of thy ſalvation was laid, believer, in eternity, before the foundations of the world was laid. O then, ſhall not the conſideration of all this make us cry, *Lord, what is man, that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him?*

2. Let us come down from *eternity* to *time*, and ſee what work is made, in the execution of this glorious project of free grace and love towards *man*. This world being created, as a theatre upon which the glorious ſcene was to be acted; *man* is brought forth into the ſtage; a covenant of works tranſacted between God and him, by the breach of which *man* is plunged into an abyſs of miſery and ſin. But no ſooner is he fallen, but the eternal purpoſe and project of infinite love and wiſdom begins to break forth; and ſo the ſcene of grace begins to be acted. When man is trembling at the apprehenſions of being ſtricken through with the flaming ſword of juſtice, a promiſe of relief and deliverance breaks out from under the dark cloud of wrath, "That the ſeed of the woman ſhould bruiſe the head of the ſerpent." An angry and offended God on a ſudden becomes IMMANUEL, God with us, to avenge the quarrel upon the old ſerpent, for the hurt he had done his viceroy and repreſentative in this lower world. This grace contained in the firſt promiſe, is gradually opened in promiſes, types, and prophecies, during the Old Teſtament œconomy; until, according to the concert in the council of peace, and declared reſolution

in paradiſe, the great and renowned champion, the Son of God, actually takes the field: and having put on the coat of the human nature that his Father had provided for him, he works wonders in it for that petty creature man, that he might bring about his ſalvation. What did he? ſay you. Oh! What did he not, that was neceſſary to break up the way, and clear the paſſage to glory and eternal life, for us? Why, in ſo many words (for I cannot inſiſt on particulars), by his obedience to the death, "He finiſhes tranſgreſſion, and makes an end of ſin; he makes reconciliation for iniquity: he brings in an everlaſting righteouſneſs." He "confirms a new covenant with many: he makes the ſacrifice and oblation to ceaſe," and unhinges the Moſaic œconomy; he reveals the counſel of God anent redemption; opens up the myſtery of ſalvation in his doctrine; confirms it from heaven by a multitude of miracles; "he magnifies the law and makes it honourable; he ſpoils principalities and powers, and triumphs over them in his croſs; through death he deſtroys death, and all that had the power of death;" he wreſts the keys of death out of the devil's hand, and takes them into his own cuſtody, that he might make it a paſſage to glory, inſtead of being a paſſage to hell: he dies for our offences, and riſes again for our juſtification; he aſcends up to heaven with a ſhout of triumph and victory; and ſits down on the "right hand of the Majeſty on high," as the public Head and Repreſentative of his friends on earth, and to "appear in the preſence of God for them." A little after he is ſet down upon the throne, he pours down his Spirit, like "the ruſhing of a mighty wind, upon his diſciples at Pentecoſt; and gives gifts unto men; gives ſome apoſtles, ſome prophets, ſome evangeliſts, ſome paſtors, ſome teachers;" and ſends them abroad, with a power of working miracles, and of ſpeaking all languages; to proclaim the glory of his finiſhed ſalvation to every creature under heaven; "That whoſoever believed in him might not periſh, but have everlaſting life." And Oh! may not a reflex view of all this work about *man* make us cry, *Lord, what is man, that thou takeſt knowledge of him? or what the ſon of man that thou makeſt ſo great account of him?*

Well, is that all? No; for he doth yet more for man in time. Having finiſhed the ſalvation of man in a way of purchaſe, his voice is unto men, and the ſons of men; he proclaims his ſalvation unto the ends of the earth, and cauſes the joyful ſound of the goſpel-trumpet to be heard to the world's end. And oh! what wonders doth he work here to make way for the ſalvation of poor man! A throne of grace is reared, to which man may have recourſe with boldneſs, "that he may obtain

obtain grace, and find mercy to help him in every time of need." Acts of grace are emitted from this throne, indemnities, promiſes, and proclamations of grace: "Ho, every one that thirſteth, come ye to the waters: and he that hath no money, let him come," &c. Heralds are ſent abroad to proclaim the grace of God through Chriſt to man, and to lift up their voice in the tops of the high places; a word of reconciliation is committed unto them; and they, as ambaſſadors for Chriſt, pray men, and the ſons of men, to be reconciled unto God: "becauſe Chriſt was made ſin for us, that we might be made the righteouſneſs of God through him." The great ſtore-houſes of grace are opened; his righteouſneſs and ſalvation brought near to every one's door in a diſpenſed goſpel, with a voice from heaven, Come and welcome to Chriſt, and all his fulneſs. He ſtands with the outſtretched arms of redeeming love, crying, "Behold me, behold me! O how would I gather you, as the hen gathers her chickens under her wings!" O what is man that he is thus mindful of him!—But then, what work is he at with man after all this, in order to the effectual application of the purchaſed and exhibited ſalvation! The hammer of the law muſt be applied, in order to break the rocky heart in pieces; the fallow ground muſt be plowed up, to prepare it for the reception of the incorruptible ſeed of goſpel truth; the ſtrong holds of Satan muſt be pulled down; the high imaginations of the heart levelled: Satan and proud ſelf muſt be dethroned. The ſinner is dead, buried, and ſtinking in the grave of ſin; the "ſtone muſt be rolled away from the ſepulchre, and wonders muſt be ſhewed unto the dead, the Spirit of life muſt breathe upon the dry bones:" the ſinner is blind, and he muſt have his eyes opened: he is a priſoner, and his chains of captivity muſt be looſed; the obſtinate iron ſinew of his will muſt be bended by the almighty power of God, and "he perſuaded and enabled to embrace Chriſt, and ſalvation through him, as he is freely offered in the goſpel." The ſinner being thus tranſlated from death to life, from darkneſs to God's marvellous light, in effectual calling, O what work doth the Lord make about the poor inconſiderable creature! how doth he heap favours and privileges, one after another, upon him! He betrothes the poor forlorn creature to himſelf, as if it had been a chaſte virgin, makes it the bride, the Lamb's wife, and ſays to it, Now, "thy Maker is thine Huſband, the Lord of Hoſts is his name," &c. He takes away the filthy rags, and clothes it with change of raiment, even the white linen of his own everlaſting righteouſneſs, and makes it to ſing that ſong, Iſ. lxi. 10. "I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God; for he hath clothed me with

with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with her jewels;" he takes the burden of all the debt it owed unto juſtice upon himſelf, and ſtands between it and all charges that law and juſtice had againſt it, enabling it to ſay, "Who can lay any thing to my charge? it is God that juſtifieth, who is he that condemneth? it is Chriſt that died, yea, rather that is riſen again, who is even at the right-hand of God, who alſo maketh interceſſion for us:" he becomes an everlaſting father to the poor creature, and puts it among the children, making it an heir of God, and a joint heir with himſelf, and ſays to it, "Wilt thou not from this time cry unto me, My Father," &c. He puts the beauty of his own holineſs upon the ſoul, and makes it like "the king's daughter, all glorious within," like the embroideries of needle-work; he maketh it "like the wings of a dove, covered with ſilver, and her feathers with yellow gold:" he viſits the ſoul frequently, and manifeſts himſelf to it, ſo as he does not manifeſt himſelf to the world; he waters it with the dew of his Spirit, like the vineyard of red wine: he breathes on it by his Spirit, makes the north and ſouth wind to awake, come and blow on it, whereby the graces of the Spirit, like ſo many ſpices, are made to ſend forth a pleaſant ſmell: he bears it company through fire and water, and never leaves it: he makes the man to dwell in the ſecret of his preſence and under his ſhadow, and as the mountains are round about Jeruſalem, ſo his attributes pitch their tents on every hand of it for its defence; he plants a guard of angels about his bride, for her honour and ſafety, as a lifeguard, Heb. i. ult. and in a word, he "keeps it by his power through faith unto ſalvation; makes goodneſs and mercy to follow it;" and at laſt divides Jordan, and brings it home, under a guard of angels, to the promiſed land of glory, and preſents it before his Father "without ſpot or wrinkle, or any ſuch thing." And upon a review of all this that he doth before time, and in time, may we not juſtly cry out in a rapture of admiration, *Lord, what is man!*

3. If we follow the Lord's way with men, from an eternity paſt, through time, to an eternity to come, we ſhall ſee juſt cauſe to cry, *what is man?*—But here a vail lies between us and that glory and happineſs that God has ordained and deſigned for man in the world to come. And the things there ordained for man are ſo great, that "eye hath not ſeen, nor ear heard, neither have entered into the heart of man to conceive, the things which God hath prepared for them that love him," 1 Cor. ii. 9. What thinkeſt thou, believer, of being

"for

" for ever with the Lord," and of having " places among
that ſtand by," and beholding the glory of God and o
Lamb? what thinkeſt thou of coming in perſon to " M
Zion, the city of the living God, the heavenly Jeruſal
above, deſcribed Rev. xxi. whoſe " wall is of jaſper, and
city itſelf of pure gold, like unto tranſparent glaſs; where th
is no need of the ſun or moon," or of theſe ordinances, w
and ſacraments, and miniſters, becauſe the glory of the L
doth lighten it, and the Lamb is the light thereof?" wh
thinkeſt thou, believer, of coming to the " general aſſemb
and church of the firſt-born, which are written in heaven
what thinkeſt thou of joining an " innumerable compa
of angels, and the ſpirits of juſt men made perfect," wh
ſing a new ſong, crying, " Salvation to our God, and to th
Lamb, for ever and ever." Rev. vii. 10. " Worthy is th
Lamb that was ſlain, to receive power, and riches, and wi
dom, and ſtrength, and honour, and glory, and bleſſing?" wha
thinkeſt thou of coming to God the judge of all, as thy God an
Father? what thinkeſt thou of coming to Jeſus the Mediator o
the new covenant; and of ſeeing him no " more darkly as thro
a glaſs, but face to face, ſeeing him as he is, and beholdin
the glory that his Father hath given him?" what thinke
thou of ſitting down at the table that ſhall never be drawn
and of eating and drinking with him, and the ranſomed com
pany, in the kingdom of heaven? Matth. xxvi. 29. " I will no
drink henceforth" ſaid he, at the inſtitution of the ſupper, be
fore he died, " of the fruit of the vine, until that day when
drink it new with you in my Father's kingdom." Wha
thinkeſt thou of theſe new ſcenes of glory, wiſdom, power
holineſs, juſtice, mercy, grace, and love, and faithfulneſs, tha
will be opening through eternity, in the immediate viſion o
God, and in the works of creation, providence, and redemp
tion; every one of which will fill thy ſoul with a new rap
ture of wonder and praiſe? what thinkeſt thou of ſitting down
with Chriſt victoriouſly upon his throne, as he alſo overcame
and is ſet down with his Father upon his throne? what think
eſt thou of poſſeſſing theſe thrones in glory, that became va
cant by the apoſtaſy of the angels that fell? what thinkeſt thou
" of ruling the nations with a rod of iron? of binding their
kings with chains, and their nobles with fetters of iron? yea
this honour have all the ſaints," 1 Cor. vi. 2. " Do ye not
know, that the ſaints ſhall judge the world?" ver. 3. " Know
ye not that we ſhall judge angels?" what thinkeſt thou of eat
ing of the hidden manna, and the fruits of that tree which
grows " in the midſt of the paradiſe of God: which beareth
twelve manner of fruits every month, and whoſe leaves are fo
th

ing of the nations?" what thinkest thou of entering the ivory palaces of glory, with joy and triumph, on the house of many mansions, the house of Christ's "whose builder and maker is God?" thou shalt be then, to the full, with the fatness of his house, and drink of his pleasures. What thinkest thou of beco- pillar in the temple of God, where thou shalt go no and having Christ's name, his Father's name, and of the city of our God written on thee for ever? thinkest thou of being for ever freed and delivered of all rdens under which thou groanest? of all these fiery hereby thou art now harassed? of all these oppressing challenges? of all these tears, sorrows, and afflic- hich make thee to go through the world, with a bow- back, hanging thy "harp upon the willows?" what thou of these eternal things, that are shortly to be ? of an eternal God, an eternal life, an eternal light, ove, eternal rest, eternal vision and fruition, eternal and conformity to the Lord, that are abiding thee? inkest thou of the "crown of glory that fadeth not what thinkest thou of "a kingdom that shall never be an inheritance that is incorruptible, and undefiled, t fadeth not away?" what thinkest thou of having ilight blinks of glory through the vail, turned into an lay of glory? for there the Sun of righteousness shall t, never, never be eclipsed. O Sirs, all this, and ten l, thousand, thousand times more than I can tell you, red for you on the other side of death: and after all, not reason to sing and say, as in the text, *Lord, what hat thou takest knowledge of him? or what the son of man, makest such account of him?*

he *fourth* thing in the method was, to *shew, That it is nderful and surprising, that God, the great God, should b a regard to man, that he should take such knowledge, and h great account of him.*

d not stay upon this, after what has been said; only words. (1.) 'Tis surprising, if we consider God's and amazing greatness and glory. Oh! who can speak of him in a suitable manner? He that shews egard to man, is "the high and lofty One that inha- nity, and dwells in the high and holy place, to which can approach: he that dwells in light that is inacces- d full of glory." He whose "throne is high and lifted ve all the thrones of heaven and earth: He before whom angels

angels and archangels are ſtanding, with their "faces and their feet covered with their wings," crying, "Holy, holy, holy is the Lord God of hoſts:" he who "ſtretched out the heavens, and laid the foundations of the earth:" he who "weighs the mountains in ſcales, and the hills in a balance, takes up the waters of the ocean in the hollow of his hand, and doth whatſoever he pleaſeth in the armies of heaven, and among the inhabitants of the earth." O! is it not ſurpriſing and wonderful, that this great and infinite Jehovah, who hath all being, life, light, glory, and perfection, inherent in himſelf, and ſtood in no need of man nor angels, that he ſhould take ſuch knowledge of man, or the ſon of man? *Lord, What is man?*

(2.) It is ſurpriſing, if we conſider what man is, what a poor inconſiderable, contemptible creature he is, both as a creature, and as a ſinner, of which I ſpake in the entry upon the firſt head, in anſwer to that queſtion, *What is man?* &c.

(3.) It is ſurpriſing and wonderful, becauſe it cannot be conceived or expreſſed, it runs beyond all thought and all words: "Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive," of the kindneſs and condeſcenſion of God to man: ſo much is clearly imported in the pſalmiſt's way of ſpeaking, of the goodneſs of God in the text; *Lord, what is man, that thou takeſt knowledge of him?* Hence are theſe or the like expreſſions of wonder and amazement, "How excellent is thy loving-kindneſs, O God! How great is thy goodneſs which thou haſt laid up for them that fear thee? Oh the heighth, the depth, and breadth, and length, of the love of God, which paſſeth knowledge!" Theſe expreſſions, they are juſt a poſing and putting our finite minds to an eternal ſtand: and therefore we muſt ſtop, for what can we ſay more?

V. The *fifth* thing was the *Application.* And becauſe I have been all along practical in the doctrinal part, therefore I ſhall conclude with a few inferences.

1ſt, See hence the folly of all ſuch as are taken up in admiring any created excellency, either to be found in themſelves, or others of the human race, without running up to the fountain head, an infinite God, from whom all being, beauty, glory, and excellency doth flow. The ſpirit of God ſpeaks of it as a piece of brutiſh folly, for man to look at the creature, without tracing it and all its excellency to God, as its original: Pſal. xciv. 8. "Underſtand, ye brutiſh among the people; and, ye fools, when will ye be wiſe? he that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?" ver. 10. "He that teacheth man knowledge," ſhall not he know? Theſe are queſtions that may

may confound all the atheiſtical fools in the world, who ſay in their hearts or practice, "There is no god;" and at the ſame time diſcover to us, that man is but a poor dependent creature, deriving all his powers in ſoul and body from an infinite God: hence is that challenge, If ii. at the cloſe, "Ceaſe ye from man, whoſe breath is in his noſtrils; for wherein is he to be accounted of?" This challenge, together with the words in my text, are enough to ſtain the pride of all gloriation in man; *Lord, what is man, for wherein is he to be accounted of?* Eſpecially when balanced with the excellency of his glorious Creator, he juſt evaniſhes into nothing. You heard upon the firſt head of doctrine, what man is in general, as a creature and as a ſinner. Now let us take a view of him in his beſt excellencies and qualifications, and ſee what they will amount to in God's reckoning, or compared with the infinite excellency of his infinite Creator? What account is to be made of his being before God? why, he is not, for 'tis God only whoſe name is, I AM. What account is to be made of man in his pedigree, which ſome, like the princes of Zoan, boaſt of? why, he is the "degenerate plant of a ſtrange vine." What account is to be made of his riches? why, theſe take the wings of the morning, and fly away, and cannot "profit man in the day of wrath." What account is to be made of his honours? they cannot "deſcend to the grave after him." What account is to be made of all his projects and ſchemes? why, that day "his breath departs, his thoughts periſh," and are all diſconcerted and daſhed in pieces. What account is to be made of his beauty? it is quickly turned into rottenneſs and deformity. The wiſdom of man before God is but folly; his knowledge ſpecious ignorance, his ſtrength and power is but impotency. What is his life in the world, but a vapour which the wind of ſickneſs and death blows away, out of time into eternity? upon the whole, then, may we not well cry, *Lord, what is man, and wherein is he to be accounted of?* Let us ceaſe from truſting in man; for "curſed is the man, that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord: but bleſſed is the man, that truſteth in the Lord, and whoſe hope the Lord is," Jer. xvii. 5. 6.

2dly, See hence the horrid ingratitude of ſinners, in waging war againſt that God, who is ſo good and ſo kind unto man. Oh what tongue can expreſs, or what heart can conceive, the monſtrous ingratitude of ſinners, in rejecting his laws, trampling on his authority, affronting him every day to his face? May not the Lord ſay to us, "Do ye thus requite the Lord, Oh ye fooliſh and unwiſe? Oh my people, what have I done unto thee? and wherein have I wearied thee? teſtify againſt

me; was I ever a barren wilderneſs, or a land of darkneſ
unto you?

3*dly*, See hence the way and method that God takes
"lead ſinners to repentance: why, he juſt purſues them w
his kindneſs, and draws them "with cords of a man, w
bands of love; knoweſt thou not, O man, that the goodneſs
God leadeth thee to repentance?" The firſt thing that me
and thaws the heart of a ſinner, in a kindly way, is an
taking of the love and kindneſs of God to man, eſpecially
it vents through the death and blood of Chriſt, in the fr
pardon of ſin, and acceptance through Chriſt. Whenever t
ſoul comes to ſee that love, that grace, that mercy and bowe
that it has been ſpurning againſt, it begins to ſmite upon
thigh, with Ephraim, ſaying, "What have I done?" a
with David, "Againſt thee, thee only, have I ſinned, a
done this evil in thy ſight." And it is this that influences a
turning of the ſoul from ſin unto God, with full purpoſe a
endeavour after new obedience; ſaying, with Job, "Th
which I ſee not, teach thou me, if I have done iniquity, I w
do no more:" the ſoul is juſt killed and melted with a ſe
and uptaking of the love of God.

4*thly*, Is God ſo good and ſo kind to worm man? then
hence, what a reaſonable command the firſt command of t
law is, "Thou ſhalt have no other gods before me:" that
'Thou ſhalt know and acknowledge me as God, and as t
God, and ſhalt worſhip and glorify me accordingly.' O
ſhall we give any thing, any creature, any luſt, any idol, t
room in our hearts, that is due unto ſuch a kind Lord? ſh
we not ſay with Ephraim, "What have I to do any more w
idols? O Lord, our God, other lords beſides thee have had
minion over us, but by thee only will we make mention
thy name. All people will walk in the name of their Go
and we alſo will walk up and down in the name of the L
our God. Whom have *we* in the heavens but *him?* and th
ſhall be none in all the earth whom *we* deſire beſides *him?*

5*thly*, See hence the criminal nature of the ſin of unbeli
which is a ſaying upon the matter, God is not to be truſt
notwithſtanding all his kindneſſes, pity, and love to man.
calls him *a liar:* and ſays there is no good to be got at
hand; that he is *a hard maſter*, and his words are no indi
tions of his mind: an evil heart of unbelief turns us away fr
the living God: why, what way doth it this? It juſt a
the part of the falſe ſpies that went up to Canaan, and bri
up an ill report of a good God, of a true and faithful God:
ſays "His mercy is clean gone, he will be favourable no mo
his promiſe fails for evermore:" and as Iſrael turned back

Eg

gypt, when they heard the ill report that the falſe ſpies ought of Canaan; ſo the ſoul, when it hears the ill report, at unbelief brings up of God, the heart turns away from him. Sirs! take heed of an evil heart of unbelief, eſpecially after that you have been at a communion table. There is nothing that the devil more cheriſhes and foſters folk in, than their unbelief: this was the way that he ruined man at firſt; e made our firſt parents, firſt to conceive harſh thoughts of at good God who had been ſo kind to them, and then quickly he ruins them; and this is the very way that he ſtill goes work with his poſterity; he tells you, that whatever God as done in ſending his Son, whatever he has ſaid in his word, hatever experience of his love you have met with, yet you ave no ground upon which to truſt him, his promiſe fails, he as forſaken and forgotten. If he once brings you this length, know not how far God may be provoked to give you up to he will of the roaring lion.

Thirdly, Is God ſo kind to man? worm, worthleſs man? Is he regard that he ſhews to us ſo ſurpriſing and wonderful? hen let us diſcover a regard to him, and to every thing that elongs to him.

I ſhall inſtance in a few particulars, wherein we are to diſcover our regard to him and for him.

1. Let us regard him even in the works of nature; the orks of creation in heaven above, and in the earth below. his is a large volume, opened and ſpread out before all manind: it was a book in which David was frequently reading, nd he took great pleaſure to ſee God there, "O Lord my od, how great and manifold are thy works? In wiſdom aſt thou made them all." The whole 104th pſalm is a lecture pon the works of creation, and the order God has eſtabliſhed mong the creatures. See alſo pſalm 8th beginning, and ſalm 19th beginning, &c.

2. Let us regard him in his *works of providence*, in the government of the world, and in the government of his church, hrough all periods of time; and let us regard him in all the iſpenſations of his providence towards the land we live in, and o our families and ourſelves in particular, Pſal. cvii. at the loſe, "Whoſo is wiſe, and will obſerve theſe things, even hey ſhall underſtand the loving-kindneſs of the Lord." When e is tryſting us with favourable diſpenſations, let us obſerve his with praiſe: and when he is tryſting us with afflicting diſenſations, let us humble ourſelves under his mighty hand, hat he may lift us up, &c. Pſal. xxviii. 5. "Becauſe they regard not the works of the Lord, nor the operation of his hands, e ſhall deſtroy them, and not build them up."

3. Let

ſervants, who act for their great Maſter; and faithfully declare his mind, and contend for his cauſe in a day of defection and backſliding, eſpecially any that he has ſet, as it were, in the front of the battle, to bear the ſhock of the enemy; they have many againſt them, and therefore they need your ſympathy and countenance, who "love the Lord." A kindly word or look from a member of Chriſt will do more ſervice to a miniſter of Chriſt than folk are aware of: Paul, in his bonds, was refreſhed and comforted with the ſympathy of believers.

13. Shew a regard to *him,* by eſpouſing his cauſe, the intereſt of his houſe and kingdom. Sirs, the cauſe of Chriſt is upon the field at this day; the covenanted ſtandard of Scotland is diſplayed, in oppoſition to that courſe of defection which the whole land is gone into, and which the judicatories of the eſtabliſhed church are carrying on, with might and main. The cry is given, "Who is on the Lord's ſide?" let them "come up to the help of the Lord, to the help of the Lord againſt the mighty." Some, both miniſters and Chriſtians, profeſs friendſhip unto the cauſe of Chriſt, his covenanted doctrine, diſcipline, worſhip, and government; but they love to dwell at eaſe, and, like Iſſachar, to couch under the burden: but I have little ſkill if that be the Lord's way, and the Lord's call, when others are jeopарding themſelves "in the high places of the field," for the cauſe and teſtimony of Jeſus. I may ſay to ſuch, be who they will, as the prophet ſaid to Iſrael, in a day of defection from the Lord, "How long halt ye between two opinions? If Baal be God, ſerve him, and if Jehovah be God," then ſerve and follow him. If the judicatories of the church be fighting the cauſe of Chriſt, and building the Lord's houſe, then cleave to them, and good reaſon: but if they be building Jericho, inſtead of Jeruſalem; if they be pulling down the work of God, inſtead of building it up; if the ark of God, his covenanted cauſe and teſtimony, be carried without the camp, it is time to follow it; let "us go out therefore unto him without the camp, bearing his reproach." And if folk ſhift following Chriſt, his cauſe and ſworn teſtimony, eſpecially when it is eſpouſed by a handful upon all hazards, they need to conſider upon it in time, leſt that ſentence go againſt them; "Curſe ye Meroz, curſe ye bitterly the inhabitants thereof, becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty." Chriſt and his cauſe will carry the day without you; but take heed that he don't reſent it, ere all be done; his frowns and down-looks are heavier than the frowns of all the men on earth, or angels in heaven, or devils in hell.

ACTION

ACTION SERMON.

THE HUMAN NATURE PREFERRED UNTO THE ANGELICAL.

HEB. ii. 15.—*For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham.*

THE apoſtle, ver. 10. had ſpoken of Chriſt as the Captain of our ſalvation: he ſhews, ver. 14. and 15. how, according to the firſt promiſe, Gen. iii. 15. he had taken the field, and bruiſed the head of the old ſerpent; why, ſays he, ver. 14. "He took part of the children's fleſh, that through death he might deſtroy him that had the power of death," &c. The legal power of death fell, by virtue of the ſentence of a broken law, into the hand of the devil, as God's executioner; and it had continued there, unleſs law and juſtice had been ſatisfied by the death of the Surety; but Chriſt, "through death, deſtroyed him that had the power of death;" *i. e.* he ſapped the foundation of his authority and power, by his juſtice-ſatisfying blood: he, as it were, wrung the keys of hell and death out of the devil's hand, upon Mount Calvary, and ſo "ſpoiled principalities and powers, and made a ſhew of them openly." The uſe that we, law-condemned ſinners, are to make of this, is (ver. 15.) to pull up our ſinking ſpirits, and triumph over death as a conquered and ſlain enemy, ſaying, "O death, where is thy ſting? O grave, where is thy victory?" for he did all this "to deliver them, who, through fear of death, were all their lifetime ſubject to bondage." Now the apoſtle, in the words of my reading, gives a good reaſon why Chriſt, as the Captain of our ſalvation, deſtroyed death, "and him that had the power of it," and delivers poor men from the ſting and fear of it. Why, ſays he, he is our kinſman, unto whom the right of redemption did belong; *for verily he took not on him the nature of angels*, &c.

Where we have, *firſt*, a negation or denial of a great dignity unto the angelical nature; *he took not on him the nature of angels*, or, as it reads in the margin, *he taketh not hold of angels*: when an innumerable company of them fell from the ſtate

ſtate wherein they were created, he took not hold of their nature, to recover them from woe and miſery; it is plainly ſuppoſed, that they were not the objects of his love, and therefore he did not become a God-angel, as he became a God-man.

In the words following, we have, *ſecondly*, an affirmation of this honour to the human nature, which he denied to the angelical; *he took on him the ſeed of Abraham*, in the margin, *the ſeed of Abraham he taketh hold*, *i. e.* he joined the human nature, in the ſeed of Abraham, to himſelf, in a perſonal union, that ſo, being our Kinſman, he might become our Redeemer and our Huſband. The apoſtle, when he is writing to the Galatians, who were Gentiles, tells them, Gal. iv. 4. That he was "made of a woman," according to the firſt promiſe, Gen. iii, 15. but when he writes to the Hebrews, he ſpeaks in the ſtyle of the promiſe made to Abraham, "in thy ſeed ſhall all the nations of the earth be bleſſed;" by telling them, that according to that promiſe, he took on him *the ſeed of Abraham*, that ſo they might be encouraged to believe in him; for miniſters, in preaching Chriſt, are to bring the ſinner and the Saviour as near to one another as poſſible.

Thirdly, In the words we have a ſtrong aſſeveration, ſhewing the certainty and importance of this matter, that *he took not on him the nature of angels, but the ſeed of Abraham: Verily*, ſays he, it is ſo; it "is a faithful ſaying, and worthy of all acceptation;" and therefore, let all the ſeed of Iſrael, or Abraham, believe it, and ſet to their ſeal of faith to it.

OBSERV. "That it is a truth of the greateſt certainty and moment, that the Son of God, when he paſſed by the nature of angels, took on him the human nature, in the ſeed, or family, of Abraham."

The doctrine is clearly founded upon the words, *For verily he took not on him the nature of angels, but he took on him the ſeed of Abraham.*

In diſcourſing the doctrine a little, I ſhall, through divine aſſiſtance, make it evident,

I. That the Son of God took not on him the nature of *angels*.

II. Make it appear, that he hath taken unto him the *human nature*, and is become one of our tribe and family.

III. Shew what may be imported in his taking on *him the ſeed of Abraham*, or his taking *hold* of it, as in the margin.

IV. Shew what is the importance of this truth implied in the aſſeveration *verily*.

V. Apply.

I ſhall endeavour brevity on theſe heads.

I. The *firſt* thing is, to make it evident, that Chriſt, the Son of God, *took not on him the nature of angels.*

Of all created beings, *angels* are the moſt excellent, they being pure immaterial ſpirits, approaching neareſt to the nature of God, who is the infinite, eternal, and uncreated Spirit, Pſal. civ. 4. "He maketh his angels ſpirits, his miniſters a flaming fire;" and yet when they fell from their firſt ſtate, and ſo needed a Saviour as much as fallen man, yet the apoſtle here tells us, with a *verily*, that *he took not on* their nature, or did not *catch hold of* them, to ſave them from ruin. This is clear and evident from the terms in which the firſt promiſe is uttered, Gen. iii. 15. where, at the ſame time that the remedy and relief is promiſed to fallen man, vengeance and wrath is denounced againſt Satan, "It ſhall bruiſe thy head," ſays the Lord to Satan, viz. the "ſeed of the woman." This is upon the matter repeated, Iſ. lxiii. 4. "The day of vengeance is in mine heart, and the year of my redeemed is come;" as if he had ſaid, 'The old quarrel with Satan, the enemy of man's ſalvation, is ſtill in mine heart, I am to execute vengeance upon him when I come in the fleſh, to redeem my people from his ſlavery and bondage.' And accordingly, we are told, Col. ii. 15. That he "ſpoiled principalities and powers," and triumphed over them in his croſs. Eternal war is proclaimed from heaven againſt the fallen angels: hence we are told, Jude 6. "The angels which kept not their firſt eſtate, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day." From all which it is clear, that he is ſo far from ſhowing ſuch a regard to the fallen angels, as to take their nature upon him, that he hath taken up, and will purſue an everlaſting quarrel againſt them. And I make no doubt but it fills thoſe evil ſpirits with horror and torment, to hear theſe tidings told in this aſſembly, where we are met together to commemorate the love of God, in taking on the human nature, and giving it a ſacrifice for the ſin of man.

I know ſome divines pretend to aſſign ſome reaſons, why God paſſed by the nature of angels, when he took on him the human nature: but ſeeing the Spirit of God is ſilent as to this matter, it is ſafeſt for us to reſolve it into the will of that ſovereign Lord, "who doth in the armies of heaven, and amongſt the inhabitants of the earth," what pleaſeth him;

and to ſay with Chriſt, Matth. xi. 26. "Even ſo, O Father, for ſo it hath pleaſed thee." And therefore I proceed to

II. The *ſecond* thing propoſed, which was, to prove, that the glorious Son of God, who thinks it not "robbery to be equal with God," hath indeed taken upon him the human nature, although he hath paſſed by the nature of angels.

Sirs, we need all much to be eſtabliſhed in the faith of this glorious and fundamental truth. A flaw in our faith as to this, makes the whole building totter; and I am afraid that they who think it an eaſy matter to believe it, never yet ſaw the infinite diſtance between the nature of God and the nature of man; for, without controverſy, this is a great myſtery, "God made manifeſt in the fleſh." And the truth and certainty of it may be cleared and confirmed,

1ſt, From ſcripture prophecy concerning him, Pſal. xxii. where he ſpeaks of his hands and his feet being pierced; of his being caſt upon his Father's care from the womb: Thou art he that took me out of my mother's belly. So, Iſ. liii. through the whole, the prophet ſpeaks of his being wounded and bruiſed for our iniquities, of his death and reſurrection, which all plainly ſuppoſe his taking on our nature.

2dly, Scripture hiſtory makes it evident, that he took on him our nature in the ſeed of Abraham, particularly his genealogy, Matth i. and Luke iii. Yea, the whole hiſtory of the four evangeliſts concerning his birth, life, death, reſurrection, and aſcenſion, in our nature, into heaven, prove, that *verily he took on him the ſeed of Abraham*: how could his hands and his feet be pierced with nails, and his ſide with a ſpear? how could blood and water iſſue forth at the wound? if he had not *verily taken on him the ſeed of Abraham.*

3dly, This is clear from plain ſcripture teſtimony. I only mention theſe two or three: The teſtimony of the apoſtle here, in the 14th verſe of this chapter: "Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame. Rom. i. 3. "Jeſus Chriſt, who was made of the ſeed of David, according to the fleſh." Rom. ix. 5. "Of whom, as concerning the fleſh, Chriſt came, who is over all God bleſſed for ever." John i. 14. "The Word was made fleſh, and dwelt among us," &c.

4thly, Take the teſtimony of angels unto this great truth: the angel Gabriel atteſts it, when he ſaid to the virgin Mary, Luke i. 30.—32. "Fear not, Mary, for thou haſt found favour with God: and behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus; he ſhall be great, and ſhall be called the Son of the Higheſt." So in the

he 2d chapter, 10th verſe, the angels tell the ſhepherds, "We bring you good tidings of great joy; for unto you s born, in the city of David, a Saviour, which is Chriſt the Lord."

5thly, He goes yet higher, and gives you the teſtimony of he "three that bear record in heaven, the Father, the Word, nd the Spirit." The Father atteſts it by preparing a body for im. The Son atteſts it by putting it on; *he took on him the ſeed of Abraham*; he wore it on earth for about 33 years, and ame hence has carried it away to heaven with him, and from heaven declares the truth of his incarnation and death, ſaying, "I am he that liveth and was dead, and behold I am live for evermore, and have the keys of hell and of death," Rev. i. 18. The Holy Ghoſt atteſts it, by his forming the human nature in the womb of the virgin, by his overſhadowing power. But I do not inſiſt. The titles that are every where given him from his human nature, make this evident: he is called a Man, and the Son of man, a title in which he himſelf delights, and repeats every now and then; he is called frequently the ſeed of the woman, the ſeed of Abraham, the ſeed of David, a branch that ſprung out of the root of Jeſſe. From all which we may conclude, with the apoſtle, in the words of my text, that *verily he took on him the ſeed of Abraham.*

III. The *third* thing was, what may be imported in the expreſſion of the text, of his taking *on him the ſeed of Abraham!*

I cannot enlarge upon ſuch a ſubject; only it imports,

1ſt, That the human nature was upon the point of periſhing with the fallen angels, till Chriſt took hold of it.

2dly, It implies his pre-exiſtence, as God, unto his actual incarnation, whereby the Socinian error falls, who aſſert, that he had no being till he was born of the virgin; for if ſo, how could he take to him the human nature? Sirs, let Arians and Socinians be for ever confounded: for our Immanuel was God, co-equal with his Father, from eternity; and, in the fulneſs of time, ſeventeen hundred and forty-two years ago, was "made of a woman: In the beginning was the Word, and the Word was with God, and the Word was God."

3dly, It implies the verity and reality of his incarnation, of which I ſpoke already. His human nature was no phantom, or appearance, but the real human nature, and the whole nature of man, conſiſting of a true body and reaſonable ſoul; or, ſays the apoſtle, *he verily took on him the ſeed of Abraham.*

4thly,

4thly, The expreſſion implies, that it was a voluntary deed; *he took on him;* as a man puts on his clothes with his own hands, ſo the Son of God voluntarily put on the human nature; voluntarily agreed to it in the council of peace, Pſal. xl. 8. and, from eternity, rejoiced "in the habitable parts of the earth," and he was a volunteer when it came to the execution.

5thly, It implies, that the aſſumption of the human nature terminates in the perſon of the Son of God. Although the other perſons, Father and Spirit, had their own peculiar agency, in forming and preparing the human nature; yet it is the Son, the ſecond perſon of the glorious Trinity, that wears it: ſo that it cannot be ſaid of the Father or Holy Ghoſt, but only of the Son, that he "took unto him the ſeed of Abraham:" ſo that is not an eſſential, but a perſonal union, between the divine and human nature.

6thly, It implies, that though the union be perſonal, yet it is without any confuſion of the two natures: they ſtill remain eſſentially diſtinct, although indeed, through the intimacy of the union, the properties of each nature are frequently aſcribed to the whole perſon.

7thly, It implies, that it was an act of amazing love, grace, and condeſcenſion, that he took our nature upon him. Hence the apoſtle cries out with wonder, 1 Tim. iii. ult. "Without controverſy, great is the myſtery of godlineſs; God was manifeſt in the fleſh." This is ſuch a depth, that the angels deſire to look into it. Hence the cherubims were made with their faces pointing towards the mercy-ſeat.

8thly, It implies, that the human nature did not conſtitute the perſon of Chriſt: for here we ſee that he, as a perſon, took the human nature to himſelf, or took it into his own perſon. If the human nature were a perſon, then he would have two perſons, as well as two natures: but this is an error long ſince condemned; and the expreſſion in the text bears, that it was only the nature, therefore called *the ſeed of Abraham*; agreeable to this is that, Luke i. 35. "That holy thing which ſhall be born of thee:" it is not that holy perſon, but that holy thing, viz. the innocent nature of man, conſiſting in a true body and reaſonable ſoul. So much for what is imported in the expreſſion.

IV. The *fourth* in the method was, To touch a little at the importance of this matter pointed at in the word of aſſeveration VERILY, *Verily he took not on him* the nature of *angels but the ſeed of Abraham.*

It is obſerved in the hiſtory of the evangeliſts, when our bleſſed Lord is to declare any doctrine that is of great conſequence

quence and moment, to arreſt the attention of his audience, he uſhers it in with a VERILY; and ſometimes he doubles it with a "VERILY, VERILY, I ſay unto you;" as in his diſcourſe unto Nicodemus, concerning the neceſſity of regeneration, John iii. 3. "Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God;" ſo here the apoſtle, after his example, when he is aſſerting the doctrine of the incarnation of the Son, uſhers it in with a VERILY, that we may advert to it as a thing of the laſt moment. The importance of it will appear, if we conſider that this point of the incarnation, or union of the two natures, was the main leading matter that was upon the carpet, in the council of peace, between the Father and the Son: it was the hardeſt thing to be determined and effected; and that without it, nothing could be done, for the redemption and ſalvation of loſt ſinners of Adam's family. There were three things that juſtice demanded, in order to the ſalvation of loſt man: *1ſt*, That the human nature be preſented to God, in its original purity, without ſpot or blemiſh. *2dly*, That the holy law be perfectly obeyed, and the honour of it maintained. *3dly*, That ſeeing the law is broken, the penalty of it, or its curſe, be endured by one in man's nature, whoſe blood muſt be of infinite value for the ſatisfaction of juſtice. Well, in this caſe, the eternal Son of God looked, and "there was none to help or uphold, and therefore his own arm brought ſalvation." 'Come (ſays he unto his Father), ſince there is no ſacrifice nor offering that will pleaſe, Lo, I come; I delight to do thy will; a body haſt thou prepared for me, in *the ſeed of Abraham;* I will put it on, and ſatisfy all theſe hard demands of juſtice: I, as a ſecond Adam, a public head and repreſentative of the ſeed thou haſt given me, will preſent the human nature entire in my own perſon; and will, through my ſanctifying Spirit in them, preſent them alſo unto thee, at the end of time, without ſpot or blemiſh, or any ſuch thing. I alſo, as their Covenant-head and Surety, will, in their nature, fulfil the whole law as a covenant, and bring in an everlaſting righteouſneſs for their juſtification, and write it as a rule upon their hearts, and, by my Spirit put within them, will cauſe them to walk in my ſtatutes. And becauſe juſtice demands that the ſame nature that ſinned ſhould alſo ſuffer, therefore I will give my human nature a ſacrifice for their ſin; I will be wounded for their iniquities, bruiſed for their tranſgreſſions: of my hand ſhalt thou require the debt that they owe to juſtice.' In a word (for I cannot inſiſt), the incarnation of the Son of God is ſuch a material and important matter, that without it the whole buſineſs of man's ſalvation and redemption ceaſes for ever; all the other ſupernatural myſteries of our holy religion

turn

turn upon it, as a hinge: take this away, and immediately the doctrine of his obedience to the law, and death upon the croſs; his reſurrection, aſcenſion, and interceſſion; all fall to the ground together: but the apoſtle here, to certify us of it, tells us, *Verily he took not on him the nature of angels, but he took on him the ſeed of Abraham.*

V. The *fifth* thing was to make ſome improvement of this doctrine. It would admit of a large application; but I muſt needs cut ſhort, becauſe of the work that we have before us.

Uſe *firſt* ſhall be of information, in the few particulars following. Is it ſo, that when God paſſed by the nature of angels, *he took on him the ſeed of Abraham?* Then,

1*ſt*, See hence the wondrous love of God unto mankind ſinners, that he preferred our nature unto the nature of angels; he paſſed them by, and pitched upon the human nature, and joined it to himſelf, in the perſon of his eternal Son. There is ſuch an amazing and aſtoniſhing love here, as would fill our hearts with wonder, and our tongues with hallelujahs of praiſe, if we but ſaw it in the light of the Lord, and had it "ſhed abroad upon our hearts; ſurely God is love; for he ſo loved the world, as to give his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life."

2*dly*, See hence how unjuſt and unreaſonable the enmity of the heart of man againſt God is. Shall we hate that God who paſſed by the nature of angels, and took on him *the ſeed of Abraham?* It cannot be ſuppoſed that the fallen angels would have treated him ſo, if he had paſſed by our nature, and pitched upon their nature, and become a God-angel, inſtead of a God-man; yet this folly is in the heart of every ſinner by nature; "the carnal mind is enmity againſt God."

3*dly*, See hence the monſtrous ingratitude of Arians, Socinians, and others, who take occaſion from his aſſumption of the human nature, and becoming his Father's ſervant in the great buſineſs of man's redemption, to diſparage him, as if he were but an inferior deity, not one and the ſame God, in eſſence and ſubſtance with the Father. Oh! "Tell it not in Gath, publiſh it not in the ſtreets of Aſkelon," that ſuch blaſphemies have been vented againſt the great God our Saviour, and ſo little reſentment diſcovered againſt the blaſphemer, in the ſupreme eccleſiaſtical court of this national church, conſtituted in his name and authority. But whatever others do, let us this day acknowledge, that Jeſus Chriſt is the Lord Jehovah, to the praiſe and glory of his eternal Father, who ſent him,

not

not to take *on him the nature of angels*, but the *human nature, in the ſeed of Abraham.*

4thly, See hence to what a pitch of honour the human nature is raiſed, by its ſtanding in a perſonal union with the infinite Jehovah, in the perſon of the Son of God. When we take a view of our nature as it ſtood in the firſt Adam, even in innocency, why, the ſpirit of God declares by the pſalmiſt, that even in its beſt eſtate it was altogether vanity, being but a fallible creature: but view the nature of man in his fallen ſtate, we ſee him lying in a "horrible pit, and miry clay," an object of abhorrence to God and all his holy angels; he is wholly "corrupt and filthy," fit for nothing but to become fuel for the fire of divine wrath: and yet for an infinitely holy and righteous God to take that nature out of the dunghill, and join it into a perſonal union with his eternal and only begotten Son, why, this is a brighter crown of glory by far ſet upon the human nature, than ever Adam wore in innocency; yea, a greater honour than ever was conferred upon the nature of angels. Oh! how may this make every one of us to cry, "What hath God wrought? O what is man, that thou art ſo mindful of him? and what the ſon of man, that thou art ſo kind unto him."

5thly, See hence the excellency of the perſon of our glorious Redeemer, whoſe death we are this day called to commemorate. I remember the daughters of Jeruſalem put a queſtion unto the ſpouſe, Cant. v. "What is thy beloved more than another beloved?" Why, Sirs, there is ſomething in the perſon of Chriſt, that is not to be ſeen in any perſon in heaven or in earth. What is that? ſay you: Why, in his perſon is to be ſeen God and man linked in a perſonal union; "God manifeſted in the fleſh, is the great myſtery" of the Chriſtian religion. Look to God in the perſon of the Father, look to God in the perſon of the Holy Ghoſt, and you ſee indeed the great God, who is infinite, eternal, and unchangeable in his being, wiſdom, power, holineſs, &c. But then, look to God in the perſon of the Son, who is the ſame God with both, and you ſee the human nature; there you ſee "Immanuel, God-man, God with us, God reconciling the world unto himſelf, not imputing their treſpaſſes unto them, but pardoning iniquity, tranſgreſſion, and ſin." O Sirs, a God in Chriſt will be the admiration of ſaints and angels through eternity; and it is a view of this perſon that fills the mouths of all the ſaints with praiſe, ſaying, "Thou art fairer than the children of men; grace is poured into thy lips; he is white and ruddy, the chief among ten thouſand," &c.

6thly, See hence the criminal nature of the ſin of unbelief, which

which rejects him who took *not on him the nature of ang the ſeed of Abraham.* Unbelief upon the matter deni glorious truth, and ſays, ' No thanks to God for taking l the ſeed of Abraham; he might as well have taken nature of angels, for I will not be obliged to him for ſalv The unbeliever chooſes rather to go to hell with his luſt to go to heaven with Chriſt: he crucifies " the Son o afreſh, and puts him to an open ſhame:" he trampl blood of Chriſt under his feet; for which reaſon Chr clares, that he " that believeth not is condemned alread the wrath of God abideth on him," John iii. 18. 36.

7thly, See, from this doctrine, the great difference be the firſt and the ſecond Adam; the head of the cover works, and the head of the new covenant. Why, th Adam, as the apoſtle tells us, was but a made creatur he " was made a living ſoul; but the laſt Adam is a qu ing ſpirit: the firſt Adam was of the earth earthy; b ſecond Adam is the Lord from heaven:" who *took not the nature of angels, but took on him* the human nature, *ſeed of Abraham.* O what a bleſſed exchange doth the make, when he quits the firſt Adam and his covenan betakes himſelf to a ſecond Adam, and takes hold of the head of the covenant of grace! when he doth ſo, l the foundation of ſand, and builds upon that " rock of againſt which the gates of hell ſhall never prevail." Adam is a fountain of death to all his poſterity, Rom. " By one man ſin entered into the world, and death and ſo death paſſed upon all men, for that all have ſin But the ſecond Adam is the fountain of life to all his " I am the reſurrection, and the life; and he that b in me, though he were dead, yet ſhall he live:" and t are aſſured of by the record of a glorious Trinity, 1 John " This is the record, that God hath given to us, etern and this life is in his Son."

8thly, See, from this doctrine, what is the great wo buſineſs of thoſe who ſit down at a communion table: it is that makes a worthy or unworthy communicant. which makes a worthy communicant, is a " right diſcer the Lord's body;" and when this is wanting, a man b " guilty of the body and blood of the Lord, and ſo ea drinks judgement to his own ſoul." Now, what is it cern the Lord's body? It is juſt an inſight into this do or text, that *the eternal Son of God took not on him the of angels, but the ſeed of Abraham.* More particularly, I w you two or three things included in diſcerning the Lor

(1.) It is to have the mind enlightened with a ſaving knowledge of the myſtery of ſalvation, as the plan of it is laid out before us in the word, or in the perſon and mediation of Jeſus, 2 Cor. iv. 6. "God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt."

(2.) It is to ſee the love and wiſdom of the Father, in preparing a body for his eternal Son, in which the fulneſs of the Godhead ſhould dwell, as in a temple.

(3.) It is to ſee the Holy Ghoſt forming that body, by his overſhadowing power, in the womb of the virgin, ſo as that it might be free of original ſin, and might be a ſacrifice without ſpot or blemiſh, to be offered up unto God.

(4.) It is to ſee the eternal Son of God wearing that body in a perſonal union with himſelf, in order to his giving an infinite value unto what he was to do and ſuffer for us.

(5.) It is to ſee him offering up that body and blood, which he had thus aſſumed, in our room and ſtead, a ſacrifice for the ſatisfaction of juſtice for our ſin; for he offered up himſelf for us "a ſacrifice and offering of a ſweet ſmelling ſavour;" to ſee the juſt ſuffering for the unjuſt, to bring us to God. Now, when the ſoul thus diſcerns the body of Chriſt, or the myſtery of the incarnation of the Son of God, then faith eats his fleſh and drinks his blood, like "fat things full of marrow, wines on the lees, well refined." Oh Sirs! ſee if, like Samſon, you can this day find the honey-combs of ſalvation, and the great and precious promiſes, in the carcaſe of the ſlain Lion of the tribe of Judah, for this "is meat indeed, and drink indeed."

Uſe *ſecond* may be of *Trial.* Oh Sirs! what think you of him *who took not on him the nature of angels, but the ſeed of Abraham;* have you given him his errand into the world, by believing in him? Is thy ſoul crying, "Hoſanna to the Son of David;" Oh! "bleſſed is he that cometh in the name of the Lord," to ſave us: Oh! "this is a faithful ſaying, and worthy of all acceptation, that Chriſt came into the world to ſave ſinners, of whom I am chief?" Is thy heart glowing with love to him, who is altogether lovely? and ſaying, Oh "whom have I in heaven" but him?—"yea, doubtleſs, I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord." Well, if this be the diſpoſition of thy ſoul, I invite you to come and feaſt with him. "Eat, O friends, drink, yea drink abundantly, O beloved. Eat ye that which is good, and let your ſoul delight itſelf in fatneſs, and I will make an everlaſting covenant with you, well or-

[illegible] things, and sure:" the whole good of the [illegible] you.

[illegible] Exhortation, to all hearing me, young an[illegible] rich and poor. Whoever you are, i[illegible] human kind, men and women, sprung of A[illegible] answer the design of the Son of God, his [illegible] when he past by the nature of angels, [illegible] him? The Father presents him to you, as th[illegible] his delight, that you may believe in him, Isa. x[illegible] Behold my servant whom I uphold, mine elect in [illegible] delighteth," &c. Christ himself invites and ca[illegible] Isa. xlv. 22. "Look unto me, and be ye saved, [illegible] earth, for I am God, and there is none else.

[illegible] What will we behold, or see, in an incarnate [illegible] who took on him the seed of Abraham? [illegible] the nature of angels? *Answ.* There are wo[illegible] him, which the standing holy angels [illegible] and eternal wonder. 1. O come and [illegible] reconciled; God looking out with a smile [illegible] through the veil of the human n[illegible] God was in Christ reconciling the wo[illegible] their trespasses unto them;" c[illegible] me", for the sake of him in whom [illegible] 1. 2. Luke ii. 10—12. &c. 2. [illegible] dwelling with man upon earth, and [illegible] with his glory." 3. In him you wi[illegible] gives laws unto angels and men, [illegible] that he might magnify it, and m[illegible] the righteousness of the law mi[illegible] had broken every command of it. [illegible] hand-writing which was against [illegible] wrath, wo, and misery, cancell[illegible] cry, who can lay any thing to [illegible] you will see the brandished and [illegible] was ready to be soaked in the bl[illegible] against the man who is [illegible] having drunk of his royal [illegible] in its scabbard, and the whit[illegible] this motto, "He hath made pea[illegible]" 6. Here you will see the head [illegible] the Lamb of God overcoming [illegible] "Through death he destroyed him [illegible] death." 7. In him you will see the [illegible] mountains of natural and moral distance bet[illegible] man removed, and made as a plain. The [illegible]

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diſtance is removed in his incarnation, and the moral diſtance in his ſatisfaction. All bars and impediments that ſtood in our way from law and juſtice removed, which could never have been effected by all the angels in heaven, or men upon earth; and yet this is done, and done by him, *who took not on him the nature of angels, but the ſeed of Abraham.* 8. Here you will ſee "the veil of the temple rent from top to bottom, and the way to the holieſt of all opened;" ſo that we may now "enter in with boldneſs by the blood of Jeſus." The veil of the ceremonial law is rent, the veil of the curſe of the moral law is rent, in the rending aſunder of the ſoul and body of Chriſt upon Mount Calvary. 9. In him you may ſee God, firſt marrying our nature into a perſonal union with himſelf, and then, having come upon a level with us, or having become one of our tribe, or family, preſents himſelf as a Bridegroom, profering marriage with our perſons; for this is the voice of Immanuel God-man, Iſ. liv. 5. "Thy maker is thine huſband (the Lord of hoſts is his name)"; or, Hoſ. ii. 19. "I will betrothe thee unto me for ever; yea, I will betrothe thee unto me in righteouſneſs, and in judgement, and in loving-kindneſs, and in mercy; I will ever betrothe thee unto me in faithfulneſs, and thou ſhalt know the Lord," viz. in a way of conjugal love and communion. 10. Here you will ſee him confirming the covenant of grace and promiſe, and turning it into an inviolable teſtamentary deed, which no man can diſannul. Dan. ix. 27. "He ſhall confirm the covenant with many." Heb. ix. 16. 17. "Where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator, for a teſtament is of force after men are dead: otherwiſe it is of no force at all while the teſtator liveth." Sirs, this is what we are to preſent you with in this holy ordinance of the ſupper, even the confirmed teſtament of him who took on him *the ſeed of Abraham;*" for Luke xxii. 29. "This cup (ſays Chriſt) is the new teſtament in my blood," Matth. xxvi. 27. "drink ye all of it."

Secondly, Another word of exhortation is this. I call you who are the ſons and daughters of Zion, not only to "go forth and behold king Solomon," and the wonders of his perſon and mediation, but I call you to be his bride and ſpouſe, by giving the heart and hand to him as the bridegroom. Let there be a match this day made up betwixt Chriſt and your ſouls. Has the glorious Son of God, "the brightneſs of his Father's glory," taken hold of your nature in the family of Abraham? O then take hold of him as your kinſman; and ſay, as Ruth did unto Boaz, "Spread thy ſkirt over me,"

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and perform the kinſman's part by marrying me. Sirs, I tel you, that our bleſſed goel and kinſman, as he took part o your fleſh, ſo he wears your nature, that he may wed you, and betrothe you unto himſelf for ever. Oh! will you g with the man, "Immanuel, God with us?" His hand i ſtretched out, while I am ſpeaking, ſaying to every one i this company, "Behold me! behold me!" O! ſubſcribe th contract with heart and hand, ſaying, 'I am the Lords; I wil be for thee, and not for another, who took not on thee th nature of angels, but took on thee the nature of man, or *th ſeed of Abraham.* Oh! that this may be the weeding-day.

"All things are ready, O come to the marriage." 1. Th Bridegroom is ready, the matchleſs Immanuel; behold h ſtandeth behind your wall. "Behold the Bridegroom co meth," yea he is come; he ſtands at the door and knocks ſaying, Open to me, Rev. iii. 20. &c. 2. The Bridegroom' Father is ready; he conſents that there ſhould be a match be tween you and his eternal Son; he cries from heaven, "Thi is my beloved Son, in whom I am well pleaſed, hear ye him This is his commandment, that ye believe in him," and ſ take him as my unſpeakable gift. 3. The Spirit, the thir perſon of the glorious Trinity, is ready, as the miniſter, t caſt the everlaſting knot between you and him, Rev. xxii. 17 "The Spirit ſaith, Come." Heb. iii. 7. 8. The Holy Ghoſ ſaith, "To-day if ye will hear his voice, harden not you hearts." Many a kind motion doth the Spirit of God mak on your ſouls, in order to carry on the match. 4. The friend of the Bridegroom, all faithful miniſters and Chriſtians, ar ready: they rejoice "greatly becauſe of the Bridegroom' voice" in the goſpel, offering marriage to you. Oh to hea the voice of the bride alſo ſaying, "My beloved is white an ruddy, the chiefeſt among ten thouſands—His countenance i as Lebanon; excellent as the cedars—My beloved is mine and I am his; he feedeth among the lilies; until the da break, and the ſhadows flee away." 5. The contract is ready I mean the covenant of grace. The draught of it was mad at the table of the council of peace from eternity, and the ex tract of it is in the Bible you have amongſt your hands: an we bring it forth to you in the preaching of the goſpel, an preſent it to every one, ſaying, "To you (and you, and you) is the word of this ſalvation ſent. The promiſe is to yo and to your ſeed." Oh! let us all fear, leſt a promiſe bein made, any of us ſhould come ſhort of it through unbelief. 6 The marriage-houſe is ready, both the lower and the highe ſtories of it are ready: and that moment you believe, you en

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ter into the reſt of the bleſſed Bridegroom; ye enter into the houſe which Wiſdom hath built with ſeven pillars, and ſhall ere long be tranſported to the upper houſe of many manſions, where ye ſhall behold his face, and "be with him for ever." The marriage-ſupper is ready; for Wiſdom has not only builded her houſe of mercy, but "ſhe hath killed her oxen and fatlings; ſhe hath mingled her wine, and furniſhed her table," Prov. ix. 2—5. "Wiſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars. She hath killed her beaſts, ſhe hath mingled her wine; ſhe hath alſo furniſhed her table. She hath ſent forth her maidens, ſhe crieth upon the higheſt places of the city. Whoſo is ſimple, let him turn in hither: as for him that wanteth underſtanding, ſhe ſaith to him, Come, eat of my bread, and drink of the wine which I have mingled." 7. The marriage-robe of righteouſneſs, and garment of ſalvation, is ready; for the "righteouſneſs of God is revealed in the goſpel." The Lord is crying to this company, "Hearken unto me, ye ſtout-hearted, that are far from righteouſneſs, I bring near my righteouſneſs,—I have placed ſalvation in Zion, for Iſrael my glory."

Well then, Sirs, ſince all is ready, there is nothing wanting but the bride. O come, and be the bride of the glorious Bridegroom; and let us all cry one to another, as Rev. xix. 7. "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herſelf ready." Amen, Amen, Amen.

THE BROKEN LAW MAGNIFIED AND MADE HONOURABLE, &c.

ISA. xlii. 21.—*The Lord is well pleaſed for his righteouſneſs ſake; he will magnify the law, and make it honourable.*

THE FIRST SERMON ON THIS TEXT.

THIS chapter, you ſee, is uſhered in with a ſolemn call from God the father of all the world, both Jews and Gentiles, to take notice of Meſſiah the Prince, the eternal Son of God, whom he was, in the fulneſs of time, to ſend into the world,

world, upon the great errand and buſineſs of the redemption of loſt ſinners of Adam's family: and to arreſt their attention and admiration unto this extraordinary perſon, many great and glorious things are ſaid of him; as that he was his Father's honorary ſervant, his elect, the darling and delight of his ſoul; that he is qualified, and fitted, and called to his work. And having ſpoken of the baſe treatment he was to meet with from the Jewiſh nation, the prophet comes, in the words of my text, to declare what account his own Father made of his perſon and undertaking: Whatever baſe and low thoughts his friends and countrymen may have of him, yet he "is glorious in the eyes of the Lord;" God's ſentiments of him are quite different from theirs, for *the Lord is well pleaſed for his righteouſneſs ſake;* as if he had ſaid, However he be "deſpiſed and rejected of men, as a root ſprung out of a dry ground," however you may make no more account of him than if he were deaf, blind, and dumb, yet "he is my beloved Son, in whom I am well pleaſed." Obſerve, from this connection, that God's thoughts of Chriſt are very different from the thoughts that an unbelieving world have of him; an unbelieving world, with Herod, and his men of war, ſets him at nought, but his Father reckons him the "brightneſs of his glory," and calls him his elect.

The words then in general are, Jehovah's verdict concerning the righteouſneſs brought in by the great Meſſiah, with the ground thereof; *the Lord is well pleaſed for his righteouſneſs ſake.*

Where we may notice, 1. The great and glorious party here ſpoken of, and that is *the Lord*, or, as in the original, *Jehovah* the righteous Judge, the offended Lord and Lawgiver, to whoſe wrath all mankind are obnoxious and liable, through the breach and violation of the firſt covenant.

2. Something aſſerted concerning him, which may arreſt the attention of all mankind, and fill their hearts with joy, and their mouths with praiſes, and that is, that he *is well pleaſed.* Whenever man had ſinned, the anger and wrath of God was kindled againſt him, and his fury was breaking out like fire, and nothing remained for poor man, but a fearful looking for of wrath, and fiery indignation, to conſume him and all his poſterity, as a company of traitors and rebels; but here is a ſurpriſing declaration, that though he was angry, yet his anger is turned away, his frowns are turned into ſmiles; *the Lord, Jehovah, is well pleaſed.* Again,

3. We have the cauſe and ground of this ſurpriſing declaration. Why, what is the cauſe of his being well pleaſed? It is *for his righteouſneſs ſake;* not for the ſake of any ranſom atonement

atonement, or ſatisfaction, that the ſinner could make, for no man can by any means redeem his own or his brother's ſoul, nor give unto God a ranſom for it. The redemption of the ſoul is precious, and ceaſeth for ever as to him; but it is *for his righteouſneſs ſake*, who finiſhed tranſgreſſion, and made an end of ſin, who makes "reconciliation for iniquity," and ſo brings in an "everlaſting righteouſneſs;" the "righteous Lord loveth righteouſneſs," and without it he cannot look with pleaſure on any of Adam's race; while Chriſt becomes the "end of the law for righteouſneſs," he fulfills the precept, and undergoes the penalty of it, whereupon the Lord declares himſelf to be *well pleaſed for his righteouſneſs ſake.*

4. We have the reaſon why the Lord Jehovah ſuſtains the righteouſneſs of the Surety in the room of the ſinner, or why he is ſo *well pleaſed for his righteouſneſs ſake*; why *(he ſhall magnify the law, and make it honourable)*, the holy law of God, given unto man in innocency as a covenant, or an eternal rule of righteouſneſs, was violate and broken, and the authority of the great Lawgiver affronted and contemned by man's diſobedience: but Chriſt, as our Surety, he is "made of a woman, and made under the law;" and, by bringing in everlaſting righteouſneſs, he not only fulfilled the law, both in its precept and penalty, but he magnifies it, and makes it honourable; he adds a new luſtre and glory unto the law, which it never had before, through the dignity of his perſon who obeys it.

Some read the latter clauſe of the verſe thus, *He ſhall magnify the law, and make* (him) *honourable*: and ſo the meaning is this: 1. Chriſt ſhall not only repair the honour of the law, but reſtore honour to God the great Lawgiver; and, indeed, never was there ſuch a revenue of glory and honour brought in to the crown of heaven, as by the obedience and ſatisfaction of Chriſt: "Now (ſays Chriſt) is the Son of man glorified, and God is glorified in him." Through Chriſt, God can ſave ſinners, and give vent to his love, grace, and mercy, upon terms that are honourable to his law, juſtice, holineſs, ſeverity, and other perfections, that were leſed and injured by the ſin of man. Or, 2. *He ſhall magnify the law, and make* him (*i. e.* Chriſt) *honourable*; and ſo the latter clauſe of the verſe is a promiſe of the Father unto the Son, that, upon his repairing the honour of the law by his humiliation, he would make him honourable by a glorious exaltation, he would give him "a name above every name." But, in my ſubſequent diſcourſe, I ſhall follow the reading in the tranſlation, and the ſenſe already given of it.

From

From the words thus opened, I obſerve this comprehenſive doctrine, almoſt the ſame with the words:

" That Chriſt, as our glorious Surety, having magnified the law, and made it honourable, the Lord Jehovah declares himſelf to be well pleaſed for his righteouſneſs ſake."

But I ſhall divide this doctrine into theſe two:

Firſt, " That Chriſt, as our Surety, has magnified the law, and made it honourable, by his obedience to the death."

Secondly, " That however God was diſpleaſed and provoked with the ſin of man, yet he is well pleaſed for the righteouſneſs ſake of the bleſſed Surety."

I begin with the *firſt* of theſe, viz. " That Chriſt, as the Surety of loſt ſinners, has magnified the law, and made it honourable."

I only quote two ſcriptures for the confirmation of this; the one you have, Rom. viii. 3. 4. where the apoſtle tells you, that through the ſacrifice and ſatisfaction of Chriſt, " ſin is condemned, and the righteouſneſs of the law is fulfilled in us;" and Rom. x. 4. Chriſt is there ſaid to be " the end of the law for righteouſneſs unto every one that believeth."

Now, in diſcourſing this doctrine, or this branch of the complex doctrine, I ſhall, through divine aſſiſtance, obſerve the order and method following.

I. Suggeſt a few things concerning the law, and how it was diſparaged by the ſin of man.

II. Speak a little of the glorious perſon who undertakes the reparation of it as our Surety.

III. Inquire what may be imported in the expreſſion of his magnifying the law, and making it honourable.

IV. How he magnifies the law, and what way he takes to *make it honourable.*

V. Give the reaſons of the doctrine.

VI. Make ſome application.

I. The *firſt* thing is, to ſuggeſt a few particulars concerning the *law of God*, which is debaſed and diſparaged by the ſin of man.

1ſt then, Ye would know, that the *law* here principally intended is the moral law of the ten commandments, at firſt engraven upon the hearts of our firſt parents at their creation, and afterwards, becauſe that edition or copy of it was much

obliterated and defaced by the fall, publiſhed to Iſrael from the mouth of God upon Mount Sinai, and written upon tables of ſtone, and laid up in the ark for the uſe of Iſrael. This, I ſay, is the law here intended. The ceremonial and judicial law were things peculiar unto the Jews, or commonwealth of Iſrael; but the moral law had a being ſo ſoon as man was created, and is binding upon all nations. For the breach of this law man was condemned, and all his poſterity laid under the curſe: and therefore this muſt be the law which Chriſt, as our Surety, came to magnify and make honourable. And concerning it, I offer,

2dly, That the moral law is nothing elſe but a tranſcript of the original holineſs and purity of God's nature. God's eſſential holineſs and righteouſneſs was too bright and dazzling a pattern for man, even in a ſtate of innocency; and therefore he tranſcribes a copy of it, and pictures it out upon the heart of man, that he might make it the rule of his obedience in heart and in life, requiring him to be holy as he is holy.

3dly, The law being a copy or emanation of God's holineſs and righteouſneſs, it muſt be dearer to him than heaven and earth, or the whole frame of nature. Hence is that of Chriſt, Matth. v. 17. 18. "Think not that I am come to deſtroy the law and the prophets; I am not come to deſtroy, but to fulfil. Verily I ſay unto you, Till heaven and earth paſs, one jot or tittle ſhall in no ways paſs from the law, till all be fulfilled." Sirs, whatever mean or low thoughts we may have of the law, through the blindneſs of our minds, yet I can aſſure you, that it is ſuch a ſacred thing with God, that he will ſooner unhinge the frame of nature, and reduce it to its original nothing, than ſuffer it to be trampled upon by ſinners, without ſhewing a ſuitable reſentment.

4thly, This law was given to our firſt parents under the form of a covenant; a promiſe of life being made to them, upon condition of their yielding a perfect obedience; and a threatening of death added, in caſe of diſobedience, "In the day thou eateſt, thou ſhalt ſurely die." In this covenant Adam ſtood as the public head and repreſentative of all his poſterity: had he continued in his obedience to the law of that covenant, eternal life had been conferred on him, and all his poſterity, by virtue of the promiſe of God; the ſum and ſubſtance of that covenant being, as the apoſtle tells us, "the man who doth theſe things ſhall live by them."

5thly, Man being left to the freedom of his own will, through the flattering hiſſes of the old ſerpent, "did break the law of God," and ſo forfeited his title to life by virtue of

juſt, and good; and, at the ſame time, diſowned G
ſovereign, ſaying, with proud Pharaoh, "Who is t
that I ſhould obey him? I myſelf am Lord, and w
no more unto thee." In a word, every ſin, every tran
of the law, is a breaking God's bands, and a caſting
from us, and a ſaying practically, 'Let the Almigh
from us, for we deſire not the knowledge of his ways
what an inſufferable affront and indignity is this, f
man to offer unto the "high and lofty One that inha
nity?" and what a wonder is it, that "indignation an
tribulation, and anguiſh," does not purſue every ſinne
eternity?

7*thly*, The law being violated, and the Lawgiver a
in ſuch a way as has been hinted, the ſalvation of ſi
the law, and the works of it, becomes utterly impoſſi
leſs the honour of the law, and of the great Lawgiv
paired and reſtored ſome how or other. It is among
verſible decrees of heaven, that "in his ſight no fl
ſhall be juſtified," unleſs the holineſs of the law
cated by a perfect obedience to its precept, and a
ſatisfaction be given unto juſtice for the injuries do
honour of the great Lord and Lawgiver: without t
will by no means acquit the guilty." Thus matt
with Adam before the firſt promiſe of Chriſt, and
ters ſtand with all his poſterity, until we fly to hi
"the end of the law for righteouſneſs to every on
lieveth."

the full, saying, as Psal. xl. 7. 8. "Lo I come, in the volume of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." Now, this is the person who magnifies the law and makes it honourable; and concerning this glorious person we find many great things said in this chapter. As,

1. That he is his Father's servant, as ver. 1. "Behold my servant whom I uphold." He is essentially considered "in the form of God, and thinks it not robbery to be equal with God," and yet "he made himself of no reputation, and took upon him the form of a servant, and, as a servant, he had both his work and his wages appointed him by his Father. His work was, to redeem the lost sinners of Adam's family, by his obedience unto death; and his wages or reward was, his own and his Father's glory, and our salvation: and for this "joy that was set before him, he endured the cross, despising the shame," thinking his thirty-three years service but a little time, for the love he bore to his Father's honour and our salvation, alluding to Jacob's service for Rachel.

2. We are here told of him, that he is his Father's elect, ver. 1. "Behold my servant whom I uphold," mine elect, that is, my chosen one, according to that, Psal. lxxxix. 19. "I have laid help upon one that is mighty; I have exalted one chosen out of the people." He was elected by his Father, and we are elected in him, Eph. i. 4. "He hath chosen us in him, before the foundation of the world." Oh, Sirs! let God's elect, or chosen redeemer, be our choice also. The reason why his Father chose him, and set him up from everlasting, was, none other was fit for the undertaking, none other was capable to bear the weight of that service, but he alone.

3. We are told that he is his Father's darling or delight, ver. 1. "Behold my servant whom I uphold, mine elect in whom my soul delighteth." Agreeable to this is that which Christ, under the notion of the wisdom of God, tells us concerning himself, Prov. viii. "I was by him as one brought up with him, and I was daily his delight, rejoicing always before him." Oh, Sirs! let it fill us with wonder and admiration at the love of God to lost sinners, that he should take his beloved Son, his only Son, the Son of his bosom and delight, and give him to the death for us sinners, that he might repair the honour of the law, at the expence of his blood, that so we might be saved in a consistency with the law and justice of God; "this is the Lord's doing," and may justly be "marvellous in our eyes."

4. We are told concerning this person, who magnified the law

law as our Surety, that he is qualified by his Father for th work and ſervice of redemption, by the anointing of the eter nal Spirit, ver. 1. "I will put my ſpirit upon him, God even his God, hath anointed him with the oil of gladneſs abov all his fellows." There is a fulneſs of the Spirit in him, a the head of the myſtical body, that out of his fulneſs w might receive grace for grace, and becauſe of the ſavour o this good ointment, his "name is as ointment poured forth."

5. He is one whoſe commiſſion is very extenſive; for w are told in the cloſe of ver. 1. that he ſhall "bring fort judgement to the Gentiles." The eternal counſels of hea ven, here called judgement, were to be publiſhed, not onl to the Jews, but even to the Gentiles, who were "aliens t the commonwealth of Iſrael," for many hundred years. I wi not only give him "to raiſe up the tribes of Jacob, and t reſtore the preſerved of Iſrael;" but alſo to be "a light unt the Gentiles, and to be God's ſalvation unto the ends of th earth." Oh! that now, when this prophecy is turned int hiſtory, there may be a flocking of the poor Gentiles into thi "enſign that is ſet up unto the nations; Chriſt preached un to the Gentiles" is a part of the incredible "myſtery of god lineſs."

6. We are told of him, that he was to be a meek and low ly Saviour, and that he would manage and carry on his wor without much noiſe, ver. 2. "He ſhall not cry, nor lif up, nor cauſe his voice to be heard in the ſtreet."

7. That he was to be very tender and compaſſionate toward his poor people, particularly the weaklings of his flock ver. 3. "a bruiſed reed ſhall he not break, and the ſmokin flax ſhall he not quench;" he will not diſcourage or deſpi the leaſt degree or beginnings of faith, love, or obedience; n "he ſhall feed his flock like a ſhepherd, he ſhall gather th lambs with his arm, and carry them in his boſom, and ſha gently lead thoſe that are with young."

8. That he would be victorious and ſucceſsful in his work maugre all the oppoſition that ſhould lie in his way, eith from heaven, earth, or hell, ver. 3. 4. "He ſhall bring fort judgement unto truth. He ſhall not fail, nor be diſcourage till he have ſet judgement in the earth."

9. We are told of him, that he would bear his Father commiſſion, and be ſuſtained in his work by the right ha of his power, ver. 6. "I the Lord have called thee in right ouſneſs, and will hold thine hand, and will keep thee." H did not intrude himſelf into the work of the miniſtry, or ru unſe

ment. No, but he was "called of God, as was Aaron," and being called, he was not left alone.

10. We are told of him, that he is the free gift of God unto a loft world, in the clofe of ver. 6. "and give thee for a covenant of the people," infomuch, that whofoever believes in him, have a faving intereft in the covenant of grace and promife, and in all the fure mercies of David. Whofoever believes in him, and trufts and credits him with his eternal all; whofoever receives him as the unfpeakable gift of God, may travel through the wide covenant, and pick up there whatever he finds for his ufe, faying, 'This is mine, and that is mine, and all is mine, becaufe Chrift is mine, as the free gift of God.'

11. We are told of him, that he would be the light of the world, and particularly a light to the poor Gentiles, who had fo long fitten in the regions and fhadow of death, ver. 6. Clofe, I will give him "for a light of the Gentiles," ver. 7. "to open the blind eyes." Chrift is the true "Sun of righteoufnefs, the light of the world," and every man has as good a title to make ufe of him for all the ends of his falvation, as he has to make ufe of the light of the fun in the firmament, to which every man is born heir, be he rich or poor, noble or ignoble, faint or finner. Oh Sirs, take in the light of the Sun of righteoufnefs into your underftandings, and you will find "healing under his wings."

12. We are told of him, that he would loofe the devil's prifoners, ver. 7. He fhall "bring out the prifoners from the prifon, and them that fit in darknefs out of the prifon-houfe." Sinners, they are the lawful captives of hell, and the devil has law and juftice on his fide againft all mankind, to detain them in the bonds of iniquity, as God's jailor: Well, but Chrift he magnifies the law, and makes it honourable, and the great Judge is "well pleafed for his righteoufnefs fake;" and therefore he fays, in a day of power, to the poor prifoners, "Go free." And thus you fee who and what he is, from the context, who is here faid to *magnify the law.*

III. The *third* thing propofed, was to inquire what is imported *in his magnifying the law, and making it honourable.*

Anfw. There are thefe few things fuppofed or implied in the expreffion.

Firft, As you were hearing, it fuppofes that the law is broken, and thereby the greateft indignity done to it, and to him who gave it. Hence fin, which is a tranfgreffion of the law,

law, is called a caſting of God's counſel behind our backs we do with a thing that we nauſeate and diſdain. The fir diſdains to be under the government of the law of God, ſets up his own luſts and corrupt inclinations in the r thereof, and what greater ignominy and diſgrace can be upon the royal law of heaven.

Secondly, The expreſſion implies or ſuppoſes, that G the great Lawgiver, ſtands upon reparation; he will l his law vindicated, and the honour of it repaired, other no fleſh living can be ſaved. Oh that this were but d weighed by ſinners who have broken the law times and w without number! If reparation be not made to the l law, for the tranſgreſſion thereof, it ſtands as an eternal in the way of our ſalvation. Now, are you capable to y it a perfect obedience after you have broken it? or can ſatisfy the penalty of it, and make an atonement unto tice?

Thirdly, It implies, that man, who has broken the l is utterly incapable to repair its honour, or to ſatisfy juſt Indeed every legaliſt is attempting it, but alas he walks i vain ſhew, he walks in the light of his fire, and in the ſpa that he has kindled, and then lies down in ſorrow. He wearies himſelf in the greatneſs of his way, for his w cannot become garments, neither ſhall he cover himſelf v his works; for "by the works of the law ſhall no fleſ juſtified."

Fourthly, It implies, that God, the great Lawgiver, mits of the "ſubſtitution of a Surety in the room of the ner," otherwiſe he could not magnify the law in our r and ſtead. Sirs, if God had ſtood to the rigour of his l according to the tenour of the firſt covenant, "in the thou eateſt thereof thou ſhalt ſurely die, he would have acted reparation of us in our own perſons; in which caſe, ſhould have fallen an eternal ſacrifice into the hands of av ging wrath and juſtice: but, glory to his name, he diſpe with the rigour of his law, and admits a Surety, and only admits of a Surety, but provides a ſponſible one too us. "I have laid help upon one that is mighty: I h found David my ſervant."

Fifthly, It implies, that Chriſt, as our Surety, actually his neck under the yoke of the divine law. Though he no debtor to the law, either as to its precept or penalty, he bowed his glorious head, that that heavy yoke might wreathed about his neck for us. Hence is that of the apo

Gal. iv. 4. 5. "made of a woman, made under the law, to redeem them that were under the law."

Sixthly, It implies, that the holy law is no loſer by Chriſt's ſubſtitution in our room; no, it has all that it demanded in order to its ſatisfaction. Did the law demand holineſs, and perfect holineſs, in our nature? Well, it hath its demand in Chriſt, for he was originally holy; he is without the ſtain or defilement of original ſin: "That holy thing which ſhall be born of thee ſhall be called the Son of God," Luke i. 35. "He was holy, harmleſs, undefiled, ſeparate from ſinners." Did the law demand perfect obedience unto its commands? Well, that it hath in Chriſt; for he fulfilled all righteouſneſs. "He did no violence, neither was guile found in his mouth." Did the law demand ſatisfaction to juſtice, or the execution of its penalty? Well, it hath its demand in him: for "he was wounded for our tranſgreſſions; the juſt ſuffered for the unjuſt, that he might bring us to God." Thus the law loſes nothing by Chriſt's ſubſtitution, but hath all that it required.

Seventhly, It implies, that the holy law, inſtead of being a loſer, gains an additional honour and glory by the righteouſneſs of the Surety. Never had the law ſuch a ſubject before, as its own Lord who made it. Suppoſe the ſinleſs obedience of Adam and all his poſterity, and the obedience of all the angels in heaven, and of all creatures were put together, and this obedience continued through eternity, yet this could not magnify the law, or make it honourable; becauſe the obedience of creatures is nothing but what they owe in juſtice to the law of their great Creator: But here we have the great Lord of angels and men, whoſe will is a law to them all, yielding obedience to the law in our room: This ſurely adds a new luſtre and an additional glory to the law, which it never had before. And thus you ſee what is implied *in Chriſt's magnifying the law, and making it honourable.*

Isa. xlii. 21.—*The Lord is well pleaſed for his righteouſneſs ſake; he will magnify the law, and make it honourable.*

THE SECOND SERMON ON THIS TEXT.

IV. THE *fourth* thing in the method was to inquire, *How is it that Chriſt magnifies the law, and makes it honourable?*

Now, for clearing this matter, I would have you to conſider, that the moral law comes under a twofold conſideration; it may be conſidered as a covenant, and as a rule of life. As a covenant, promiſing the reward of life eternal to every one that yields a perfect obedience to its commandments, and threatening death eternal to every one that fails in the performance of this condition: or it may be conſidered as a rule of obedience, ſimply preſcribing the duty which the rational creature owes unto God, its great Creator, and Preſerver, and Benefactor, without any promiſe of life or threatening of death annexed to it, which gives it its covenant form. Now, Chriſt magnified the law, and made it honourable, under both theſe views and conſiderations.

Firſt, As a covenant, he magnifies it, and makes it honourable; and this he did, by fulfilling all its demands. As I hinted already, there were three things which the law inſiſts upon from fallen man, by virtue of the covenant-tranſaction between God and Adam in a ſtate of innocency. 1. Holineſs of nature. 2. Righteouſneſs of life. 3. Satisfaction for ſin and diſobedience: None of which we are in the leaſt capable to afford; but every one of them is completely afforded in Chriſt.

1. I ſay, the law, as a covenant, demands of us a perfect holineſs and rectitude in our very natures. This God gave unto Adam in innocency; for he made him upright after his own image. This uprightneſs and integrity of nature was quite loſt by the fall; we are "conceived in ſin, and ſhapen in iniquity: the whole head is ſick, and the whole heart faint: from the ſole of the foot, even unto the head, there is nothing but wounds, and bruiſes, and putrifying ſores." Hence we are "by nature the children of wrath:" ſo that the law cannot find a holy, pure, and innocent nature, among

any ſprung of Adam by natural generation. But this demand of the law is fulfilled in Chriſt, the ſecond Adam, as the public head and repreſentative of his ſpiritual ſeed; for "he was conceived by the power of the Holy Ghoſt, in the womb of the virgin, and born of her without ſin:" Luke i. 35. "That holy thing which ſhall be born of thee." That holy thing, that is, that innocent human nature which ſhall be born of thee. Heb. vii. 26. He is "holy, harmleſs, undefiled, ſeparate from ſinners." The law requires of every ſon of Adam, that he ſhould have a nature as upright and holy as that which he received from God, the great Lawgiver, at his creation. This is abſolutely impoſſible for us to give, but it is found in Chriſt; for in him the human nature is alſo reſtored unto its integrity and perfection; and every believer being in him, as their public head and repreſentative, they are in the reckoning of the law born holy in Chriſt, the ſecond Adam, even as they were created holy in the firſt Adam. Hence believers are ſaid to be complete in him, Col. ii. 10. They have a complete holineſs of nature in him. This, according to the demand of the law, is continued in Chriſt: for the law not only demands that our nature ſhould be holy, but that we ſhould perſevere and continue in this condition. Now, this demand of the law is fully anſwered in Chriſt; for in him our nature continues to be perfectly holy for ever, however unholy it may be in us, perſonally or abſtractly conſidered: and God looking upon our nature, as it is in him, not as it is in us, ſees us altogether fair and perfect in holineſs in him, not in the leaſt marred: according to what we have, Cant. iv. 7. "Thou art all fair, my love, there is no ſpot in thee." And thus, this firſt demand of the law is fulfilled in Chriſt, as to the perfect holineſs of our nature.

2. The law not only demands a perfect holineſs of nature, but alſo a perfect and ſinleſs obedience of life. The language of the law, as a covenant, unto all the ſons of Adam, is, "He that doth theſe things ſhall live by them. If thou wilt enter into life, keep the commandments." We muſt "continue in all things which are written in the book of the law to do them." But now this demand of the law cannot be anſwered or fulfilled by us; for 'no mere man, ſince the fall, is able perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed:' Our nature, as you were hearing, being wholly corrupted, every thought and imagination is evil only and continually. Now, although this active, perfect obedience by the law, cannot be yielded by any of mankind, deſcending from Adam by natural generation;

yet it hath its demand from Chriſt, our glorious Surety, Head, and Repreſentative. The law required of us, that our obedience ſhould be univerſal, perfect, and conſtant: theſe are all to be found in the obedience our Surety yielded unto it. For,

(1.) His obedience to the law as our Surety is univerſal; all things written in the book of the law muſt be obeyed: if there be the leaſt failure of obedience as to any one jot, or any the leaſt of its commandments, it lays the man under the curſe. Now, I ſay, Chriſt did every thing that the law required; he fulfilled all righteouſneſs; he did "no violence, neither was guile found in his mouth."

(2.) His obedience to the law was every way perfect as to the manner. The law required that we not only do every thing that it requires, but that we "love the Lord, *and ſerve him*, with all the heart, and with all the ſoul, and with all the ſtrength, and with all the mind, and our neighbour as ourſelves." Oh! who among all Adam's race can obey and love the Lord after this manner? Well, but this is done in Chriſt: love to God and man ſhined to its perfection in him, and in the whole courſe of his obedience.

(3.) His obedience was conſtant, and continued unto the very end. Thus the law required that we ſhould not only do all things, but "continue in all things which are written in the book of the law to do them." Man "being in honour continueth not;" and in the beſt ſtate, in his beſt frames, cannot continue in ſuch an univerſal and perfect obedience, as the law requires, for one moment; but Chriſt, our glorious Surety, continued in an univerſal and perfect obedience to the very end; from his birth to the grave; from his womb to the tomb. Hence we are told, Philip. ii. 8. That he was *obedient to death*; and John xvii. That he *finiſhed the work* which the Father gave him *to do*. Thus you ſee the law is magnified and made honourable, as to this demand of righteouſneſs of life, in Chriſt our glorious Surety: and this is what divines commonly call his *active obedience*.

3. Another thing that the law demands of fallen man, is a complete ſatisfaction unto juſtice, in conſequence of the penalty or ſentence of the law; "In the day thou eateſt thereof, thou ſhalt ſurely die." The veracity and faithfulneſs of God was engaged in this threatening, and juſtice ſtood upon its execution, inſomuch that without death, or ſhedding of blood, there could be no remiſſion of ſin. Now, ſuppoſing that the threatening of death temporal, ſpiritual, and eternal, had been executed upon Adam and his poſterity for ever, the law and juſtice of God would have been glorified in our ruin; but yet it could never have been ſaid, that the law and juſtice of

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od were ſatisfied, far leſs could they have been magnified and ade honourable: but by the death and ſufferings of the on of God in our room and ſtead, the penalty of the law is fulfilled, and the juſtice of God ſo fully ſatisfied, that the ord Jehovah declares himſelf *well pleaſed for his righteouſneſs ke*, the *law* being thereby *magnified and made honourable.* It as the man who is God's fellow, and who thinks "it not obbery to be equal with God," who became a curſe and a crifice for us. The beſt blood of the whole creation goes r the ſatisfaction of law and juſtice. And thus you e how all the demands of the law are ſatisfied to the full Chriſt: and thus he magnifies the law to the full as a coenant.

Secondly, Chriſt magnifies the law, not only as a covenant, but likewiſe as a rule of life, and this he doth ſeveral ays.

1. By writing a fair copy of obedience to it, in his own ample, for the imitation of all his followers. Chriſt calls the w, as a rule of obedience, his yoke, "Take my yoke upon u;" and to make the yoke eaſy to his friends, he firſt wears , and ſmoothes it himſelf, that it might not gall their necks; ence we are told, that he has left "us an example that we ould follow his ſteps;" and we are ſo to walk even as he alked, to follow him, and to run our race looking unto him, s our glorious Pattern of obedience. We muſt be holy, "as e that hath called us is holy."

2. By explaining it in its utmoſt extent, for as David tells s, "it is exceeding broad." The Jewiſh doctors, in order o eſtabliſh a righteouſneſs of their own, they pared off the pirituality of the law, and confined the meaning of it to the ere letter; but Chriſt, in his ſermon upon the mount, vinicates the law from theſe narrow and corrupt gloſſes, and ays it open in its extent and ſpirituality, ſhewing, that the aw of God not only concerned the external man, or overt cts of the life, but reached the heart, and the innermoſt reeſſes of the ſoul, as you ſee, Matth. v. where he tells them, hat raſh anger was murder in the eye of the holy law, and hat a laſcivious look towards a woman was heart-adultery, nd the like.

3. By eſtabliſhing the obligation of it as a rule of obedience nto all his followers. Although indeed he diſſolves the obligation of it as a covenant to all believers, ſo as they are neiher to be juſtified nor condemned by it, yet he eſtabliſhes it, ſay, as a rule of duty even to believers, as well as others, 'Think not that I am come to deſtroy the law or the prophets, ay, I am not come to deſtroy, but to fulfil it," Matth. v. 17.

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Rom. iii. at the close, "Do we then make void the law through faith? God forbid: yea, we establish the law." The law is now delivered to us in the hand of a Mediator; it has lost nothing of its original authority as coming from a God-creator, but this law of the Creator receives an additional authority, as being issued to us through a God-redeemer.

4. By writing it upon the heart of all his followers, by the finger of his eternal Spirit, according to that promise, Jer. xxxi. 33. "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Whenever a soul is called effectually by the word and Spirit of Christ, he, that moment, inlays a principle of holiness, or conformity to the law, in its heart: hence are these breathings of soul after obedience to it, that we find so frequent among the saints; "Let my heart be sound in thy statutes; O that my ways were directed to keep thy statutes: Hold up my goings in thy paths, that my footsteps slip not."

5. By enforcing obedience to the law among all his followers, by stronger motives than the law itself, abstractly considered, could afford. Death, hell, and ruin are the principal motives that the law makes use of in exacting obedience from fallen man: "In the day that thou eatest thereof, thou shalt surely die; The soul that sinneth it shall die: Indignation and wrath, tribulation and anguish, upon every soul of man that doth evil." But now Christ in the gospel does not drag but draws the soul sweetly into the ways of obedience, by the consideration of redeeming love; he draws them with the "cords of a man, and with the bands of love: The love of Christ constrains me (says Paul:) If ye love me, keep my commandments." He sets them at liberty from wrath, and the curse, and then calls them "to serve him without fear, in holiness and righteousness all the days of their life;" and so he makes his yoke easy, and his burden light.

6. By actuating them in their obedience to the law by his own Spirit, according to that promise of the covenant, Ezek. xxxvi. 27. "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them." Hereby they are made to study holiness "in all manner of conversation," and the light of their obedience and holiness in their walk shines forth, so as others seeing their good works, are made to "glorify their Father which is in heaven."

Thus you see how Christ magnifies the law, and makes it honourable, as a covenant, fulfilling the righteousness of it in his own person, as our Surety, and as a rule of obedience in the

hearts

hearts and lives of his followers; though indeed I think it is in the firſt ſenſe that the words are principally to be underſtood, I mean the law as a covenant, as ſeems plain from the other clauſe of the verſe compared with this, *The Lord is well pleaſed for his righteouſneſs ſake*; not for the ſake of our obedience, but for the ſake of *his righteouſneſs, the Lord is well pleaſed.*

V. The *fifth* thing in the method was, to *inquire into the reaſon of this doctrine: why is it that Chriſt doth magnify the law, and make it honourable.*

Unto this I anſwer in theſe particulars.

1*ſt*, He did it from the regard he had to his Father's honour and authority, affronted in the violation of the law. The ſovereignty, holineſs, juſtice, and other perfections of God, were deſpiſed, his government diſturbed in the breach of the law. Now, that he might reſtore that honour to God which he took not away, he would magnify *the law, and make it honourable:* hence he could ſay to his Father, when he had finiſhed his work, "Father, I have glorified thee upon earth," where he was diſhonoured by the ſin of man.

2*dly*, He did it out of love that he bore to our ſalvation, which could not be accompliſhed, without the penalty of the law had been endured, and the precept of it obeyed. The law and juſtice of God was ready to fall upon us, but he ſeaſonably interpoſed, ſaying, "Lo! I come," &c.

3*dly*, Becauſe he was ordained of God from eternity for this work and ſervice, he was ſet up for it by the decree and ordination of heaven, and he did always theſe things that pleaſed his Father.

4*thly*, Becauſe he had given his engagement in the council of peace; he entered his name in the volume of God's book, and had his ear bored as his Father's ſervant for this work; and having ſworn or promiſed to his own hurt, he would not change. It was upon the credit of this engagement of Chriſt to ſatisfy law and juſtice, that all the Old Teſtament ſaints were admitted into heaven; and if he had not fulfilled his undertaking, they had been turned out of heaven again, in among the damned: but his Father knew that he was match for his work, and that he would not "faint nor be diſcouraged, till he had ſet judgement in the earth."

5*thly*, He magnified the law as a covenant, that "we might be freed from it," in its covenant-form, and curſe, Gal. iv. 4. He was "made under the law to redeem them that were under the law." Rom. vii. 4. "Ye are dead to the law by the body of Chriſt."

6*thly*, He magnified the law, and made it honourable, as a covenant,

covenant, that we may obey it as a rule, and ſerve the Lord without fear of the curſe and condemnation, "in holineſs and righteouſneſs all the days of our lives." If Chriſt had not repaired the honour of the law, we had been in bondage through fear of the law's penalty taking place upon us every moment.

7thly, To procure and confirm his own right of government as Mediator, Rom. xiv. 9. "To this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living." He was reſolved to be Lord, not only by right of creation, but by the right of redemption; not only the Lord that made us, but the Lord that bought us; and therefore he magnifies the law.

8thly, That he might ſtill the enemy and the avenger, and outſhoot the devil in his own bow. Satan's uſurped kingdom and dominion in the world ſtood upon the violation of the law; the law being broken, the devil got his power from God, as his jailor and executioner over poor man: but now Chriſt, as a Surety-kinſman, having fulfilled the law, and ſatisfied juſtice, the bottom falls out of the devil's kingdom, his head is bruiſed, and through death he that had the power of death is deſtroyed. When Satan had got man to break the law, and ſo brought under the penalty, ("the ſoul that ſinneth it ſhall die,") no doubt the devil would ſay, 'Now the day is mine own, God cannot ſave man in a conſiſtency with his own holineſs and faithfulneſs engaged in the penalty of the law.' He thought, no doubt, that he had God at a diſadvantage, being bound to deſtroy his own viceroy, that bore his own image in this lower world. But Infinite Wiſdom outwits the enemy, he "takes the wiſe in his own craftineſs," and turns the counſel of that froward ſpirit headlong: "My Son (ſays God) ſhall take on man's nature, and in his room and ſtead ſhall magnify the law and make it honourable, by obeying the commands and enduring the curſe; and ſo, upon that ground, he ſhall bring about the ſalvation and freedom of man, in a conſiſtency with my holineſs and faithfulneſs too:" 1 John iii. 8. "For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil." Thus you ſee the reaſons why Chriſt *magnified the law, and made it honourable.*

VI. I proceed now to the *ſixth* thing I propoſed, which was the *application of this doctrine.*

And the *firſt* uſe I ſhall make of this doctrine, ſhall be by way of inference in the particulars following.

1ſt, Is it ſo that Chriſt, as our Surety, has *magnified the law*,

and

and made it honourable? then ſee hence the excellency of the law of God, and the ſacred regard that God bears unto it. Why, if ever man, who had violated the law, be admitted to the preſence of God, or the enjoyment of him, either here or hereafter, it ſhall be in ſuch a way as the honour of the law ſhall be ſalved and repaired. Oh Sirs! beware of diminutive thoughts of the holy law of the ten commandments, for God thinks honourably of it, and will have the honour of it maintained at any rate. If the righteouſneſs of it be not fulfilled in you by imputation, the penalty of it ſhall be fulfilled in your eternal condemnation. The great plot of Infinite Wiſdom, in the work of redemption, was to have the law magnified and made honourable, in the ſalvation of the loſt ſinner; and becauſe this could not be done another way, the eternal Son of God muſt be "made of a woman," that he might be "made under the law," that ſo the honour of the holy law might be maintained and preſerved. Oh does not this ſay, that God has a ſacred regard unto the honour of it? And yet, alas! how few are they among profeſſed Chriſtians, that diſcover any regard to its honour, while they trample it every day under their feet, by their diſobedience unto it, in thought, word, and deed? No man is a Chriſtian indeed, until he come, in ſome meaſure, to have honourable thoughts of the law as God hath, ſaying, with Paul, "the law is holy, juſt, and good." David had ſuch honourable thoughts of it, that he meditated in it day and night, and eſteemed all its commandments concerning all things to be right.

2*dly*, See hence the evil of ſin, and why Chriſt came to finiſh tranſgreſſion, and make an end of it. Why, ſin is a tranſgreſſion of the law, which Chriſt will have magnified and made honourable. God, the righteous Judge, has ſuch a quarrel againſt ſin, for the violation of his law, that he has denounced "indignation, and wrath, tribulation and anguiſh, againſt every ſoul that doth evil:" And his quarrel againſt it will be proſecuted to the loweſt hell, againſt a wicked unbelieving world: He has determined, that the wicked ſhall be turned into hell, and all the nations of the earth that forget God, and caſt his law behind their backs. Yea, when ſin was laid by imputation upon him, who had no ſin of his own to anſwer for, even the eternal and beloved Son of God; yet the raging ſword of juſtice awaked againſt him, and bruiſed him for our tranſgreſſions. Why, Sirs, does not all this diſcover the evil and malignity that is in ſin, as it is a tranſgreſſion of that law which God will at any rate have magnified and made honourable? Oh, ye that love the Lord, hate it, for it is the abominable thing that his ſoul hates, &c.

3*dly*, Did Chriſt *magnify the law, and make it honourable?* Then ſee hence the dreadful ſituation of every ſinner that is out of Chriſt, deſtitute of his righteouſneſs. Why, the law of God, which denounces death unto every tranſgreſſor, ſtands in its full force againſt them: it ſtill inſiſts upon the debt of perfect and ſinleſs obedience againſt you; and becauſe ye cannot give that, it denounces the curſe of God upon you; "As many as are of the works of the law are under the curſe," Gal. iv. 10. The law will have its curſe executed and fulfilled, either in the Surety or the ſinner.

4*thly*, See hence the wonderful love of God to loſt ſinners, in ſending his own Son to magnify the law, after we had violate and broken it; and at the ſame time it diſcovers the grace and love of our Lord Jeſus Chriſt, who, though he be ſupreme Judge, King, and Lawgiver, yet was willing to be "made under the law," and to obey it as a ſubject, that we might be delivered from law-vengeance, and have the righteouſneſs of it fulfilled in us through him, Rom. viii. 3. 4. "What the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit."

5*thly*, See hence the ignorance and error of thoſe who are prejudiced againſt the doctrine of imputed righteouſneſs, and juſtification by faith, as if it were prejudicial to the holy law, or did any way derogate from its honour and authority. Why, it is ſo far from derogating from the law, that it is the only way how it can be fulfilled and magnified. Chriſt does not deſtroy the law, but fulfils its righteouſneſs, in his own perſon, by an active and paſſive obedience, and in all his members, by imputation: hence Chriſt is ſaid to be "the end of the law for righteouſneſs." The law gets what it ſeeks in Chriſt; and whenever a ſinner believes in Jeſus, the law ceaſes its purſuit againſt that man, crying, 'There is no condemnation for him, becauſe I have got what I craved in his Surety, who has brought in an everlaſting righteouſneſs, whereby I am honoured.'

6*thly*, See hence the error of thoſe who aſſert, that a juſtified believer is ſtill liable to the curſe, or penal ſanction of the law. Seeing the law is ſatisfied, both as to precept and penalty in Chriſt the Cautioner, how can the believer be liable ſtill to its curſe? This doctrine derogates from the excellency of that law-magnifying righteouſneſs, which is imputed to believers in their juſtification. If Adam had continued yielding a perfect obedience to the law, neither he, nor any of his poſterity,

would have been liable to the curſe or penalty; how much leſs is the believer liable, who is adorned with the righteouſneſs of God by imputation? That word may ſtrike terror into thoſe who advance ſuch doctrine, Rom. vii. 33. "It is God that juſtifieth, who is he that condemneth?" It is God that acquits the believer from the curſe, who then dare to make him liable?

7thly, See the error and folly of thoſe, who go about to "eſtabliſh their own righteouſneſs" as the ground of their juſtification and acceptance, and "refuſe to ſubmit unto the righteouſneſs of God," like the Jews, Rom. x. 3. Oh how much do men diſparage the law, and deſpiſe the righteouſneſs of Chriſt, who do ſo! for in effect the ſelf-righteous perſon ſays, 'That he is more capable to magnify the law by his own obedience than Chriſt.' For this ſlight the Jews put upon the righteouſneſs of Chriſt, God ſlighted and rejected the whole Jewiſh nation; and for this ſin every ſelf-righteous perſon ſhall be rejected of God.

8thly, This doctrine lets us ſee the error of thoſe, who, though they will not abſolutely reject the righteouſneſs of Chriſt, yet will adventure to mingle ſomething of their own with it. Oh, ſay ſome, 'Chriſt and my faith, Chriſt and my good works, Chriſt and my prayers, my repentance, my tears and good qualifications, will juſtify me.' Why, this way, whatever you may think of it, is a diſparaging of the righteouſneſs of Chriſt, as though it alone did not fully anſwer the law. Sirs, remember that faith is a reſting on Chriſt alone, and his righteouſneſs, to the excluſion of every thing in you, and about you, as the ground of your acceptance: it is Chriſt's righteouſneſs alone, that magnifies the law; and therefore there is no need of any thing of ours: yea, if you ſeek righteouſneſs but in part by the law, you are fallen from grace, and Chriſt ſhall profit you nothing; and therefore ſay with the church, Iſ. xlv. 24. "In the Lord alone have I righteouſneſs," and with David, Pſal. lxxi. 16. "I will go on in the ſtrength of the Lord God, I will make mention of thy righteouſneſs, even of thine only."

9thly, See the error of theſe who deny Chriſt's active obedience to the law to be any part of our juſtifying righteouſneſs; alledging, that it is only his paſſive obedience, or his ſuffering the penalty, that is imputed to us for juſtification. Why, when it is ſaid here, that Chriſt magnified the law, and made it honourable, it muſt needs be underſtood of his obedience to the precept, and that principally, becauſe the precept or command only is the law; the penalty is not eſſential to it, but only a thing conſequential in caſe of diſobedience: ſo that

his magnifying the law muſt needs have a reſpect to the precept; and his obedience to the precept of the law, is properly his righteouſneſs, which is imputed to us, Rom. v. 19. "By the obedience of one ſhall many be made righteous;" and it is upon this that our title to life doth ſtand, as Adam's title in the covenant of works ſtood upon his own perfect and perſonal obedience to the command.

10*thly*, See hence how little reaſon even believers, who are juſtified before God, have to be proud of what they are come to. They are indeed accepted in the Beloved, and they are highly dignified and exalted; but then it is not in their own, but in their Surety's righteouſneſs, that they are exalted; it was he, not they, that magnified the law, and made it honourable: Hence the ſaints in glory will caſt their crowns at his feet, ſaying, "Thou haſt loved us, and waſhed us—in thy blood;" and therefore, "worthy is the Lamb that was ſlain."

ISA. xlii. 21.—*The Lord is well pleaſed for his righteouſneſs ſake; he will magnify the law, and make it honourable.*

THE THIRD SERMON ON THIS TEXT.

USE *ſecond* of this doctrine may be of *Trial*, whether the righteouſneſs of the law be fulfilled in us, through the imputation of his righteouſneſs, who has magnified the law, and made it honourable.

For your *Trial* as to this matter, I offer the few following marks.

1*ſt*, I aſk, has the law ſlain you, and put you out of conceit of your own righteouſneſs? Paul, before his converſion, was a mighty man for the law, and he thought himſelf alive becauſe of his obedience to the law, and his zeal for it, being "touching the law blameleſs:" But Oh! when the commandment came, in its ſpirituality, ſin revived, and he died; he ſaw that, notwithſtanding all his pretended obedience to the law, and his zeal for it, he was but a dead man; and then, what things were gain to him, theſe he counted loſs, and particularly he ſaw that his own righteouſneſs was but dung and loſs. Oh! ſays he, "I through the law am dead to the law,"

aw," and to all righteouſneſs by the works of the law. Now, ry yourſelves by this; has the law come with ſuch power upon thy conſcience, as to break all theſe rotten planks of the covenant of works to pieces, on which you was ſwimming for your life?

2*dly*, I aſk you, Where have you ſet down your ſtand for eternity, and for an awful tribunal? I am ſure, if the righteouſneſs of the law be fulfilled in you through faith in Chriſt, you have ſet it down only upon the foundation of the law-magnifying righteouſneſs of Chriſt, ſaying with the church, "Surely in the Lord only have I righteouſneſs;" and in this only will ye be confident, as the ground of your acceptance here, and of your through-bearing before the bar of the great God. When you look to the holy law, and your own perſonal obedience to it, you will be ready to cry, 'Away with it, it is but as filthy rags;' if "thou, Lord, ſhouldſt mark iniquities, O Lord, who ſhall ſtand?" But when you look to the law, as magnified and made honourable by Chriſt, you will be ready to ſay, 'In this, and in this alone, will I be confident; in him will I be juſtified, and in him alone will I glory, as the Lord my righteouſneſs.' And whenever the law or conſcience charges you with the debt of obedience to it, as the condition of life, you will be ready to ſay, 'I indeed own myſelf a debtor to thee in point of obedience, as a rule, but in point of righteouſneſs and juſtification, I owe thee nothing at all; no, I am dead to the law, through my better Huſband, who has in my name magnified and made it honourable, and therefore to him thou muſt go for payment of that debt.'

3*dly*, If you be under the covering of that righteouſneſs which magnifies the law, I am ſure you will put all the honour you can upon the law as a rule of obedience; and your gratitude to him who fulfilled the law for you as a covenant, will be as oil to your chariot wheels in running the ways of his commandments. Your hearts will be ſo enlarged in love and gratitude, that his commandments will not be grievous to you; no, but you will "delight in the law of the Lord, after the inward man." His yoke will be eaſy, and his burden will be light to you.

You to whom the way of holy obedience is a burden, and who are never in your element but when you are "fulfilling the luſts of the fleſh," by lying, ſwearing, drinking, Sabbath-breaking, do not imagine that ever you have come in under this law-magnifying righteouſneſs: Why? becauſe the law, as a rule, is none of your delight.

4*thly*, You will be concerned to magnify him, who magnified

nified the law as your Surety. The high praiſes of the Redeemer will be much in your mouth; you will think and ſpeak honourably of him, upon all occaſions, like theſe who are clad with the white livery of his righteouſneſs. In Mount Zion they cry, "Worthy is the Lamb that was ſlain. Salvation to our God, and to the Lamb, for ever and ever." Oh, men are bleſſed in him with a perfect righteouſneſs, and therefore let all nations and generations call him bleſſed, Pſal. lxxii. at the cloſe.

5thly, You will be on all occaſions improving the righteouſneſs of Chriſt by faith, for all the ends and uſes of it which I mentioned, when diſcourſing of the excellency of this righteouſneſs. You will improve it as a ranſom unto juſtice, to deliver you from going down to the pit; you will improve it as a laver, to waſh you from ſin and from uncleanneſs; as a ſpiritual banquet, on which you will feed your hungry ſouls, for it is meat indeed and drink indeed; as a robe to cover your nakedneſs, and the beſt robe whereby to appear in the preſence of God; as a ſhade to defend you from the ſcorching heat of the fiery law, or an awakened conſcience; as a refuge to ſhelter you when purſued by avenging juſtice; as a ladder by which you will aſcend unto communion with God, here and hereafter; and as the only title and foundation of your claim to eternal life. Thus, I ſay, you will be conſtantly improving the righteouſneſs of Chriſt by faith, for ſome of theſe ends and uſes; and in this ſenſe we may underſtand that word of the apoſtle, Rom. i. "The righteouſneſs of God revealed from faith to faith." It is that which faith faſtens upon at firſt for juſtification, and it is that which faith is continually afterwards applying for ſome good uſe or other, in the ſoul's progreſs in the way to glory.

6thly, If the righteouſneſs of the law be fulfilled in you, through the righteouſneſs brought in by the Meſſiah, you will have many an inward battle with ſinful and legal ſelf. The apoſtle Paul, who gloried in the righteouſneſs of Chriſt, and preached the myſtery of juſtification to others, more than ever any mere man did, yet we find he has many an inteſtine combat with ſelf, Rom. vii. 23. "But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin which is in my members: O wretched man that I am, who ſhall deliver me?" You, who ſay that ye ſubmit and truſt to the righteouſneſs of Chriſt, as the only ground of your juſtification and acceptance, and yet have no ſtruggle with this homebred enemy, and are not laid in the duſt before the Lord becauſe of its prevalency,

prevalency, I dread, whatever orthodox heads you may have, yet your hearts are not ſoundly ſettled upon the foundation of the law-magnifying righteouſneſs of Chriſt; and my reaſon for it is, becauſe in every believer there is, through the remains of indwelling corruption, ſuch a ſtrong bias towards the law as a covenant, and towards ſin, as gives him continual matter of exerciſe, inſomuch that his heart is juſt like a field of battle, where two armies meet, and contend for the victory one againſt another? "What will you ſee in the Shulamite? as it were the company of two armies? the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary, the one to the other. The motions of ſin which a man finds in his members are continual matter of humiliation to him, and ſet him a-work to mortify the deeds of the body, to crucify the fleſh, with the affections and luſts thereof; and the ſtrong bias that he finds in his ſoul towards the law as a covenant fills him with fears and jealouſies, leſt he never yet in reality ſubmitted to the righteouſneſs of Chriſt, which ſets him a-work to examine and prove himſelf, whether he has ever yet won Chriſt, and is found in him, having that "righteouſneſs which is through the faith of Jeſus Chriſt." You that never knew any thing of this, and the like exerciſe of ſpirit in your ſouls, I dread that you are yet ſtrangers to a real cloſing with the righteouſneſs which is brought in by the great Meſſiah.

7thly, When conſcienee is bleeding through ſome wound that you have got from an arrow of law-terror, or when the guilt of ſin is ſtaring you in the face, and an angry and frowning God, "whither do you fly, or run for eaſe and relief?" As for the deſperate ſinner, he drowns the voice of conſcience with diverſions and recreations. They will, like Saul, ſometimes take up the timbrel and harp; or, like Cain, when God and conſcience were crying for vengeance againſt him for the blood of his brother Abel, he goes into the land of Nod, and diverts himſelf with building cities and houſes. As for the hypocrite, he wraps himſelf up in his profeſſion, and feigned graces, and there he finds eaſe. As for the legaliſt, when he is wounded with the terrors of God, being married to the law, he runs to the duties and works of the law, and ſtudies to pleaſe God, and ſatisfy the cries of his conſcience with theſe. But as for the believer, the whole creation cannot give him eaſe, till, by a renewed act of faith, he get in under the ſhadow of that everlaſting righteouſneſs, by which the law is magnified and made honourable, and till he ſee God well pleaſed for this righteouſneſs ſake, and ſenſibly ſmiling on his ſoul again

again through this righteouſneſs; this, and nothing but can yield comfort. And Oh! when he ſees God ſmiling him through this righteouſneſs, this puts gladneſs in his h more than when corn, wine, and oil, did abound. Try yourſe by this.

In a word, if the righteouſneſs of the law be fulfille you through the righteouſneſs of the Meſſiah, the life you in the world will be by faith in the Son of God, and will not reckon ſo much that ye live, but that Chriſt livet you. Many a flight will thy ſoul be taking to him u the wings of faith and love, as the Lord thy righteouſ Whenever you look towards the majeſty of God, and view unſpotted holineſs and unbiaſſed juſtice; whenever thou l upon the fiery law, or hears a thunder-clap from Mount Si whenever thou looks into another world, or an awful tribu whenever thou looks to the depravation of thy nature, and innumerable evils that compaſs thee about; whenever looks to the melancholy aſpect of providence, thy ſoul wi be taking the other flight by faith unto Chriſt, as thy Sa and Redeemer; and the viewing the law magnified, and tice ſatisfied, and God reconciled in the perſon and und king of Chriſt; and whenever thou looks to him, thou wilt thy Spirit lightened and eaſed, and be ready to ſay with D "Return unto thy reſt, O my ſoul; for the Lord hath bountifully with thee." So much ſhall ſerve for an ul *Trial.* I proceed now to,

III. The third uſe of this doctrine, which may be of *ter all the ungodly world, that are living in the open or ſecret vio of the holy law of God.*

Hath God magnified the law, and made it honourab the expence of the humiliation, incarnation, obedience, d and ſufferings of his eternal Son? Oh how dreadful and mal is the condition of theſe, who, inſtead of yielding the dience of faith unto this law, are daily in their practice t pling the authority of the law under their feet, breaking t bands, and caſting the cords of his law from them, and will needs pretend to and profeſs the name of Chriſt, Chriſt had magnified the law and made it honourable, they might have a liberty to break it, and to follow ſwing of their own carnal and corrupt hearts. The ap Jude, ver. 3d of his epiſtle, when ſpeaking of ſuch l tious Chriſtians, he calls them ungodly men, turning the of our Lord Jeſus Chriſt into laſciviouſneſs, of old ord to this condemnation. O Sirs! do not miſtake it, Chriſt *magnified the law, and made it honourable,* not to looſe b eſt

eſtabliſh the obligation of it as a "rule of obedience, he gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works," Tit. ii. 14. He hath delivered us from the hand of all our enemies, that we "might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life," Luke i. 74. and that we may by his grace be taught to deny all "ungodlineſs and worldly luſts, and to walk ſoberly, righteouſly, and godly, in this preſent world," Tit. ii. 12. So that ye who draw encouragement from the doctrine of Chriſt's magnifying the law, and making it honourable, to violate and diſhonour the law of God, ye are juſt counteracting the deſign of the obedience of Chriſt unto the death, and, like the filthy waſp, ſucking poiſon out of the goſpel of ſalvation. And do you expect to be juſtified by the righteouſneſs of Chriſt, and eternally ſaved by his blood in ſuch a way as this? no, no; ye have "neither part nor lot in this matter." As ſure as God lives, ye are under the law as a covenant, and therefore under the dominion of ſin, and the curſe of the broken law is upon you; ye are "condemned already, and the wrath of God abideth on you." And unto you, God ſaith, "What haſt thou to do to make mention of my righteouſneſs, or that thou ſhouldſt take my covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteſt my words behind thee." And therefore conſider your danger in time, before you come in before the awful bar of God, leſt, when you arrive there, he tear you in pieces, when there is none to deliver you out of his hand. But I turn me again from Mount Sinai to Mount Zion, and go on to,

IV. Fourth uſe of this doctrine, by way of *encouragement to convinced* and *awakened ſinners*, and to *doubting* and *trembling believers*.

We have a commiſſion "to bind up the broken hearted, to comfort them that mourn in Zion, to ſtrengthen the weak hands, and confirm the feeble knees, to ſay to them that are of a fearful heart, Be ſtrong, fear not; we bring to you good tidings of great joy," tidings that may make your hearts triumph, and leap for joy within you, as the babe leapt in Eliſabeth's womb, at the ſalutation of Mary. Here, I ſay, are the beſt news that ever were heard to law-condemned ſinners, that Chriſt, as our bleſſed Surety, has brought in everlaſting righteouſneſs, by which he has *magnified the law, and made it honourable*.

There are theſe following topics, or grounds of *Encouragement* and *Conſolation*, ſpringing out of this doctrine.

1ſt, Is the law magnified by the Surety, which was broken by

by the ſinner? Hence it follows, that the great Lawgiver is ſatisfied and well pleaſed, as it follows in the text, *The Lord is well pleaſed for his righteouſneſs ſake*; that which diſpleaſed and provoked the majeſty of God, was the breach of his law, but ſince the law is again magnified, ſurely he cannot but be a well pleaſed Deity.

Upon this ground it is, that ſuch declarations are iſſued out, "Fury is not in me," I was angry, but mine "anger is turned away: As I live, I have no pleaſure in the death of the wicked, but rather that the wicked turn from his way and live. Turn ye, turn ye, why will ye die?" Oh Sirs! that which ſcares you from coming back to God is the apprehenſion, that, becauſe of the breach of the law, God is implacable, and will never be reconciled. But we tell you, for your encouragement, that a God in Chriſt is *well pleaſed for his righteouſneſs ſake, becauſe he hath magnified the law, and made it honourable.* God was in Chriſt, not purſuing the world as an avenging enemy, but reconciling the world to himſelf. And therefore let not an evil heart of unbelief turn you away from the living God, as though he were not *well pleaſed for Chriſt's righteouſneſs ſake.* It was not for nought that that proclamation was made three times with an audible voice from heaven, "This is my beloved Son, in whom I am well pleaſed." O it is glorious encouragement to a loſt ſinner, hanging over the mouth of hell, that God is well pleaſed in his Chriſt.

2*dly*, Is the law *magnified and made honourable?* then it follows, that the great bar that lay in the way of our ſalvation is removed. Upon the firſt Adam's violation of the holy law, mountains of wrath were rolled in the way of ſalvation; the way was ſo filled with briars and thorns, woes and curſes, that it became altogether impaſſable for any of Adam's race. Hence came that horror and deſpair that was ſeated in the hearts of our firſt parents immediately after they had ſinned. The ſight of the cherubim, and the flaming ſword turning every way, to keep the way of the tree of life, had a diſmal ſignification: Well, but Chriſt, the ſecond Adam, he has *magnified the law, and made it honourable*, and therefore it muſt needs follow, that all theſe impediments and bars in the way of our ſalvation are now removed, and the way is clear to every ſoul that has a mind to enter in by faith, John x. 9. "I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out and find paſture." All legal impediments ariſing from law and juſtice, in the way of ſalvation are, now taken out of the way, and there is a free call to every man to enter in and be ſaved; in which caſe nothing can hinder but unbelief,

unbelief, which is a refuſing to enter in by Chriſt, and they that do ſo, how ſhall they eſcape?

3dly, Is the law *magnified and made honourable?* Then here is encouragement, that ſin is finiſhed, and tranſgreſſion ended." The very eſſence of ſin lies in a tranſgreſſion of the law. Well, but if the law be again magnified, then where is ſin? It is ſurely buried in the obedience of Chriſt to the death, by the righteouſneſs of the Surety. The guilt of it is taken away, and the power and dominion of it is broken in every believer, and the very being of it ſhall be deſtroyed, ere it be long. So that I may ſay, to believers under the covert of Chriſt's righteouſneſs, as Moſes ſaid to Iſrael, with reſpect to the Egyptians, that were purſuing them for their lives, Exod. xiv. 13. 'Fear ye not, ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew you to-day, for the Egyptians whom ye have ſeen to-day, ye ſhall ſee them no more again for ever." Poor believer, thou art afraid of theſe innumerable ſins, which compaſs thee about, leſt they purſue thee, and take away thy life, but ſtand ſtill, and ſee the ſalvation which God hath wrought; all thy ſins are buried for ever out of God's ſight, and ſhall be buried out of thy ſight alſo, in the Red ſea of a Redeemer's blood, and under the covert of his law-magnifying righteouſneſs, whereby he hath made an end of ſin.

4thly, Is the law *magnified and made honourable?* Then the hand-writing of the curſe that was againſt us, and contrary to us, is cancelled and diſcharged. Upon the footing of the righteouſneſs of Chriſt, which magniſies the law, it is, that that gracious declaration is iſſued out, John iii. 17. "God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved." Chriſt has retired the bond that lay in the hand of juſtice, and had it diſcharged in his reſurrection from the dead; and upon this ground it is declared, that "there is now no condemnation to them that are in Chriſt Jeſus." And if you aſk the reaſon of this interlocutory? Here it is, Chriſt hath magnified the law, and made it honourable: therefore the penalty of the law cannot take place againſt any ſoul under the covert of his righteouſneſs. No, no; "Chriſt hath redeemed us from the curſe of the law, being made a curſe for us."

5thly, Is the law *magnified and made honourable?* Then it follows, that grace and mercy reign through righteouſneſs, and that the law and juſtice can be no impediment in the way of pardoning mercy. The poor ſenſible ſinner, whoſe eyes are fixed upon his own ſin, and the holineſs of the law, is many times ready to ſay and think with himſelf, 'Oh! God can never extend mercy to the like of me, in a conſiſtency with

his law and juſtice. He is obliged to take vengeance on me, by virtue of his juſtice.' But, Sirs, conſider that the Surety Jeſus Chriſt has magnified the law, and made it honourable, that mercy and grace might have an unreſtrained current, even towards the guilticſt ſinners that believe in Jeſus. Hence is that of the apoſtle, Rom. iii. 24.—26. "Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteonſneſs for the remiſſion of ſins. To declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him who believeth in Jeſus." And therefore let this encourage you to purſue after the pardon and remiſſion of ſin on this account, that the law is already magnified and made honourable in the Surety's righteouſneſs. God exalts and glorifies his name gracious, and merciful, when he blots out iniquity, upon this footing; yea, glorifies the law and juſtice alſo, more than if he would purſue the quarrel againſt thee to the loweſt hell through eternity.

6thly. Is the law *magnified and made honourable?* Then hence it follows, that the condition of the covenant of grace, properly ſo called, is already fulfilled. Since the fall of Adam, God never entered into covenant with man himſelf directly and immediately: no, the covenant of grace is made with us in Chriſt, as our Surety, Head, and Repreſentative. As the covenant of works was made with the firſt Adam, as our natural and federal head, and with us in him; ſo the covenant of grace is made with us in the ſecond Adam, as our ſpiritual Head, and the condition of the covenant was fulfilled by him. And if you aſk me, 'What is the proper condition of the covenant of grace?' I anſwer, 'It is juſt this, that Chriſt ſhould be made under the law, and by his obedience unto the death *magnify it, and make it honourable.*' Upon this condition eternal life, and all the purtenances of it, were promiſed to him and his ſeed. Now, when any of the loſt race of Adam believes in Chriſt, they do not, by that act of faith, fulfil the condition of the covenant of grace, but only take hold of the condition of it, fulfilled by Chriſt, and, in ſo doing, they become "heirs of God, and joint heirs with Chriſt Jeſus." And ſo they may travel through the large field of the covenant, and pluck this, and that, and the other bleſſing of the covenant, ſaying, 'This is mine, and that is mine, and the whole of the covenant is mine, becauſe I have the condition of the covenant in my new ſpiritual Head, Jeſus Chriſt, he has *magnified the law and made it honourable.*' Oh! with what courage might the believer go to work, in laying claim to the covenant, and the bleſſing

bleſſings of it, if he had but this view of matters, in the light of the Lord?

7*thly*, Is the law *magnified and made honourable* by Chriſt as our Surety? Then it follows, that whatever was loſt in the firſt Adam, is now recovered by the ſecond Adam. By the firſt covenant, if we had continued in it, we had a title to God as our God, a title to his favour and fellowſhip, a title to the creatures, all things being put under our feet, and a title to a happy eternity, after the courſe of our obedience in this world had been fulfilled. By Adam's fall we loſt all this, and more than I can name. But all is again recovered in the new covenant Head, by his magnifying the law and making it honourable; and the ſoul united to him, hath all its loſſes repaired with advantage, in him; we have God in him as the Lord our God, for God is in Chriſt, our God, and our Father. "I aſcend (ſays Chriſt) to my Father and your Father, to my God and your God." We have the image of God fully reſtored in him, and going on gradually in us. We have a complete ſtock of knowledge, in him, who of God is made unto us wiſdom, and a beam of that knowledge that is in the head ſhines into the heart of every believer. We have a complete righteouſneſs in him, and we are made the righteouſneſs of God in him. We have a complete holineſs of nature in him; for, for our ſakes he ſanctified himſelf, that we alſo might be ſanctified through the truth; and, through the holineſs of Chriſt the head, God looks upon all the members, and ſays, "Thou art all fair my love, there is no ſpot in thee." We have a perfect and complete heaven of glory, and eternal life in him; for he that believes in the Son hath everlaſting life: and this we are aſſured of by the faithful word of the Trinity, 1 John v. 11. "This is the record that God hath given to us, eternal life: and this life is in his Son. He that hath the Son, hath life." Thus, I ſay, all that was loſt in the firſt Adam is regained in Chriſt, the ſecond Adam, and all upon this ground, that the ſecond Adam, as our Surety, has *magnified the law, and made it honourable?*

8*thly*, Has Chriſt *magnified the law, and made it honourable?* Then the interceſſion of Chriſt for us, in heaven, goes upon a ſolid ground, and ſhall be prevalent on our behalf. Why, it goes upon the ground of that everlaſting righteouſneſs which he has brought in, whereby he has *magnified the law, and made it honourable.* Hence he is called "Jeſus Chriſt the righteous," 1 John ii. 1. 2. "If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins." Believer, do not fear, that thy caſe committed

mitted to the hand of thy Advocate, in the high court above, ſhall miſcarry: no, he never loſt a poor man's cauſe, for the Father always hears him. Thy Advocate is not only well ſkilled in the laws of the court, but in pleading thy cauſe: he pleads it upon the footing of a law-magnifying righteouſneſs, and therefore he muſt prevail in thy behalf.

9*thly*, Has Chriſt *magnified the law, and made it honourable?* Then there is good ground of boldneſs in coming "to the throne of grace, for mercy and grace to help in time of need." Why, believer, that righteouſneſs that magnifies the law, and makes it honourable, is imputed to thee, and by faith thou ſhouldſt go with this ſurety-righteouſneſs upon thee; and this is the ground of thy confidence in all thy dealings with God. We are ready to think, 'O my prayers will be rejected of God, he will never hear them, becauſe I cannot order my cauſe before him: I cannot win to this or the other frame or enlargement of heart.' Why, believer, that is but a tang of the old legal Adam in thee, that imagines that God regards thy perſon, from thy frames and enlargements. No, no; "he hath made us accepted in the beloved." You, and your beſt frames, graces, and enlargements, would be driven away out of the preſence of an infinitely holy God, if it were not for this cauſe, that Chriſt has *magnified the law, and made it honourable:* and therefore let this be thy only ground of boldneſs before the Lord. "Having a great High Prieſt, who is paſſed into the heavens, Jeſus the Son of God; let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

10*thly*, Has Chriſt *magnified the law, and made it honourable?* Then it follows, that failures of obedience, on the believer's part, do not make void the covenant of grace, or the believer's title to the bleſſings and privileges of the covenant. Why, the whole law as a covenant, and all the righteouſneſs and obedience that it demands, is perfectly fulfilled in his head Jeſus Chriſt: and therefore the believer cannot fall out of the covenant, through the imperfections of his obedience. I own, indeed, that a believer ſhould aim at, and endeavour no leſs than perfect obedience, in his own perſon, and for failures in obedience he ſhall ſmart: "God will viſit his tranſgreſſions with the rod, and his iniquities with ſtripes." But obſerve what follows, "My loving-kindneſs I will not take from him," viz. Chriſt, with whom the covenant is made, and who has fulfilled the condition of it by his perfect righteouſneſs; and therefore, "my covenant I will not break" with them, nor alter the word of promiſe, "that is gone out o my lips."

11*thly*

ithly, Has Chriſt *magnified the law, and made it honourable?* n believers have matter of everlaſting triumph and rejoi- in Chriſt, and cannot receive the ſpirit of bondage unto , except in a way of correction. Believers are command- rejoice evermore, to ſhout for joy; and when they ſee matters are ſtated in the new covenant Head, they will rdingly rejoice in Chriſt always, even when they have no idence in the fleſh. Why, what ſhould diſcourage them, have "the righteouſneſs of the law fulfilled in them" ugh Chriſt; yea, who are the righteouſneſs of God in ? That which brings the believer at any time under a t of bondage again to fear, is the unbelief and legality of heart, which turns away his eyes from Chriſt and the eouſneſs of the law fulfilled and magnified in him; and indeed the terrors of the law-covenant, and of an angry , fall upon him, "He remembers God, and is troubled," the arrows of the Almighty are within him. But e the believer can, by faith, ſee the law magnified in his l, and the Lord Jehovah *well pleaſed for his righteouſneſs* his heart will rejoice, and his joy will no man take from

ithly, Has Chriſt *magnified the law, and made it honourable?* n ſee upon what an advantageous ground the believer ls in encountring his ſpiritual enemies. Why, through law-magnifying righteouſneſs of Chriſt, he has God on ide, he has the law on his ſide, and juſtice on his ſide, yea, nipotence on his ſide, and therefore he may lift up his head ne day of battle, and go on with courage againſt all his nies.

o inſtance, (1.) When he is moleſted with the inſurrection ndwelling ſin, or of any particular luſt, the believer may courage in mortifying and crucifying it, becauſe through righteouſneſs of Chriſt, ſin has no law-right to reign the believer as it hath in other men, who are under aw as a covenant. "Sin (ſays the Lord) ſhall not have inion over you, for ye are not under the law, but under :."

2.) Doth Satan haraſs and moleſt thee with his fiery darts? , believer, take courage, for through Chriſt's magnifying aw, Satan's head is bruiſed, and he has no more right in to moleſt or trouble thee, than he has to moleſt thy fied Head above; and therefore put on the breaſt-plate is everlaſting righteouſneſs, and reſiſt him, "ſtedfaſt ne faith."

3.) Art thou aſſaulted with the law coming into thy con- ce, craving of thee the debt of perfect obedience, as the ition of life? Why, here is a ready anſwer to this enemy.

Tell

Tell the law and conſcience, that the law, as a covenant, has got its due, and more than it demanded, in thy new covenant Head; for he has not only obeyed it to the full, but has *magnified it, and made it honourable.*

(4.) Art thou at any time brought under bondage through fear of death? Why, here is encouragement for encountering with that king of terrors. That which gave death its power and ſting, was the violation of the law: but may the believer ſay, 'Here is the law again *magnified and made honourable*, and therefore, O death, what haſt thou to ſay? It is true, indeed, I muſt put off this clay tabernacle for a while; but this I do, not as a debt due to the law, or the curſe of it, but at the will of my God and Father, I lay down my body in the grave, that I may receive it again, without any tincture or ſmell of ſin or death about it, in the morning of the reſurrection. Death, may the believer ſay, is no death to me; no, to me to live is Chriſt, and to die is gain; becauſe Chriſt, my Head, has magnified the law and made it honourable, and therefore has ſwallowed up death in victory; death and hell, through the righteouſneſs of my Head, are now caſt back into the lake from whence they came.'

Thus you ſee what unſpeakable encouragement and conſolation ſprings out of this doctrine, *that Chriſt has magnified the law, and made it honourable.*

THE WISE VIRGINS GOING FORTH TO MEET THE BRIDEGROOM.

MATTH. XXV. 6.—*And at midnight there was a cry made, Behold the Bridegroom cometh, go ye forth to meet him.*

THE FIRST SERMON ON THIS TEXT.

THESE words that I have read are a part of the famous parable of the ten virgins; for clearing of which, you would carefully advert to theſe two or three things.

1*ſt*, The Bridegroom here ſpoken of is none other than Chriſt Jeſus the Lord, the eternal Son of God, who, from all eternity,

eternity, rejoiced in the habitable parts of the earth, and whose delights were so much with the sons of men, that he first married our nature into a personal union with himself, that so there might be some sort of equality in the bargain; and having made himself of our tribe, comes to betrothe us to himself for ever in a marriage-relation.

2*dly*, The virgins here spoken of are the professors of religion, members of the church visible. The church is called the bride, the Lamb's wife, Rev. xix. 7—9. particularly professors, saints, and believers, at least in profession, are so called virgins, because of the beauty of holiness that should adorn them.

3*dly*, The office of these virgins is to *meet the bridegroom*. This alludes unto a common custom among the Jews, who consummated their marriages at night; when the bridegroom was on his way to the place of marriage, the bride with so many virgins that attended her, went forth with lamps to meet him, in order to conduct him to the bride's chamber. Now, with allusion to this custom, professors of religion are said to go and meet the Bridegroom.

4*thly*, Notice the different characters of these virgins, five were wise, and five foolish. The foolish represent the case of nominal or hypocritical professors, who have the lamp of a profession, and content themselves with a name to live, while destitute of the life and power of religion: and, by wise virgins, we are to understand real saints, or believers indeed, who not only profess Christ and Christianity, but are Christians indeed, having the oil of his grace and spirit within them.

5*thly*, We have the common fault of both these sorts of virgins, while the Bridegroom tarried, they all slumbered and slept; together with the surprising summons they all get to attend the Bridegroom, ver. 6. *Behold the Bridegroom cometh, go ye forth to meet him.* It is the last clause of this verse that I intend to insist upon, viz. *Behold the Bridegroom cometh, go ye forth to meet him.*

We have a key given us, ver. 13. for opening of the general scope of this parable, "Watch, therefore, for you know neither the day nor the h[illegible] wherein the Son of man cometh." Which words, though they chiefly and particularly relate unto the coming of Christ by death, or his coming at the last judgement; yet, as Mr Shephard and other interpreters are agreed, they do not exclude, but include, his other intermediate comings, whether in the dispensation of the word and sacraments, of ordinances, or providences, it is the duty of all to prepare for his reception and entertainment.

The

The words read, ver. 6. are a surprising summons or advertisement unto the church in general, and every individual member thereof, to make ready for his entertainment, because he is at the door. *And at midnight there was a cry made*, &c. where we may notice the particulars following.

(1.) To whom the advertisement is given. It is unto all in general, both unto the wise and foolish virgins. The gospel is preached unto a promiscuous multitude of good and bad, gracious and graceless, according to Christ's command, "Go ye into all the world, and preach the gospel unto every creature."

(2.) We have the manner in which the advertisement is given. It is by a cry, so as all might hear and take warning, Is. lvii. 1. "Cry aloud, spare not, lift up thy voice like a trumpet." Ministers are God's criers or heralds. It is said of John the Baptist, that he was "the voice of one crying in the wilderness," &c. Whatever be the message God puts in our mouth, whether it be of mercy or of judgement, we are not to whisper it in a corner, but to publish it as upon the house top, Prov. i. 20.—24. "Wisdom crieth without the city, she uttereth her voice in the streets, she crieth in the chief place of concourse."

(3.) We have the time when the summons or advertisement is given. *At midnight*, when they all slumbered and slept, and had given over hope and expectation of his coming: both the wise and foolish virgins were saying, "The Lord delayeth his coming;" and therefore, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." In this case, even *at midnight*, in a surprise, the cry is made, *Behold the Bridegroom cometh.*

(4.) We have the summons or advertisement itself, *Behold the Bridegroom cometh, go ye forth to meet him.* These are the words I intend particularly to insist upon, and in them we may notice these following particulars.

1. The solemnity of the warning in the word *Behold*, which may be taken there as a note of attention or admiration. It is like the warnword when the King's proclamation is issued forth by the herald; he cries, *Oyez*, to arrest the attention of the audience, like that, Is. lv. 1. "Ho every one that thirsteth," &c. Or we may take it as a note of admiration, *Behold* and wonder at the glory of the Bridegroom, who is a-coming. We find commonly, when the Messiah is spoken of by the prophets under the Old Testament, they usher in their prophecies anent his coming, with a note of admiration, *Behold!* Is. vii. 14. "Behold a virgin shall conceive, and bear a son, and shall call his name IMMANUEL;" Is. xlii. 1. "Behold

my ſervant whom I uphold," &c.; Iſ. lv. 4. "Behold I have given him for a witneſs to the people, a leader and commander to the people;" Zech. ix. 9. "Rejoice, O daughter of Zion, behold thy King cometh unto thee," &c.; ſignifying that Chriſt is a wonderful perſon, and his coming to us in mercy is wonderful.

2. We have the character of the perſon concerning whom this intimation is made. He is called the *Bridegroom*, and the *Bridegroom* in a way of eminence, becauſe there is none that ever bore this character that can be compared to him. Whenever we hear the name of a bridegroom, we preſently conclude there is a marriage in hand; ſo here when Chriſt takes this amiable character and title to himſelf, we ſhould preſently conclude there is a match or marriage in hand, that Chriſt is a lover, and that he hath a bride, and a purpoſe of marriage with her, according to that you have, Hoſ. ii. 19. 20. "I will betrothe you unto me for ever," &c. But more of this afterwards, if the Lord will.

3. In the words we have the approach of the Bridegroom, *Behold the Bridegroom cometh.* There are various comings of Chriſt we read of in ſcripture. There is his firſt coming in the fleſh, and his ſecond coming unto judgement, either general or particular. There are his typical and prophetical comings to the church, in the Old Teſtament, and his actual coming in perſon to fulfil and accompliſh the great work of redemption, by his obedience, death, and reſurrection. There is his coming, in the diſpenſation of the goſpel, to a church or nation. There is his coming in the power of his word and Spirit in a day of converſion to a church, or to a particular ſoul, as when he ſaid to Zaccheus, "This day is ſalvation come to this houſe." And, *laſtly*, there is his coming in word or ſacrament with the renewed manifeſtations of his love, or the renewed influences and communications of his Spirit of grace; as when it is ſaid, Pſal. lxxii. 6. "He ſhall come down like rain upon the mown graſs; as ſhowers that water the earth:" or Hoſ. vi. 3. "His going forth is prepared as the morning; and he ſhall come unto us as the rain; as the latter and former rain unto the earth." Now, I do not, in my intended diſcourſe upon theſe words, exclude any of theſe comings of Chriſt that I have mentioned. But at preſent I underſtand them of his approach in a way of grace and love, in the diſpenſation of word or ſacrament, or any other ordinance of his appointment, wherein he uſes to manifeſt himſelf, and impart the fruits of his dying love unto the ſouls of his people.

And one reaſon why I chooſe to diſcourſe the words in

this view, is, becauſe he here preſents himſelf in the q
of a bridegroom, coming with a deſign of marriage or e
ſals; and ſo we have a word much parallel unto this,
iii. 11. "Go forth, O ye daughters of Zion, and behold
Solomon with the cro-n wherewith his mother crowne
in the day of his eſpouſals, and in the day of the gladn
his heart."

4. We have the duty incumbent upon all the virgin
the approach of the Bridegroom. *Go ye out to meet him.*
alludes, as was hinted before, unto the practice or cuſt
marriages among the Jews, in the time of our Saviour's
upon earth. The bride and her maids, under night,
forth to meet him with lighted lamps, in order to atten
to the place of marriage, with ſome ſort of nuptial ſole
In alluſion to this cuſtom, the church in general, and a
ticular profeſſors, under the notion of *virgins*, are comm
ed and called to go out and meet Chriſt, when he is c
in the diſpenſation of his word and ordinances, or wh
comes at death or the laſt judgement. But the import
expreſſion may occur afterwards, in the proſecution
following doctrine.

Doct.—"That it is the indiſpenſable duty of all and
one, when Chriſt, the glorious Bridegroom of ſouls,
coming, to go out and meet him, by giving him a ſ
reception and entertainment." *Behold the Bridegroom*
go ye out to meet him.

I ſhall only adduce two places of ſcripture for pro
confirmation of this doctrine. The one you have, Pſa
at the cloſe, where Chriſt, under the notion of ſome
perſon, is repreſented as drawing near unto the gates o
of ſome great houſe or city; and thereupon a ſummons
ſued out, 'Caſt open the gates, and make room for
tertainment.' "Lift up your heads, O ye gates, and
lift up, ye everlaſting doors, and the King of glory ſhal
in." And when the queſtion is put, "Who is this K
glory?" the anſwer is made, ver. 8. "The Lord ſtro
mighty, the Lord mighty in battle." The ſummons i
renewed: "Lift up your heads, O ye gates, even lif
up, ye everlaſting doors, and the King of glory ſhal
in." Another text you have to this purpoſe, Cant. iii.
downwards, where Chriſt, under the notion of King So
who made to himſelf a chariot of the wood of Leban
pillars thereof of ſilver, the bottom of gold, the c
of purple, being paved with love, for the daughters

r

ruſalem. This chariot of ſtate is none elſe than the chariot of the everlaſting goſpel, wherein Chriſt, like a bridegroom, goes forth, manifeſting the glory of his perſon, and the glorious device of Infinite Wiſdom for the ſalvation of ſinners. And in the laſt verſe a cry is made, like this in my text, to all profeſſors of religion, who are deſigned the daughters of Zion. "Behold King Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart."

But now, in diſcourſing this doctrine, I ſhall, through divine aſſiſtance, obſerve the following method.

I. I would premiſe a few things with relation to the ſpiritual marriage ſpoken of in this parable.

II. Give ſome account of the Bridegroom, and his excellent engaging qualities.

III. Give ſome account of the bride, and the vaſt diſparity of the match.

IV. Speak a little of the comings of the Bridegroom, and his gracious approaches to his people.

V. Speak of the import of the duty required upon his approach, in theſe words, *Go ye out to meet him.*

VI. Give the reaſons of the doctrine, why we are to go out and meet him, and give him ſuitable reception.

VII. Make ſome practical improvement of the whole.

I. The *firſt* thing in the method is, to premiſe a few things anent the ſpiritual marriage; for, as I ſaid in the explication, a bridegroom ſuppoſes a marriage in hand.

1ſt, God the Father, from all eternity, had a purpoſe of marriage betwixt his own beloved Son, and a ſelect company of the fallen race and poſterity of Adam: hence Chriſt tells us, Matth. xxii. 2. "The kingdom of heaven is like unto a certain King who made a marriage for his ſon." The marriage was made in the purpoſe of God from eternity, and the bride was given unto the Bridegroom before ever ſhe had a being, "Thine they were, and thou gaveſt them me," John xvii. 8. Pſal. ii. "I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion." And that they were given him in a deſign of marriage, is plain from what the Lord ſays to, and concerning the church of the Gentiles, by the ſpirit of prophecy, long before their being called by the goſpel, Iſ. liv. 1 5. "Sing, O barren, thou that didſt not bear; for more are the children of the deſolate, than the children of the married wife." And

ver.

ver. 5. "Thy Maker is thine Huſband, the Lord of his name."

2*dly*, This propoſal of marriage with a bride of Ada mily was graciouſly received and entertained by the God before the world was made," Prov. viii. 3. He " in the habitable parts of the earth, and his delight with the ſons of men.—I delight to do thy will, O my ſays he, Pſal. xl. 8. *q. d.* 'I conſent to, and am hearti ing and content; a bargain be it; let it be regiſtrated volume of thy book;' *i. e.* Let it be entered into the of heaven, and an extract thereof be given out in th tures of truth unto ſinners of mankind, that they m their thoughts about it.

3*dly*, So much was the heart of the Bridegroom ſe the match, that he undertook to remove all impedime lay in the way: and indeed the impediments were and inſuperable, that nothing but almighty power, with infinite and amazing love, could remove them; they are all rolled away by the wiſdom and power of the groom.

The *firſt* impediment was the inequality of the pa to their nature. We may eaſily ſuppoſe that the q would be put upon the firſt propoſal of the marriage ſhall God and man, the Creator and the creature, brought unto a conjugal relation? The diſtance of na infinite, and therefore there can be no marriage. ' (ſays the Son of God, the brightneſs of the Father's and the expreſs image of his perſon,) [he takes care to that], I will aſſume the human nature unto a perſonal I will become the ſeed of the woman, the ſeed of Abr I will be God manifeſted in the fleſh; I will become NUEL, God with them, and ſo that natural impedime be removed; I will come upon a level with the bride, I will be a help meet for her.'

(2.) There is another impediment ariſes from th O, ſays the Law, 'I have an action againſt the ſuppoſe She was once married unto me, and I promiſed her heritance of life, upon the condition of her fulfilling obedience to my commands; but ſhe diſobeyed, and the harlot, and ſhe is under the curſe; and therefore can be no marriage.' 'Well but (ſays the Bridegro will remove this impediment alſo; I will be made a cu her, and ſo redeem her from the curſe; I will can hand-writing that is againſt her, and contrary to her.'

(3.) 'Well but (ſays juſtice), I ſtand upon a compl tisfaction; for without death, and the ſhedding of

there can be no remiſſion of ſin.' 'Well (ſays the Bridegroom), I will die for the bride, and in her room and ſtead; the ſword of juſtice ſhall be ſoaked in my blood inſtead of her's; my life ſhall be a ranſom for her's; I will be wounded for her iniquities, and bruiſed for her tranſgreſſions; I will be made ſin for her.'

(4.) There is another impediment yet that muſt be removed: The bride hates the Bridegroom; ſhe is wholly averſe from the match; and what will be done in this caſe? 'Well (ſays the Bridegroom), I will undertake to gain her affection. Pſal. cx. 3. Thy people ſhall be willing in the day of thy power. I will draw with the cords of a man, and with the bands of love; and then her affections ſhall be gained, and ſhe ſhall call me *Iſhi*.'

(5.) Another great impediment in the way of the marriage is, that the bride is a lawful captive to ſin and Satan: "Now (ſays Satan) ſhall the lawful captive be delivered; both law and juſtice have put her in my power; and therefore I will not part with my priſoner.' 'Well but (ſays the bleſſed Bridegroom), it is true, Satan, thou haſt law and juſtice on thy ſide: but I will fulfil the law, and ſatisfy juſtice; and, in ſo doing, thy head ſhall be bruiſed, and the lawful captive ſhall be delivered, and the prey ſhall be taken from the terrible. I will redeem her by purchaſe and by power.' And accordingly he ſpoiled principalities and powers, and took the bride by main force out of the devil's priſon, ſaying to the priſoners, *Go ye forth*, &c.

From what is ſaid, it appears, that the heart of the Bridegroom is exceedingly ſet upon the match, with deſire he deſired to be baptiſed with his own blood, that he might finiſh her redemption; and, having completed her redemption, he longs for the day of eſpouſals, when he gains the love and affection of the bride. So much was the heart of the Bridegroom ſet upon the match, that, when he ſaw the bride in danger of periſhing, he flew, as it were, from his Father's boſom, left all the glories of heaven behind him, and travelled through the armies of hell and earth, yea encountered the legions of his Father's wrath, in order to accompliſh her deliverance. Hence is that of the church, Iſ. lxiii. 1. "Who is this that cometh from Edom? with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs." And ver. 3. "I have trodden the wine-preſs alone, and of the people there was none with me."

4thly, A *fourth* premiſe is, That the covenant of grace is the contract of marriage, the plan of which was agreed upon

her, and to buy, at the ſame time, all the bleſſings an
of the covenant for her uſe; and that, by the powe
word and Spirit, he will make her to take hold of h
nant, bring her within the bond of it, and make an e
application thereof in due time, according to the ord
covenant; and that he will betrothe her unto himſelf
in righteouſneſs, and in judgement, and in loving-k
and in mercies; yea, that he will betrothe her unto
in faithfulneſs, and that ſhe ſhall know the Lord,
19. 20.

5*thly*, In the day of his eſpouſals all this is fulfille
Bridegroom preſents himſelf to the bride in his div
human glories, fulneſs, and excellencies; he makes th
of the knowledge of the glory of God," in his own
to ſhine in her heart; wherewith ſhe is made to ſee hi
fall ſo much in love with him, that ſhe cannot but
"O! he is infinitely fairer than the ſons of men, h
the apple-tree among the trees of the wood, the
among ten thouſand, white and ruddy, his countenan
Lebanon, excellent as the cedars; his mouth is mo
yea, he is altogether lovely. O! this is my Beloved,
my Friend: if I had ten thouſand he.rts and hands
he ſhould have them all. I am well pleaſed with his
well pleaſed with the contract he has made, and ſign
his blood; well pleaſed with all the promiſes, which
be yea and amen in him; well pleaſed with his law
follow him whitherſoever he goes." And in this w
marriage is concluded and agreed upon. "I will n

bleſſed Bridegroom, who is here ſaid to be a-coming. Behold the Bridegroom cometh.

But Oh! Who can ſpeak of him to any purpoſe? we but darken counſel by words without knowledge, when we ſpeak of him; and no wonder, for he is the unſpeakable gift of God. All the ſaints that ever were on earth, and all faithful miniſters, martyrs, and witneſſes, that ever appeared in the church militant, have been ay ſpeaking to his commendation, but they always acknowledged he was above all their praiſes; the moſt that they could ſay of him was, that he is altogether lovely, and that there is none in heaven or in earth that is to be in the leaſt compared unto him. Aſk the innumerable company of angels, and the ſpirits of juſt men made perfect, who ſee him as he is, and know him as they are known of him, what is their eſtimate of him? All they can ſay of him is, Rev. v. 9. "Worthy is he to take the book, and to open the (ſeven) ſeals thereof. Worthy is the Lamb that was ſlain." But how worthy is he they cannot tell; his praiſe is in all the churches, both militant and triumphant. But their praiſes are nothing but a profound ſilence, in compariſon of what he is and deſerves, Pſal. lxxxv. 1. "Praiſe waiteth (or is ſilent) for thee, O God, in Zion—Go forth, O ye daughters of Zion, and behold him;" for *behold he cometh, go out and meet him.*

All I ſhall ſay anent him, ſhall be compriſed in the anſwer of a few queſtions, that ſome poor ſoul may be ready to put concerning the bleſſed Bridegroom. They that love Chriſt, and have a mind to match with him, have commonly a great deal of queſtions to put concerning him.

Queſt. 1. Will you tell us, what is the Bridegroom's name, if you can tell? *Anſw.* That is not eaſily anſwered, for it is a part of Agur's confeſſion of faith, Prov. xxx. 4. "Who hath aſcended up into heaven, or deſcended. What is his name, and what is his Son's name, if thou canſt tell?" And when Manoah aſked the angel what was his name? (that he might do him honour), He (viz. Chriſt the angel of the covenant) anſwers, "Why aſkeſt thou thus after my name, ſeeing it is ſecret?" or, as in the margin, ſeeing it is Wonderful. Such a ſecret is his name, that no man can call him Lord, but by the Holy Ghoſt; you may read his name in your Bibles, and ſtill his name will be a ſecret, till the Spirit of the Lord open it unto you by glorifying his perſon in your eyes, and then, and never till then, will you cry out, O! his name is like ointment poured forth; O! he has a name above every name that can be named, whether in this world or that which is to come: Every knee muſt bow unto this name, and every tongue muſt acknowledge,

acknowledge, that Jesus Christ is Lord, to the praise and glory of God the Father.

I will just tell you of a few of the scriptural names of the Bridegroom. And O! look up to him for a glimpse of his glory in them.

His name is Jesus, Matth. i. 21. Now, what think ye of that name? for the sound of salvation is in it: "Thou shalt call his name Jesus, for he shall save his people from their sins." O lost sinner, roll the name of the Bridegroom, as a sweet morsel under thy tongue. His name is Christ, or the renowned Messiah, the Anointed One of God. Grace was poured into his lips, for God, even his Father, anointed him with the oil of gladness above all his fellows. His name is the Lord, for he is Lord of all; Lord of lords. He is God's first-born, whom he hath made higher than the kings of the earth; yea, all the kings of the earth must do homage unto him, some time or other; and no wonder, for by him "kings reign, and princes decree justice." What is his name? His name is Immanuel, God-man, or God with us, to stand in our quarrel; to take our part against the old serpent; and accordingly he has bruised his head, and through death has destroyed him that had the power of death.

See a whole cluster of the names of the Bridegroom together, Is. ix. 6. Where the bride, the Lamb's wife, glorying in her beloved consort, cries out, in a holy triumph, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of peace."

1st, His name is a great, glorious, and renowned name, a name above every name, Philip. ii. 9.—11. "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." So Eph. i. 20. 21. 22. God "hath set him at his own right hand in the heavenly places, and exalted him far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

2dly, His name is a savoury name: Cant. i. 3. "Because of the savour of thy good ointment, thy name is as ointment poured forth, therefore do the virgins love thee." Oh Sirs! there is such an odoriferous perfume in the name of Christ, that when once a poor soul gets a scent of it, it can never for-

[illegible] and the very remembrance of it, is a feaſt and banquet [illegible] Iſa. xxvi. 8. 9. "Yea, in the way of thy judgements, O Lord, have we waited for thee; the deſire of our ſoul is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night: yea, with my Spirit within me, will I ſeek thee early."

2dly, His name is a medicinal name. If faith be but acted [illegible] his name, it makes the bones that were broken to rejoice; [illegible] the blind to ſee; the deaf to hear; the lame man to leap [illegible] an hart, and the tongue of the dumb to ſing, Acts iii. 6. [illegible]6. So Acts iv. 12. &c.

3dly, His name is a ſheltering and hiding name: when [illegible]ms are blowing, whether from heaven, earth, or hell, Prov. [illegible]. 11. "The name of the Lord is a ſtrong tower, the righ[illegible]eous fly unto it, and are ſafe." It is not only a tower, but a [illegible]ong and impregnable tower, and the gates of hell ſhall [illegible]ver prevail againſt that ſoul that has fled for refuge unto it.

4thly, His name is an attractive name, it draws the heart [illegible] ſoul to him: it is by the ſound of this name that the gather[illegible]g of the people is unto him as the bleſſed Shiloh. What [illegible] it that makes the goſpel the power of God unto ſalvation? Why, it is juſt the diſplays of the glory of his renowned name, "If I be lifted up from the earth (ſays Chriſt), I will draw all men unto me."

5thly, His name is an enlightening name to the poor ſoul that is walking in darkneſs; hence Iſ. l. at the cloſe, "He that walketh in darkneſs, and hath no light, let him truſt in the name of the Lord," &c. plainly intimating, that a glance of the name of Chriſt, by the eye of faith, will make light to ſpring out of darkneſs, to the ſoul, under the darkeſt clouds of deſertion: and no wonder, for he is the "light of the world, the true light, the Sun of righteouſneſs."

7thly, His name is a quickening and enlivening name: By the name of Jeſus the dead are raiſed unto life; and no wonder, for this is one of his names. *The Life*, John xiv. 6. and John xi. 25. *The Reſurrection and the Life*. Let but a languiſhing ſaint, when he is crying, with the eunuch, Iſ. lvi. "I am a dry tree," let him but hear the name of the Lord Jeſus, let him but get a glimpſe of the glory of his perſon, he will be ready to cry with the apoſtle, Col. iii. 3. I am "dead, but my life is hid with Chriſt in God." Or with Paul, Gal. ii. 20. "I am crucified with Chriſt; nevertheleſs I live; yet not I, but Chriſt that liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me."

8thly, His name is a prevalent name in heaven, inſomuch,

that, if this name be ſet in the front of our prayers and petitions, they will prevail, and obtain a hearing, and a gracious anſwer and return, John xiv. 13. "And whatſoever ye ſhall aſk in my name, that will I do," &c. This name perfumes our prayers like incenſe.

9*thly*, It is a worthy name, James (ii. 7.) ſpeaking of the rich man with the gold ring and gay clothing, tells us, they "blaſpheme that worthy name by the which ye are called;" the triumphant company in heaven know it to be ſo, for they warble forth the praiſes of his name, ſaying, "Worthy is the Lamb that was ſlain," Rev. v.

10*thly*, It is a durable and everlaſting name, Pſal. lxxii. at the cloſe. "His name ſhall endure for ever, his name ſhall be continued as long as the ſun; for men ſhall be bleſſed in him, and all nations ſhall call him bleſſed; and therefore bleſſed be his glorious name for ever, and let the whole earth be filled with his glory." This name will make ſweet melody in heaven, through all eternity.

Now, Sirs, what think you of the Bridegroom, when you hear of his name? will you match with him? will you marry him? if thy heart can ſay, "O, if I had ten thouſand hearts and hands, I would give them all to him." Well, if this be the language of thy heart, it is a done bargain; he is thy Bridegroom, and thou art his bride, the Lamb's wife.

Queſt. 2. Oh I would hear more about him! Will you tell me what is the Bridegroom's pedigree and parentage? of whom is he deſcended? *Anſw.* I can tell you ſome things anent his genealogy: "He is of the ſeed of David according to the fleſh," he is the offſpring of ancient kings, as you may ſee from his genealogy, Matth. i. and Luke iii. If you aſk anent his divine pedigree, he "is the only begotten of the Father, and the brightneſs of his glory, and the expreſs image of his perſon." But as to the manner of his generation, who can declare it! this is a ſecret, and ſecret things belong unto the Lord. Only from this hint you may ſee, the Bridegroom is ſo honourably deſcended, that it is a wonder he ſhould match with any of the fallen tribe of Adam.

Queſt. 3. What is the Bridegroom's perſonal worth and excellency? *Anſw.* There is ſuch a divine glory in his perſon, that the luſtre of it darkens the ſun in the firmament, that it appears to be as ſackloth and darkneſs. Such glory is in his perſon, as dazzles the eyes of angels to behold him, Iſ. vi. They cover their faces with their wings, crying, one to another, "Holy, holy, holy Lord of hoſts," &c. All the perfections of the Deity ſhine with a meridian luſtre and glory in the perſon of our glorious Bridegroom. The fulneſs of the Godhead

Godhead dwells in him bodily. He is "in the form of God, and thinks it not robbery to be equal with God." So glorious is the perſon of the Bridegroom, that he captivates every eye and heart that beholds him, and imparts his glory, in ſome meaſure, to every ſoul that looks on him by the eye of faith, 2 Cor. iii. 18. "But we all, with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory," &c. The bride, by looking on the glory of the Bridegroom, is made like the "king's daughter, all glorious within, and to look forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners: O go forth, ye daughters of Zion," and behold his glory.

Queſt. 4. What are the endowments and qualifications of the Bridegroom? *Anſw.* His qualifications are ſo rare and ſingular, that tongue cannot tell them, nor heart conceive them. Only, to commend him to your eſteem, love, and affections, there are theſe few qualifications that may recommend him to any rational ſoul.

1. "For beauty, he is white and ruddy, the chiefeſt among ten thouſand, his countenance is as Lebanon, excellent as the cedars, fairer than the children of men, and altogether lovely."

2. For wiſdom, all the "treaſures of wiſdom and knowledge are hid in him:" he is wiſe in heart, and mighty in counſel. So wiſe, that he has outwitted all the power and policy of hell and earth: although his enemies dig counſel as deep as hell, yet hell and deſtruction being naked before him, he juſt takes the wiſe in their own craftineſs, and the counſel of the froward he carrieth headlong; and he imparts wiſdom unto the ſimple bride, making her wiſe unto ſalvation, acquainted with the myſteries of the kingdom, which are hid from the wiſe and prudent of the world.

3. For riches, the Bridegroom that offers to match with you is immenſely rich; he is a man of ſubſtance indeed, and he cauſes thoſe that love him to inherit ſubſtance; his riches are unſearchable, Eph. iii. 8. his riches are durable, Prov. viii. 18.

4. For honour, he is renowned in heaven and earth, having a name above every name that can be named; Prov. viii. 18. "Honour and riches are with me." Honour and majeſty are before his face; and he makes all that believe on him honourable, Iſ. xliii. 2. "Ever ſince thou waſt precious in my ſight, thou haſt been honourable," &c.

5. For ſtrength, he is the man of God's right-hand, whom he has made ſtrong for himſelf. The ſtrength of omnipotence is in him, for he is the mighty God, Iſ. ix. 6. and the Almighty,

mighty, Rev. i. 8. He came from Edom, and from Bozra, "travelling in the greatneſs of his ſtrength, ſhewing himſelf mighty to ſave."

6. For authority, he has power over all fleſh, "that he may give eternal life to as many as the Father hath given him. All power is his in heaven and in earth; things in heaven, and things in earth, and things under the earth, yea, every knee muſt bow unto him, and every tongue muſt confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father."

7. For meekneſs and lowlineſs, he is incomparable, and propoſes himſelf as the great pattern of it for our imitation, Matth. xi. 29. "Learn of me, for I am meek and lowly."

8. For conſtancy in his love, in his promiſes, and in all his amiable excellencies, he is Chriſt Jeſus, "the ſame to-day, yeſterday, and for ever." His name is, "I AM; he reſts in his love, and changes not, therefore the ſons of Jacob are not conſumed." His promiſes are not like the promiſes of men, yea to-day, and nay to-morrow; no, but "all the promiſes of God are in him yea and amen; one jot or tittle of what he ſays ſhall never paſs away; the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy upon thee." Theſe are ſome, and but a ſmall part, of the qualifications of the bleſſed Bridegroom: "Goforth, then, ye daughters of Zion, and behold him."

MATTH. xxv. 6—*And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him.*

THE SECNOD SERMON ON THIS TEXT.

THE *third* thing propoſed in the general method was, to ſpeak a little of the *Bride*, for where there is a bridegroom, there muſt of neceſſity be a bride. And here the bride of Chriſt may be viewed in a three-fold ſituation; either 1. As in a ſtate of nature; 2. As in a ſtate of grace; or, 3. As in a ſtate of glory.

1. Let

(1.) Let us view her as in her natural ſtate, and ſo we ſhall find her in a doleful and deplorable condition (I ſpeak of the elect, whether perſonally or collectively conſidered). If we view her in her natural deſcent and pedigree, ſhe is a corrupt branch, ſprung of the rotten root of the firſt Adam, conceived in ſin, brought forth in iniquity, altogether as an unclean thing, black like the Ethiopian, by lying among the pots of hell, Ezek. xvi. Chriſt there puts his church and people in mind of their natural condition, ver. 3—6. where, by a lively metaphor of a new born infant, the Lord repreſents the condition of all mankind.

1. "Thy navel was not cut," *i. e.* juſt feeding and living upon things below, for "that which is born of the fleſh is fleſh." Man's nature ſucks in the poiſon of carnal things, and to be carnally minded is death.

2. "Thou waſt not ſalted at all." Salt preſerves from putrefaction. The ſpirit and grace of God is ſometimes likened unto ſalt, "have ſalt in yourſelves." Now, man by nature is quite deſtitute of this ſalt, and ſo muſt be wholly putrefied and corrupted, therefore likened unto a putrefied carcaſe, Rom. iii. or an open ſepulchre.

3. "No eye pitied thee, to do any of theſe things unto thee," &c. Man of all creatures is the moſt helpleſs when he is new born, eſpecially if caſt out in the open field. What can a ſinner do for himſelf? or what can angels or men do for him? The whole creation ſtand aloof, and cry, 'We cannot help you out from under the curſe of the law, or the wrath of an angry God.' And therefore he muſt inevitably periſh, like the new born infant, caſt out to the open field, unleſs ſome one take it up.

Now this is the condition of Chriſt's bride when he ſet his love upon her, as you ſee in the 6th and 8th verſes of the ſame xvi. of Ezek. and "when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee, when thou waſt in thy blood, Live," &c. We have another very clear deſcription of man in his natural ſtate, Eph. ii. 5—12. "And you hath he quickened who were dead in treſpaſſes and ſins," &c.; and Titus iii. 3. "For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful and hating one another." Thus you ſee how the Spirit of God deſcribes the natural condition of all mankind. Oh how may it fill us with admiration, to think that ſuch a creature ſhould become a bride to the Son of God! and yet his love ſurmounts all; "O the heighth, the depth, the breadth, and length of the love of God."

(2.) Let

(2.) Let us view the bride as in a ſtate of grace, and
what a ſtrange alteration free grace makes upon her. Th
is alſo ſet forth in Ezek. xvi. by an elegant metaphor, fro
ver. 6.—14.

1. He quickens her and gives her life, ver. 6. "I ſaid u
to thee, Live."

2. He caſts the ſkirt of his everlaſting righteouſneſs ov
her, ver. 8.

3. He takes her unto a marriage-relation with himſel
within the bond of the covenant, ver. 8.

4. He waſhes and cleanſes her with the waſhing of regen
ration, ver. 9.

5. He anoints her with the oil of his Spirit.

6. He decks and adorns her with the ornaments of hol
neſs, the graces of his Spirit, ver. 11. 12.

7. He confers royal dignity upon her, ver. 12. at the cloſe
puts a crown upon her head.

8. He makes her perfect and complete in himſelf, throu
the comelineſs he puts upon her, ver. 14. Thus you ſ
what the love of Chriſt doth for his bride, while yet only
time of eſpouſals.

(3.) We might alſo view her in a ſtate of glory, when t
marriage ſhall be conſummate at Chriſt's ſecond coming, b
this is what "eye hath not ſeen, nor ear heard," nor ha
it entered into the heart of man to conceive. Only I ref
you to two or three texts, that give us a glimpſe of the glo
that Chriſt will then confer upon his bride, Matth. xiii. 4
"They ſhall ſhine forth as the ſun in the kingdom of the
Father." Dan. xii. 3. "They that be wiſe ſhall ſhine as t
brightneſs of the firmament, and they that turn many
righteouſneſs, as the ſtars for ever and ever." Col. iii.
"When Chriſt alſo who is our life ſhall appear, then ſhall
appear with him in glory." 1 John iii. 2. "Beloved, no
are we the ſons of God, and it doth not yet appear what
ſhall be; but we know, that when he ſhall appear, we ſh
be like him, for we ſhall ſee him as he is," &c. Thus
have given you a ſhort account of the bride in her natu
ſtate, and in a ſtate of grace and glory.

IV. The *fourth* thing was to ſpeak a little of the *coming*
the Bridegroom. Behold the Bridegroom cometh.

Now, to clear this matter, I would have you to know, th
I do not at preſent ſpeak either of Chriſt's firſt coming in t
fleſh, or of his ſecond coming unto judgement. His fi
coming in the fleſh was to purchaſe a bride for himſelf by h
obedien

obedience and death. His ſecond and laſt coming, at the end of the world, will be to ſolemniſe the marriage, and to fetch the bride home to the royal palace, the houſe of many manſions that he is preparing for her reception, when ſhe ſhall be made fully ready. I ſay, I do not at this time ſpeak of either of theſe, however the laſt may be intended in this parable. At preſent I ſhall ſpeak a little of theſe intermediate viſits that the Bridegroom makes unto his bride during the time of eſpouſals, before he come at the laſt day to ſolemniſe the marriage before men and angels.

1ſt, The Bridegroom comes and viſits his church and people in the chariot of providence; I underſtand his favourable diſpenſations when he comes to build up Zion, he appears in his glory, and regards the prayer of the deſtitute. Thus when the Lord brought Iſrael out of their Egyptian bondage, with a high hand and outſtretched arm, plaguing Egypt, ſlaying their firſt born, and at length bringing his church and people through the Red ſea, while, at the ſame time, he overthrew Pharaoh and his hoſt, on which occaſion Iſrael ſang that ſong, Exod. xv. through the whole: So likewiſe, when he turned back their captivity from Babylon, and ſettled them again in their native land, and cauſed the city and temple to be rebuilt, and daily ſacrifice and oblation to be offered, this was a favourable viſit in the chariot of providence. Much like unto this, was the viſit the Lord made in his providence to this poor land, when, at our reformation from Popery, he ſpirited our nobles, gentry, and commons, to ſhake off the yoke of Popiſh tyranny and idolatry, and to embrace the goſpel of Chriſt, and authoriſe the true reformed religion, by laws and acts of parliament, which ſtand in force to this day, and were adopted by this church in the year 1638, and again authoriſed by law at the revolution, and ſince that time. Theſe, I ſay, were gracious viſits that the Lord made to this church, riding in the chariot of providence, with the bright ſide towards her; and how often doth he viſit particular believers, by favourable diſpenſations of providence, when they expected nothing but death and deſtruction. He has interpoſed mercifully for their deliverance, and made them to ſing with David, Pſal. cxvi. "I was brought low, and he helped me." And Pſal. ciii. "He redeemeth my life from deſtruction, and crowneth me with loving kindneſs and tender mercy."

Sometimes again the dark ſide of the chariot appears in gloomy and wrathlike diſpenſations, as when he ſets up the right hand of the cruel enemy over them, gives them like

"ſheep

"sheep to the slaughter, to be killed all the day long:" When he breaks them with breach upon breach, and rushes upon them like a giant;" as in the case of Job: when he cast the three children into a fiery furnace, and Daniel into the lions den. These and the like dispensations have a very black and dismal aspect; and in this case the church and people of God are ready to cry out with Jacob, "All these things are against us." And yet the black chariot of providence is bottomed and lined with love, grace, and mercy, as appeared in the case of Job, Daniel, the three children, and Jacob; and so the scripture comes to be fulfilled, that "all the ways of the Lord are mercy and peace to them that love him," Psal. ciii.; and Rom. viii. 28. "All things work together for good to them that love God, to them who are the called according to his purpose."

But I do not at present speak so much of the visits that the Lord Christ makes unto his people in the chariot of providence, as the visits he makes to them in the chariot of the gospel revelation, and ordinances of his appointment, such as word, sacrament, prayer, meditation, Christian conference, and the like, which are so many trysting places, in which the Bridegroom comes and visits his bride, manifesting forth his glory to her, spreading his banner of love over her. Now, as to the visits that Christ makes to his bride of this kind, in the chariot of the gospel revelation, there are these few things I would remark concerning them.

1*st*, The first visit of distinguishing love that he makes to the bride is in the day of conversion, when he draws by the veils of ignorance, unbelief, error, and prejudice, and manifests himself to her in his divine glory, fulness, suitableness, and excellency, in such a way as ravishes her heart with his love and loveliness. This is called the time of espousals, Cant. iii. last, because then it is that the consent of the bride is gained, and her heart drawn after the bridegroom with the irresistible cords of victorious love. Of this the Lord puts Israel in mind, when he says, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown," Jer. ii. 2.

2*dly*, The heart of the bride being thus hanked or catched with the glory of the Bridegroom, he, for holy and wise ends, withdraws commonly his sensible presence, and leaves her with a promise of his returning in due time; like that, John xiv. 18. "I will not leave you comfortless; I will come to you;" or that, John xiv. 21. 23. "He that loveth me

ſhall be loved of my Father, and I will love him, and manifeſt myſelf unto him," &c. or John xvi. 22. "I will ſee you again, and your hearts ſhall rejoice," &c. You know it is not uſual for the bridegroom to ſtay or cohabit with the bride, even after the eſpouſals, until the marriage be ſolemniſed, and then they take up houſe, and dwell together; but until that time come, he makes only paſſing viſits, or comes and goes; only when he goes, he leaves her with a promiſe of coming back. Juſt ſo is it in the preſent caſe, Chriſt leaves his people with a promiſe to ſupport them in his abſence.

3dly, I remark, that Chriſt is many times preſent with the bride and ſpouſe, when ſhe is not aware of it. An inſtance of this we have in the caſe of Jacob, Gen. xxviii. 16. The Lord there appears to him in a dream, and when he awakes, he ſays, "Surely the Lord is in this place, and I knew it not;" and Mary, John xx. 14. ſhe is weeping, and ſaying, "They have taken away my Lord, and I know not where they have laid him." She was ſpeaking to Chriſt himſelf, but knew not that it was Chriſt, but ſuppoſing him to be the gardener, ſaid to him, "Sir, if thou haſt borne him hence, tell me where thou haſt laid him, and I will take him away," &c. So we ſee the ſame in the caſe of the diſciples going to Emmaus, Luke xxiv. Chriſt was converſing with them, and opening unto them the ſcriptures, reproving them for their unbelief; and yet they did not know that it was he, until, upon reflection, they ſay one to another, "Did not our hearts burn within us while he talked with us," &c.

4thly, Every viſit the Bridegroom of ſouls makes unto his bride is an aſſured pledge of after viſits, until he come to conſummate the marriage at the end of the day; for, as we are told, Hoſ. vi. 3. "His going forth is prepared as the morning." As the break of day is a pledge of the ſun's riſing, and his riſing is a pledge of his aſcending to the meridian or mid-day; ſo every viſit that Chriſt makes to the ſoul makes way for further diſcoveries of his glory, until the day of glory break, and all ſhadows for ever flee away.

5thly, The Bridegroom loves ſometimes to ſurpriſe the bride with his viſits, he comes even at midnight, when ſhe is little looking for him, Cant. vi. 12. "Or ever I was aware, my ſoul made me like the chariots of Amminadib;" or, as it reads in the margin, "ſet me on the chariots of my willing people." So Iſa. xlix. 14. 15. Zion is there ſaying, under a dark cloud of deſertion, "The Lord hath forſaken me, and my Lord hath forgotten me:" But, all on a ſudden, the Lord comes, and ſays, "Can a woman forget her ſucking

ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget, yet will I not forget thee."

6thly, Theſe ſenſible ſurpriſing viſits of the Bridegroom, they are but rare, and of a ſhort continuance: they are like a bright blink of the ſun from under the cloud, which in a little is preſently overcaſt with a new cloud, like that of the diſciples upon Mount Tabor, at Chriſt's transfiguration, when they ſaw his countenance to ſhine as the ſun, his raiment white as the light, and a voice ſaying, "This is my beloved Son, in whom I am well pleaſed:" but ere ever they were aware, a dark cloud intercepts all. *Queſt.* Why are the Bridegroom's viſits ſo rare, and of a ſhort continuance. *Anſw.* The Lord will have it ſo, to let the bride know that the marriage is not yet conſummate, and ſhe is only yet in a ſtate of eſpouſals: cohabitation only follows the conſummation of the marriage in heaven. Again, the bride, while here away, in a ſtate of imperfection, is not able to bear a conſtant fellowſhip with the Bridegroom, I mean bright ſenſible manifeſtations, the old bottles cannot bear much of that new wine. Paul himſelf was in danger of being lifted up with pride, through abundance of manifeſtations; and therefore a meſſenger of Satan was ſent to buffet him. And, again, by this way he makes them long for heaven, where the Bridegroom and the bride ſhall meet, never to part, ſaying, "I deſire to depart, and be with Jeſus, which is beſt of all."

7thly, The Bridegroom may, and frequently doth intermit his viſits for a very long ſpace of time; he may abſent himſelf not only for days, or weeks, or months, but for years, and many many years together. It is thought, that long twenty years intervened between Jacob's Bethel viſit, Gen. xxxviii. 18. and his viſit he got, chap. xxxi. 13. When the Lord appeared unto him, ſaying, "I am the God of Bethel, where thou anointedſt the pillar, and where thou vowedſt a vow unto me." It is no ſtrange thing for the ſaints to be walking in darkneſs, and ſeeing no light: and, in this caſe, they are ready to cry with David, Pſal. xiii. 1. "How long, how long wilt thou hide thy face from me;" Pſal. lxxxix. "Where are thy former loving-kindneſſes," &c.; Pſal. lxxvii. "Hath God forgotten to be gracious? will he be favourable no more?" &c. The reaſon of this withdrawing is either ſome idol harboured, or to hide pride from their eyes, or to quicken the ſoul's longing after himſelf, or to teach and train them up unto a life of faith upon the promiſe; for here "we walk by faith, and not by ſight."

8thly, Although the Bridegroom may be long abſent, yet he

he will return at length, when his own time comes, which is ay beſt both for his glory and her good. He will not contend for ever, neither will he be always wroth, leſt the ſpirit of the poor bride ſhould fail within her: "Weeping may endure for a night, but joy cometh in the morning," Pſal. xxx. 5. So Iſ. liv. 5.—8. "Thy Maker is thine Huſband. For a ſmall moment have I forſaken thee, and in a little wrath have I hid my face from thee for a moment: but with great mercy will I gather thee, and with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer."

9*thly*, Let him come when he will, or how he will, he is ay welcome; for he brings all good with him. *Queſt.* What doth he bring with him. *Anſw.* 1. He brings his Father with him, John xiv. 23. "My Father will love him, and we will come unto him, and make our abode with him." 2. He brings the Comforter, which is the Holy Ghoſt, along with him; and then the ſoul is anointed as with freſh oil, which makes the heart glad, and the countenance to ſhine. 3. He brings peace and joy with him, a "peace that paſſes all underſtanding, a joy that is unſpeakable, and full of glory." 4. He brings victory over ſin, Satan, death, and hell, along with him; and, in a word, he brings pardon of ſin, and all manner of ſalvation, along with him. And therefore, I ſay, let him come when or how he will, he is ay welcome. But I paſs this, and ſhould now go on to

V. The *fifth* thing propoſed in the method, which was to ſpeak to the duty called for in all the virgins, upon the intimation and warning given them, *Go ye out to meet him.* But this I refer unto another occaſion.

ACTION SERMON.

MATTH. xxv. 6.—*And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him.*

THE THIRD SERMON ON THIS TEXT.

HAVING in ſome former diſcourſes ſpoken of the Bridegroom and of the bride, and of the coming of the Bridegroom, I now proceed to ſpeak of the call and ſummons given to the virgins, both wiſe and fooliſh, *Go ye out to meet*

meet him. And this I shall endeavour to discourse by resolving the few following questions that may be put by the professed virgins that are hearing me.

1. What is supposed or implied in the duty, *Go ye out to meet him?*

2. What is the motion of the soul in going out to meet him?

3. For what end and purpose are we to go out and meet the Bridegroom?

4. Where may we expect to meet him?

5. Who they are that stand fairest for a meeting with him in love and mercy?

6. What sort of a meeting have the wise virgins with the Bridegroom, when they go forth to meet him in a way of believing?

Quest. What is supposed or implied in the duty, *Go ye out to meet him?*

1st, It supposes a present distance between them and the Bridegroom. There was a total distance between him and the foolish virgins; they had heard of him by the hearing of the ear, but their eyes had never seen him, the light of the knowledge of his glory had never shined in their hearts. Oh! how many such have we in our Christian assemblies, "whom the god of this world has blinded, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them? And as there was a total distance between Christ and the foolish virgins, so there was a partial distance between him and the wise virgins, otherwise they had not been slumbering and sleeping.

2dly, Go ye out to meet him. It supposes, that it is the work and business of God's heralds to prepare the way for a meeting between Christ and sinners, to bring Christ near to sinners, and sinners near to Christ. When Christ was coming, yea actually come in the flesh to the Jewish nation, John the Baptist cried, "Prepare ye the way of the Lord, make straight in the desert a high way for our God." We, as ambassadors for the Bridegroom, come to beseech and intreat sinners to go out and meet the Bridegroom in a way of believing, and saints (wise virgins) to go out and hold communion with him in the renewed actings of faith. Wisdom crieth to all promiscuously, "Come, eat of my bread, and drink of the wine which I have mingled."

3dly, Go ye out to meet him. It implies, that the Bridegroom is not afar off, but that he is nigh at hand. It is the way of unbelief, and a deceitful heart, to say, "The Lord delayeth his coming;" he is behind the mountains, while yet he is at the

the door: Rev. iii. 20. "Behold, I ſtand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will ſup with him, and he with me." And therefore, "ſay not in thine heart, who ſhall aſcend into heaven? (that is, to bring Chriſt down from above) or, who ſhall deſcend into the deep? that is, to bring Chriſt again from the dead)—For the word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith, which we preach," Rom x. 6.—8.

4*thly*, *Go ye out to meet him.* It ſays, that the Bridegroom is a perſon of note and merit, that he is worthy of all reception and entertainment: 1 Tim. i. 15. "This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners." Sirs, we tell you, that the Bridegroom is worthy of the greateſt welcome: his perſon is worthy, for he is the Son of God; and he comes upon a worthy and wonderful errand, even to ſave ſinners, and not only ſo, but to wed them for a bride; for he is ſaying, "I will betrothe thee unto me for ever."

5*thly*, *Go ye out to meet him.* It implies, that the Bridegroom is not to be found within, but without, *Go ye out to meet him.* Quakers and enthuſiaſts boaſt of a Chriſt within them; but though Chriſt, by his Spirit, dwells in the heart of a true believer, yet the firſt meeting that faith has with Chriſt, is by going out to meet him: It is a Chriſt outwardly revealed in the word that true faith deals with: the grace of faith is indeed ſeated in the ſoul, as the eye is in the body, but then, like the eye of the body, it is wholly taken up with objects without itſelf. Faith lies in a continual outgoing toward Chriſt revealed and exhibit in the word: Iſrael had never found the manna, unleſs they had gone out to gather it; and they had never been healed of the ſtings of the fiery ſerpents, except they had looked without to the brazen ſerpent: ſo we ſhall never meet the Bridegroom, except we go out and mee him.

6*thly*, *Go ye out to meet him.* It ſays, that in believing in Chriſt, in receiving him, there is a diſbanding of other lovers; for "no man can ſerve two maſters." Sin, Satan, and the world, have dominion over the man, while in a natural and Chriſtleſs ſtate; he is playing the harlot with other lovers; ſome luſt or idol he is hugging in his boſom, that is as dear to him as a right hand or right eye. But now, whenever he goes out to meet the Bridegroom, he cries with Ephraim, Hoſ. xiv. 8. "What have I to do any more with idols? O Lord, our God, other lords, beſides thee, have had dominion

nion over me; but by thee only will I make mention of thy name," Is. xxvi. 13.

7thly, Go ye out to meet him. It says, that the soul, in believing or receiving Christ, quits all false confidences, and arises out of these beds of sloth and security upon which it was stretching itself. The virgins here, they were all slumbering and sleeping, some of them upon one bed of sloth, and some upon another. But the cry comes *at midnight, Behold the Bridegroom cometh, go ye out to meet him;* which says plainly, that they behoved to quit their short beds, and cast away their narrow coverings, if they would meet the Bridegroom, and have fellowship with him. 1. There is the bed of spiritual death and security, Eph. v. 14. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." 2. We must quit the bed of church privileges, and go forth from these; and beware of saying, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these." 3. The bed of civility and moral honesty: the young man in the gospel could say, "All these things have I kept from my youth up," and yet was a stranger to Christ, and to the new birth. 4. The bed of a legal righteousness; we must arise out of that, for by "the works of the law no flesh living can be justified." 5. The bed of evangelical righteousness; this also must be quitted, if ever we would go forth and meet the Bridegroom. Some seek righteousness not directly by the law, but, "as it were, by the works of the law." They make their faith, love, repentance, and obedience, unto a pretended new gospel law, a sort of righteousness to themselves, and thereupon build their faith and hope of the imputation of the righteousness, which is nothing but a subtle way of subverting the whole gospel of Christ, and the method of free justification by the righteousness of Christ alone, a building the imputation of Christ's righteousness upon straw and stubble, and, at best, a profane jumbling of Christ's righteousness and our own together, an error against which the apostle denounceth an anathema, Gal. i. 6. 8.

8thly, Go ye out to meet him. It implies some knowledge of the Bridegroom, accompanied with an assent of the mind unto the report of the gospel, and the record of God concerning him; for we do not go out to meet strangers, of whom we have no knowledge, or of whom we have never heard: the soul that goes out to meet Christ, is made to know him. By "his knowledge shall my righteous Servant justify many:" and, from the knowledge it has of his person and mediation, it assents to what is recorded of him in the word, and reported of him in a preached gospel; and is ready to say, as the Queen

Queen of Sheba, when ſhe ſaw the glory of King Solomon, and heard his wiſdom, 'The half (what I heard at a diſtance) was not told me, to what I now ſee and know.' "This is life eternal, that they might know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent."

9*thly*, It implies a high eſteem and hearty approbation of the perſon of Chriſt, and the method of juſtification, ſanctification, and ſalvation, through him. Oh! will the ſoul ſay he is "worthy of all acceptation" indeed: "Whom have I in heaven but thee, and there is none upon earth that I deſire beſides thee. Yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: that I may win Chriſt, and be found in him; and unto you who believe he is precious."

10*thly*, *Go ye out to meet him.* It implies an outgoing of the whole ſoul, in all its powers and faculties, after the Bridegroom, and an actual ſubſcribing the contract of the new covenant, with heart and hand, according to what is propheſied and promiſed, Iſ. xliv. 3. "One ſhall ſay, I am the Lord's; and another ſhall call himſelf by the name of Jacob; and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael." And, from that time forward, the bride is betrothed unto the Bridegroom, according to that, Hoſ. ii. 19. 20. She now begins to call him *Iſhi*; my huſband being the echo of the bride's voice unto the words of the Bridegroom, Iſ. liv. 5. "Thy Maker is thine Huſband; the Lord of hoſts is his name."

11*thly*, *Go ye out to meet him.* It implies, that it is the duty, and will be the deſire of the ſoul eſpouſed to Chriſt to purſue after the enjoyment of him, and fellowſhip with him, in all the duties and ordinances of his appointment, while in a ſtate of eſpouſals, till the marriage be conſummate at the end of time, Pſal. xxvii. 4. "One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." It is but a toom houſe to the bride when the Bridegroom is abſent; and therefore when ſhe miſſes him, ſhe goes mourning without the ſun, crying, "O that I knew where I might find him, ſaw ye him whom my ſoul loveth," &c. So much for the firſt queſtion. I now proceed to,

The *ſecond* queſtion; What is the motion of the bride? or how doth ſhe move when ſhe goes out to meet the Bridegroom? For going out to meet him implies motion. I anſwer,

1*ſt*, It is not a carnal or corporeal, but a ſpiritual and a

ſoul motion: "O my ſoul, thou haſt ſaid unto the Lord, thou art my Lord," Pſal. xvi. 2. "Return unto thy reſt, O my ſoul," Pſal. cxvi. 7. Iſ. xxvi. 9. "With my ſoul have I deſired thee," &c.

2*dly*, It is not a blind, but a rational and underſtanding motion: he draws with the cords of a man, and with the bands of love. The entrance of God's word having given light to the mind, he has got an underſtanding to know him that is true. So that the man in going out to meet the Bridegroom, knows well what he is doing, for he knows the Lord, and therefore follows on to know him more and more.

3*dly*, It is not a forced, but a free and voluntary motion the ſoul hath, when it goes out to meet the Bridegroom, Pſal. cx. 3. "Thy people ſhall be willing in the day of thy power." He rejoices to meet the Lord in his ways, &c.

4*thly*, It is not a cold, but a moſt affectionate motion. All the affections of the ſoul are taken up with the glory of the Bridegroom, ſuch as love, delight, deſire, that before were purſuing other lovers, do now centre upon him alone.

5*thly*, It is not a ſlow, but a ſwift and ſpeedy motion: "I made haſte, and delayed not to keep thy righteous judgements." Like the flight of a dove to its windows, when purſued by the birds of prey, or that of the man-ſlayer to the city of refuge.

6*thly*, It is not a careleſs, but a careful and reſolute motion. The man, in going out to meet the Bridegrom, is reſolved to be at him, and with him, whatever bars or impediments be in the way: he will not ſay, "there is a lion in the way, a lion in the ſtreets:" no; although lions and leopards be in his way; though all the armies of hell, and ſhowers of fiery darts be in his way, he will break through them all.

7*thly*, It is a praying, importunate, and wreſtling motion. The man in going out to meet the Bridegroom, is crying, "O when wilt thou come unto me? And O that I knew where I might find him," &c.

8*thly*, It is a very myſterious motion: the ſoul is carried out after Chriſt, and it knows not how: like the wind which blows where it liſteth, we hear the ſound of it, "but cannot tell whence it cometh, or whither it goeth."

9*thly*, It is a joyful and cheerful motion. O with what alacrity doth the ſoul receive and embrace the Bridegroom, in the day of eſpouſals? the ſoul is juſt filled "with joy and peace in believing; yea, a joy unſpeakable and full of glory," ſaying, "Let us be glad and rejoice, for the marriage of the Lamb is come."

The *third* queſtion, For what end and purpoſe are we called to go out and meet the Bridegroom?

1*ſt*, We are to go out and behold him, and contemplate his glory, Cant. iii. laſt, "Go forth, O ye daughters of Zion, and behold King Solomon," &c. If. xlii. 1. "Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth," &c. The Lord, by the prophet, had been reproving the nations for their idolatry, in the cloſe of the preceding chapter, ver. 29. "Behold they are all vanity, their works are nothing, their molten images are wind and confuſion." Well, to take their hearts off their idols, he preſents them with an object worthy of their looks: It is as if the Lord had ſaid, Turn away your eyes from beholding vanity, and behold "mine elect in whom my ſoul delighteth," &c. As if he had ſaid, He is worthy to be beheld, and, if you knew him, you would think little of all other objects that take up your mind.

2*dly*, We are to go out, and admire and wonder at the glory of his perſon and mediation; for one of the names of the Bridegroom is Wonderful, If. ix. 6. Admire the union of the two natures in him, "for without controverſy great is the myſtery of godlineſs, God was manifeſted in the fleſh; admire the height, the depth, the breadth, and the length, of the love of God," in matching with our nature, that he might be a fit Bridegroom for us, and match with our perſons: "Verily he took not on him the nature of angels, but he took on him the ſeed of Abraham." Admire the exploits he has wrought in the great work of our redemption; he has brought over an angry and offended God, to be a God with us Admire how he has bruiſed the head of the ſerpent, finiſhed tranſgreſſion, made an end of ſin, made reconciliation for iniquity, brought in an everlaſting righteouſneſs, and confirmed the covenant with many, and made the ſacrifice and oblation to ceaſe. Oh! how ſhould theſe things make us cry out with admiration, as the church doth, If. lxiii. 1. "Who is this that cometh from Edom, with died garments from Bozrah," &c.

3*dly*, We ſhould go out and meet him ſo as to match with him, for he is the Bridegroom, and wants a bride among the ſons of men, Prov. viii. 30. The day of his eſpouſals with any poor ſoul is the day of the gladneſs of his heart; he juſt rejoices over that poor ſoul that gives its conſent to take him for a Huſband, as a bridegroom rejoices over his bride; and the report of it reaching heaven, makes all the angels and ſpirits of juſt men made perfect to rejoice with him O then go out and meet him, and preſent yourſelves as chaſte virgins to this one Huſband.

4*thly*, Go out and meet him, and feaſt with him, and feed

5thly, Go out and meet him, and liſt with him, Bridegroom is a "man of war, and the armies whi heaven follow him," Rev. xix. 14. Virgin ſouls ar "follow the Lamb, whitherſoever he goeth," Rev. xi they that follow him, he makes them all conquerors, y than conquerors, and admits them as ſuch to ſit with on his throne, as he alſo overcame, and is ſet down Father upon his throne, Rev. iii. at the cloſe. Sirs the recruiting officers of the Bridegroom, the Captain tion, who leads many ſons unto glory. We want yo on in the ſervice of the King of kings, and Lord that under his victorious banner, you may wage war ag Satan, and the world, which he came to deſtroy.

Queſt. 4. You call us to go out and meet the groom, Where may we meet him? Oh! may ſo ſoul ſay, 'That I knew where I might find him. me where he feedeth, and where he maketh his floc at noon.' *Anſw.* Although the Bridegroom, as to hi nature, be in heaven, and in this reſpect the heaven "receive him until the times of reſtitution of all yet he is to be found any where upon earth as to hi ſpiritual, gracious preſence, by theſe that are really after fellowſhip and communion with him by faith ways and means of his own appointment: and this is has promiſed to his church, "Lo, I am with you alw unto the end of the world. In all places where I re name, I will come unto thee, and I will bleſs thee. two or three are gathered together in my name, the

I may meet him and find him? *Answ.* He is ſo fond of a meeting with ſinners, that he is ſometimes, yea, many times, found of them that ſeek him not, as in the caſe of Paul going a black errand to Damaſcus, and poor Zaccheus upon the ſycamore tree, ſeeking only to ſatisfy his curioſity: and if ſo, much more will he be found of them that ſeek him in the ways of his appointment; for he has ſaid, he meeteth him that rejoiceth and worketh righteouſneſs, thoſe that remember him in his ways.

Queſt. What are theſe ways and means of his appointment where I may meet the Bridegroom, and have fellowſhip with him?

Anſw. He is ſometimes found in the mount of ſecret meditation, "while I was muſing, the fire burned," ſays David. Many a ſweet interview have the ſouls of believers with Chriſt in meditation, Pſal. lxiii. 6. "When I remember thee upon my bed, and meditate upon thee in the night watches—ver. 5. My ſoul ſhall be ſatisfied as with marrow and fatneſs." He is to be met with in ſecret prayer, "Then ſhall ye find me, when ye ſeek me, and ſearch after me with all your hearts." In this duty Jacob found the Lord, and wreſtled for the bleſſing till break of day, and like a prince prevailed, Hoſ. xii. 3. 4. "He took his brother by the heel, in the womb, and by his ſtrength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made ſupplication unto him: He found him at Bethel," &c. compared with Gen. xxxii. 24—26. "And Jacob was left alone; and there wreſtled a man with him, until the breaking of the day. And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wreſtled with him. And he ſaid, Let me go, for the day breaketh; and he ſaid, I will not let thee go, except thou bleſs me." He is to be met with in the duty of perſonal, family, or public faſting and humiliation, "But to this man will I look, who is poor, and of a contrite ſpirit, and trembleth at my word." He is to be met with in the duty of Chriſtian conference and fellowſhip, when they that "feared the Lord ſpake often one to another, the Lord hearkened and heard." He is to be met with in reading and ſearching the ſcriptures, John v. 39. "Search the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me." While the Ethiopian eunuch was reading his Bible, the Lord met him in the miniſtry of Philip, inſomuch that he "went on his way rejoicing." Many a ſweet glimpſe of the glory of the Bridegroom has the bride, while ſhe is looking after him, through the glaſs of the revelation, 2 Cor. iii. laſt, "We all with

with open face, beholding as in a glaſs the glory of the
are changed into the ſame image, from glory to glory,
by the ſpirit of the Lord." He is eſpecially to be fo
the gates of Zion, the public ordinances of his worſhip,
his people attend upon him in their aſſemblies, for
for praiſe, for preaching and hearing the goſpel, and
celebration of the ſacraments of baptiſm and the Lord's
in a ſolemn manner; "the Lord loves theſe gates o
more than all the dwellings of Jacob." Theſe are the
and broad ways where the ſpouſe ſought him, Cant. iii.
true ſhe miſſed him for a while, but, at length, ſhe m
Bridegroom, and was in caſe to ſay, "I found him wh
ſoul loveth, I held him and would not let him go."
ſaw his power and glory in his ſanctuary; hence Pſal.
he declares how amiable his tabernacles were unto him
day (ſays he) in thy courts is better than a thouſand;
rather be a door-keeper in the houſe of my God, than to
in the tents of wickedneſs."

He is eſpecially to be met with in the breaking of br
a communion table: for the cup which we bleſs, it is th
munion of the blood of Chriſt; and the bread which we
it is the communion of the body of Chriſt." Here the
ed Bridegroom is to be ſeen in his dyed garments; for,
love to his bride, he trode "the wine preſs alone, when
people there were none with him." If that queſtion
to him, "Why art thou red in thine apparel, as one that
eth the wine fat? He may well anſwer, It is no wond
apparel be red, for I was "wounded for thine iniq
and bruiſed for thy tranſgreſſions."

MATTH. XXV. 6.—*And at midnight there was a cry mad
hold the Bridegroom cometh, go ye out to meet him.*

THE FOURTH SERMON ON THIS TEXT.

THE *fifth* queſtion was, Who are they that
fareſt for a meeting with the Bridegroom in love
mercy?
hat God may do, in a way of ſovereign grac
Chri

Chriſtleſs, unbelieving, and profane ſinners, who are in covenant with death, and at agreement with hell, we know not, for he can pluck a brand out of the fire, and take the prey from the mighty, when and how he pleaſes. He catches the wild aſs in his mouth, that is ſnuffing up the eaſt wind of ſin and vanity. Only when you are running in the broad way to hell, you have no reaſon to look for any thing but that indignation and wrath, tribulation and anguiſh, that is denounced againſt every ſoul that worketh evil. You that are among the rank of the fooliſh virgins, that are contenting yourſelves with the empty lamps of a profeſſion, and ſleeping and ſlumbering away the day of grace, without buying the oil of grace for your lamps; you ſee, in the cloſe of this parable, what you are to look for, even to meet with a ſhut door, and when you ſhall cry out of time, Lord, Open to us, he anſwers, Depart, I know you not.

But I do not ſpeak of you, or the like of you, at preſent: but poor ſouls that are really exerciſed about ſoul matters, and are taken up with the Bridegroom and fellowſhip with him. I will tell you of ſome that ſtand fair for a comfortable meeting with the bleſſed Bridegroom, in the ordinances and means he has appointed for that end and purpoſe.

1. You who, like the wiſe virgins, are not ſatisfied with the lamp of a profeſſion, but are buying oil for your veſſels, while the market of grace is ſtanding. You ſee the wiſe virgins go out and meet the Bridegroom, and enter into the marriage with him.

2. You who love the Bridegroom, and remember his words with pleaſure, rolling them like a ſweet morſel under your tongue, he has promiſed that ye ſhall have a meeting with him, John xiv. 23. "If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him.

3. You that quit and renounce the covenant of works, made with the firſt Adam, and are taking hold of a covenant of grace and promiſe, made with a ſecond Adam, you ſtand fair for a meeting with the Bridegroom. I give you his promiſe to lean upon, Iſ. lvi. 4. 5. "For thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chooſe the things that pleaſe me, and take hold of my covenant: even unto them will I give, in mine houſe, and within my walls, a place and a name, better than of ſons and of daughters. I will give them an everlaſting name, that ſhall not be cut off." And it is again repeated, ver. 7. "Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer; their burnt

burnt offerings and their ſacrifices ſhall be accepted u
mine altar: for mine houſe ſhall be called an houſe of pr
for all people: And therefore, *Go ye out and meet him.*

4. You that are waiting with hope and expectation for
ſit of the Bridegroom, you ſtand fair for a meeting with
"for he is good to them that wait for him, to the ſoul
ſeeketh him: He taketh pleaſure "in them that fear h
in them that hope in his mercy. It is good for a ma
hope," &c.

5. You who are poor and needy, and who are longing
a ſupply of ſoul needs, out of the fulneſs that is in Chriſt
he has ſaid, that "the needy ſhall not be forgotten;" tha
will "ſupply all your need," If. xli. 17. "When the
and needy ſeek water, and there is none, and their to
faileth for thirſt, I the Lord will hear," &c.

6. The importunate beggar who hangs on at a thro
grace, and the door of the houſe of mercy, and will not t
nay-ſay, ſhall meet the Bridegroom, and get its er
for he has ſaid, that "to him that knocketh, it ſhall be o
ed. Then ſhall ye find me, when ye ſeek me with all
heart."

7. The poor wearied and burdened ſoul, that is cr
"Mine iniquities have gone over my head, O wretched
that I am, who ſhall deliver me from this body of ſin
death,—for it is a burden too heavy for me to bear."
Bridegroom ſays to ſuch, "Caſt thy burden upon the Lord
he ſhall ſuſtain thee: Come unto me, all ye that labour
are heavy laden, and I will give you reſt."

8. The poor deſerted ſoul that is walking in darkneſs
ſees no light, crying, "O when will he come unto me
Lord hath forſaken me, and my Lord hath forgotten
The Bridegroom hears thy moane after him, and is ſa
as If. xlix. 15. "Can a woman forget her ſucking child, th
ſhould not have compaſſion on the ſon of her womb?
they may forget, yet will I not forget thee," or If. liv.
"For a ſmall moment have I forſaken thee, but with eve
ing kindneſs will I have mercy upon thee." Ver. 10. "
mountains ſhall depart, but my love ſhall never depart
thee." Thus you ſee who they are that may look for a
ing with the Bridegroom.

The *ſixth* and laſt queſtion was, What ſort of a meet
it, that is between the bride and the Bridegroom.

Anſw. 1. It is a real meeting, though, indeed, it be of
ritual nature. A graceleſs world that know nothing o
matter, they look upon all religion, all fellowſhip with G

as a fancy. But they that have the knowledge and experience of it can say, in some measure, "Truly our fellowship is with the Father, and with his Son Jesus Christ." There is a far greater reality in it, than is in all the pleasures of sin and sense. Hence is that of David, Psal. iv. 7. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased," Psal. lxxxiv. 10. "A day in thy courts is better than a thousand in the tents of wickedness."

2*dly*, It is a most friendly and familiar meeting. The Bridegroom and bride converse and open their hearts to one another, with the most unreserved freedom. Christ imparts his secrets unto the bride; "the secret of the Lord is with them that fear him," Psal. xxv. and John xv. 15. "All things that I have heard of my Father, I have made known unto you." And, on the other hand, the bride imparts her mind with an unhampered freedom to the Bridegroom, and tells him all that is in her heart, even secrets she would not tell all the world besides.

3*dly*, It is a most joyful meeting upon both sides. As for the Bridegroom, it is "the day of his espousals, the day of the gladness of his heart." Whenever he meets his bride, he cries, "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck," Cant. iv. 9. And then he adds, ver. 10. "How fair is thy love, my sister, my spouse! How much better is thy love than wine! Ver. 11. "And the smell of thy garments is like the smell of Lebanon." And, on the other hand, the bride, the Lamb's wife, rejoices with joy unspeakable and full of glory, Rev. xix. 7. "Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come."

4*thly*, It is an honourable and dignifying meeting on the bride's part. Believers espoused to the Son of God are highly advanced indeed, to become the Lamb's wife, a greater honour than ever was conferred upon the highest angel in heaven, who are made ministering spirits to the heirs of salvation, Is. xliii. 4. "Ever since thou wast precious in my sight, thou hast been honourable."

5*thly*, It is a meeting that shall never end in a total parting, and is a prelude of that everlasting meeting they shall have with him at his second coming, when the marriage is solemnised before men and angels. I proceed now to,

VI. The *sixth* thing proposed, which was to give the reasons of *the doctrine*. *Why is it the duty of all the Virgins, both*

both wise and foolish, to go out and meet the Bridegroom? I a
swer,

1*st*, Because this is a falling in with the great design of Go
in sending his beloved Son into the world. Why did he ser
him, but that he might be received? He is called the sent
God, to engage us to believe in him.

2*dly*, Because God has commanded it. His authority is i
terposed, that sinners of mankind entertain him in a way
believing, 1 John iii. 23. "This is his commandment, that w
should believe on the name of his Son Jesus Christ," &c. He
ye him, and that soul that does not hear him, "shall be cu
off from among his people, and the wrath of God abideth o
him."

3*dly*, Because the Bridegroom himself calls that we shoul
go out and meet him. Come unto me. Behold me, behold me, &c.

4*thly*, Because the Holy Ghost calls in the word, and by al
his motions and operations, to *go out and meet the Bridegroom*
"The Holy Ghost saith, To-day if you will hear his voice
harden not your hearts," Heb. iii. The Spirit saith, Come, Rev
xxii. 17. And what a dangerous thing is it to resist the Spirit
when he glorifies Christ, and testifies of him?

5*thly*, Because the bride, the spouse of Christ, all true belie
vers, that are best acquainted with him, calls upon all other t
come and match with him. She does not love to enjoy him
alone; no; she would have all to be as happy in him as herself
hence they cry, "Oh taste and see that the Lord is good
Come and hear, all ye that fear God, and I will declare wha
he hath done for my soul," Psal. lxvi. 16. Hence, when th
daughters of Jerusalem asked, "What is thy beloved more that
another beloved?" She runs out in commendation of him
Cant. v. 10.—16.

6*thly*, This is the design of the record of God concernin
him in the word: Why has God set him forth in the word
and given him his testimonial, but to engage the world to fal
in love with him, as the Bridegroom of souls? This is th
design of all faithful ministers and friends of the Bridegroom
to make a match between Christ and you; and, Sirs, you wil
never give us our errand, or answer the design of our commis
sion, as ambassadors of Christ, until you go forth and mee
him, and give heart and hand unto him, so as we may be in
case to say, as Paul did to the Corinthians, 2 Cor. xi. 2. "
have espoused you to one husband, that I may present you a
a chaste virgin to Christ. But more of this afterwards. I pro
ceed now to,

VII. The *seventh* thing in the method, which was *the applica
tion of the doctrine.*

Uſe *firſt*, ſhall be of *Information* in the few following particulars.

1*ſt*. See hence the unſpeakable and amazing love of God towards loſt and undone ſinners of Adam's family: for he had a marriage plot in his mind from all eternity, with our race and family. No ſooner had God made man, and breathed into his noſtrils the breath of life, but he was ſo much in love with the work of his own hand, that he enters into a contract of marriage with him, upon condition of perfect obedience to the law, ſaying, "Thy Maker is thy Huſband," and all I require of thee is to yield obedience to my commands, which he gave him power to do. Yea, after man had violate this contract, and proſtitute himſelf to the devil, the world, and his own luſt, gone aſtray after other lovers, that God ſhould ſo love him, even then, as to match, firſt with his nature, by taking it into a perſonal union with him, in his eternal Son, and then to come and ſay, "Thy Maker is thine Huſband, I will yet betrothe thee unto me, in righteouſneſs, faithfulneſs, mercy, and loving-kindneſs." O who can think of this love but muſt be ſtricken with wonder? and cry, O the heighth, the depth, the breadth, and the length of it! for it paſſeth the knowledge of men or angels. How excellent is this loving-kindneſs! Lord, what is man, that thou ſhouldſt thus remember him? or the ſon of man, that thou ſhouldſt be ſo kind to him?

2*dly*, See hence, that God's ways are not as our ways, nor his thoughts as our thoughts. We would think it a ſtrange diſparagement for a perſon of high rank and ſtation, ſuppoſe a gentleman, a nobleman, a duke, a king, or great emperor, to fall ſo much in conceit with a poor forlorn miſerable beggar, all full of ſores, from the crown of the head to the ſole of the foot, as to marry her, and make her his wife, his conſort and queen, and ſet her upon the throne with himſelf. I ſay, we would think it very ſtrange, becauſe of the inequality of the match. But Oh, Sirs, there is an infinitely greater inequality between the Son of God, and a poor filthy guilty ſinner, than between the greateſt king that ever ſwayed a ſceptre, and the moſt abject creature that ever ſprang of Adam's race. To this purpoſe is that of the apoſtle Paul, ye know the grace of "our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich." And how doth he make us rich, but by taking us unto a conjugal relation unto himſelf: for all is ours by contract when married to the Heir.

3*dly*, From this doctrine ſee the wondrous fibneſs between Chriſt and his church, and every particular believer: why, ne

is the Bridegroom, and they are both collectively and ſingularly conſidered the bride, the Lamb's wife: and "as the Bridegroom rejoiceth over the bride, ſo ſhall the Lord thy God rejoice over thee." There is a threefold myſterious union we read of in ſcripture.

1. The myſterious union of the three Perſons in one eſſence, Father, Son, and Holy Ghoſt, three in one, and one in three.

2. There is the myſterious union of the two natures, viz. God and man in one perſon, 1 Tim. iii. laſt, "Without controverſy, great is the myſtery of godlineſs, God was manifeſt in the fleſh."

3. There is the myſtical, or myſterious conjugal union between Chriſt and believers, Eph. v. 32. "This is a great myſtery (ſays the apoſtle), but I ſpeak concerning Chriſt and the church;" and ver. 30. "We are the members of his body, of his fleſh, and of his bones." Oh what a ſtrange fibneſs is this, between Chriſt and us. The apoſtle, from ver. 25. had been diſcourſing of the relative duties between huſband and wife; and enforcing this duty, from the conſideration of the cloſe and intimate union between huſband and wife; "They are no more twain but one fleſh." And then preſently adds, "This is a great myſtery, but I ſpeak concerning Chriſt and the church." Whereby he gives us to underſtand, that the natural marriage between Adam and Eve, or other huſbands and their wives, is a faint ſhadow and repreſentation of the ſpiritual marriage between Chriſt and the church.

There is ſuch a depth of infinite wiſdom in the works of God in this viſible world, that they ſerve as a glaſs to lead the the ſpiritual mind unto another world, and the hid myſteries of our holy religion. Hence it is, that the ſcriptures of truth, which are a revelation of the mind of God, abound ſo much with parables and metaphors, which are nothing elſe but a revelation of divine ſupernatural myſteries, by expreſſions borrowed from the things of this world, which are obvious to our external ſenſes. The apoſtle, Rom. v. 14. tells us, that the firſt Adam was the figure or repreſentation of him that was to come, *i. e.* of a ſecond Adam, and new covenant Head: I might ſtate the ſimilitude, and alſo the diſſimilitude in many reſpects, which I do not ſtand upon at preſent: but I confine myſelf unto the point in hand, namely, that of marriage between man and woman, particularly between Adam and Eve, as bearing a manifold ſimilitude unto the marriage between Chriſt and the church. This I ſhall endeavour to illuſtrate in theſe particulars.

1ſt, When God made our firſt parent Adam, he gave this whole earth to him, for his inheritance: he ſet him in a paradiſe

radiſe of pleaſure, and made him lord of all the works of his hand, ſo that he wanted for nothing to make him happy. But it was ſome abatement and diminution of his happineſs, when he wanted one like himſelf, as a conſort to enjoy the ſame happineſs with him. For it is the obſervation, even of a heathen philoſopher, there is no pleaſant or comfortable enjoyment of any happineſs alone: and therefore God himſelf ſaid concerning Adam, "It is not good that the man ſhould be alone:" thereby intimating, that it would add to his happineſs if he had a creature of his own ſtamp and mould to converſe with, and ſhare of his happineſs. Now, in this, the firſt Adam was a figure of him that was to come; the bleſſed Bridegroom of ſouls, Chriſt Jeſus, was happy from eternity, and poſſeſſed all divine perfection and glory. But he reſolves to have a bride, a conſort for himſelf, that might ſhare with him of the ſame happineſs and glory, that he himſelf was poſſeſſed of. And for this end, he caſts his eyes upon the fallen tribe of Adam, lying in their blood, and chooſes a bride and ſpouſe for himſelf there. Hence, Prov. viii. 30. He is ſaid, before the creation of the world, to rejoice in the habitable parts of the earth, his delights were with the ſons of men; the deſire of his eyes and heart was among them, in proſpect of a marriage union with them.

2*dly*, The firſt woman, you know, was taken out of Adam's ſide, when he was caſt into a deep ſleep: hence, ſays the apoſtle, "the man is not of the woman, but the woman of the man." Juſt ſo, in the ſpiritual marriage, the bride and ſpouſe of Chriſt, is (as it were) taken out of his ſide, when he ſlept the ſleep of death upon the croſs, and in the ſepulchre. The church is juſt founded in the blood of Chriſt. His death was her life; the price of our redemption is not by "ſilver or gold, or ſuch corruptible things, but the precious blood of Chriſt the Lord."

3*dly*, The man and the woman are of one common nature. Juſt ſo is it in this ſpiritual marriage, Heb. ii. 11. "Both he that ſanctifieth, and they that are ſanctified, are all of one, wherefore he is not aſhamed to call them brethren." The Bridegroom, indeed, as to his divine nature, is the Son of God, the ſecond Perſon of the glorious Trinity, and ſo of a nature quite different from ours, and ſo infinitely above us, that there could be no marriage between him and us; but in the fulneſs of time he was made of a woman, made under the law, that ſo, being upon a level with us, he might be made like unto us in all things, and betrothe us unto himſelf as his beloved ſpouſe and bride.

4*thly*, We are told, Gen. ii. 22. That when God had formed the woman of a rib taken out of the man's ſide, he brought

her to the man; she did not know that there was such ture as Adam in the world; and therefore could neve come to him unless she had been brought: Just so the and spouse of Christ, the second Adam, is by nature ig of God, and his Son Christ Jesus, and would never c him, unless she were brought to him by the power o John vi. 44. "No man (says Christ) can come unto m cept the Father which hath sent me, draw him." T same purpose is that ver. 4. 5. "Every man, therefore, th heard, and hath learned of the Father, cometh unto *Quest.* What way is that? *Answ.* '* He enlighter mind in the knowledge of Christ, renews the will; and suades and enables us to receive the Bridegroom, as he i ly presented in the gospel,' Psal. cx. 3.

5thly, Whenever Eve was presented to Adam, he and joyfully received her, and expressed his satisfactio her, saying, "This is bone of my bones, and flesh flesh." Just so, whenever a poor sinner is determined Father to come unto Christ, O how doth he rejoice, an gladly doth he entertain him. This is "the day of his sals, and the day of the gladness of his heart." "A the Father giveth me shall come unto me, and him th meth to me, I will in no ways cast out." This is signi the reception of the prodigal, Luke xv.

6thly, In marriage between man and woman, both quit their former relatives in some respect, that they cleave to one another; "For this cause shall a man father and mother, and shall cleave to his wife;" a wife, on the other hand, doth the same. Just so is it be Christ and his bride. Christ, the blessed Bridegroom, w had his bride to redeem and purchase, he left the bos his Father, and the glory of the higher house, that he accomplish our redemption, at the expence of his death when he had a mind for a bride among the Gentiles, l took his mother's house, namely, the Jewish church, t might betrothe her unto himself for ever. It is with a cular view unto the Gentiles, that he says, Is. liv. 6. Maker is thine Husband." And, on the other hand, th truly espoused unto Christ, the Bridegroom, is said to her own people and her Father's house, Psal. xlv. 10. "H en, O daughter, and consider, incline thine ear; forge thine own people, and thy Father's house." The rea is, that she gives up with the devil, the world, and the of the flesh, or the law as a covenant, unto which sh been cleaving, and says, "O Lord, other lords besides

* See Shorter Catechism, Q. *What is effectual calling?*

have had dominion over me;" but now I will be under the law to Chriſt, as my only Lord and Lawgiver.

Other particulars of this nature might be added, but ſome of them may occur afterwards; theſe that I have named are ſufficient to ſhew, that there is a wonderful fibneſs between Chriſt in heaven, and the church of believers on earth, and that Infinite Wiſdom has ſeen fit to paint out and decypher the marriage-union between Chriſt and his church, by the relation between the huſband and the wife; which made the apoſtle ſay, when diſcourſing of the relation between huſband and wife, Eph. v. ult. "This is a great myſtery; but I ſpeak concerning Chriſt and the church."

Inf. 4. **See from this doctrine, what happy and honourable perſons believers are, and why they are called the excellent ones of the earth, with whom is all Chriſt's delight. Why, they are the bride of an honourable Bridegroom. Oh! who is ſo well matched? Every believer is married to his Maker, to the Prince of life, the Lord of glory, the Heir of God; and he makes his bride alſo an heir of God, and a joint heir of all things with himſelf. There are two or three myſteries, or ſeeming contradictions, about the bride of Chriſt, (1.) She is baſely, and yet honourably deſcended. If we view the believer as to his natural birth and pedigree, he is a child of the devil, and an heir of hell; and O! what a wonder is it, that ever the Son of God ſhould match with ſuch a creature? But, by her new birth and adoption, ſhe has the blood royal of heaven in her veins, John i. 13. "Born not of blood, nor of the will of the fleſh, nor of the will of man, but of God." (2.) Chriſt's bride is black, and yet beautiful, "I am black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon." View her in her natural ſtate, or as ſhe is haraſſed with Satan, the world, and indwelling corruption, ſhe is black and ill hued; but yet ſhe is comely, through the comelineſs of the Lord her God; he ſays of her, "Thou art all fair, my love, there is no ſpot in thee." (3.) Chriſt's bride is naked, and yet well arrayed; naked in herſelf, quite deſtitute of all righteouſneſs: "There is none righteous; no, not one." But the Bridegroom decks her with the garments of ſalvation, and with a robe of righteouſneſs, Iſ. lxi. 10. (4.) She is poor, and yet poſſeſſed of great riches: In herſelf conſidered; ſhe is poor, and has nothing but poverty, wretchedneſs, and miſery, yea, drowned in debt to law and juſtice; but yet, by virtue of her marriage relation to the Bridegroom, ſhe is poſſeſſed of unſearchable riches, and gold better than the gold of Ophir. In a word, ſhe is condemned in the court of law, of juſtice, of conſcience; and yet,**

yet, by virtue of her relation to Christ the Bridegroom, she is absolved and discharged, and can lift up her head and say, "Who can lay any thing to *my* charge? It is God that justifieth, who is he that condemneth?" Thus you see what happy and honourable persons believers are, by virtue of their marriage relation to Christ.

Inf. 5. From this doctrine we may see the folly, madness, and misery, of a carnal, Christless, and unbelieving world, (who fall in among the rank of the foolish virgins). Why, although they be called, as well as the wise virgins, to *go out and meet the Bridegroom*, they yet lie still slumbering and sleeping in their beds of sloth, saying, "yet a little sleep, a little slumber, a little folding of the hands to sleep," neglect to buy oil for their vessels, and so do not *go out to meet the Bridegroom*, but lie still in the embraces of some lust and idol or other, which they prefer unto Christ, the glorious Bridegroom: O! "be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate," at the folly of sinners, who forsake their own mercy for lying vanities that cannot profit them. You prefer a sou'-murdering lust to the glorious Bridegroom, like the Jews, who preferred Barabbas unto Jesus. "This is the condemnation, that light is come into the world, and ye choose darkness rather than light." And you have reason to fear, lest the Lord say unto you, as he did unto Ephraim, "He is joined to his idols, let him alone."

Inf. 6. See the good office of the Spirit of God: why? he it is that testifies of the glory of the Bridegroom, and enlightens the eyes of the poor sinner to take up the glory of his person and mediation, and so gains the consent of the bride; yea, he is the leading band of union between the parties, for "he that is joined to the Lord is one spirit."

Inf. 7. See the usefulness of a gospel ministry: why, they are the friends of the Bridegroom, and come, by commission from him, to court a bride for him among the sons of men. A faithful minister travels as in birth till the match be made up; and, Oh! when the match is made, this is the joy and rejoicing of their hearts, for they are their crown and rejoicing in the day of the Lord. They that are won to consent to the Bridegroom, and to *go out and meet him*, will be ready to say, "How beautiful, upon the mountains, are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Inf. 8. See the excellency of the grace of faith. It is the band of union, whereby we are married to Christ, as our Husband; for it includes the assent and consent of the soul unto this better Husband, whereby we come to be betrothed unto

unto him for ever. Not to inſiſt upon particulars, it is by faith that we put on Chriſt as the Lord our righteouſneſs. By faith the bride receives out of Chriſt's fulneſs grace for grace, whereby the heart is purified, the old man crucified, and the body of ſin deſtroyed, that we may not ſerve ſin. By faith we overcome the world, 1 John v. 4. "This is the victory that overcometh the world, even our faith." By faith we reſiſt the devil, and quench his fiery darts, Eph. vi. 12. And if you aſk, how it is that faith does this? I anſwer, (1.) Faith brandiſhes the ſword of the Spirit in the face of the enemy, as Chriſt did, Matth. iv. ſaying, Thus and thus it is written. (2.) Faith takes up the blood of the Lamb, and preſents it to the enemy; at the ſight of which he flies, remembering that by this blood his head was bruiſed upon Mount Calvary, and therefore cannot endure the ſight of it. Hence is that word, Rev. xii. 11. "They overcame him by the blood of the Lamb, and by the word of their teſtimony." By faith we receive the great and precious promiſes, whereby we are made partakers of the divine nature. All manner of grace is laid up in the promiſes, for the babes of grace, like milk in the breaſt; and faith is the mouth of the ſoul, which, when applied to the breaſt, ſucks in the ſincere milk of the word, and of the grace of God by the word, whereby the ſoul is made to grow in grace, like a babe thriving upon the breaſt. But I paſs this uſe.

MATTH. XXV. 6—*And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him.*

THE FIFTH SERMON ON THIS TEXT.

I go on to a *ſecond* uſe of this doctrine, viz. by way of *Trial* and *Examination*. And here there are two queſtions that naturally ariſe, 1. Have you matched with the Bridegroom? are you eſpouſed to that one Huſband. 2. Have you gone out and met the Bridegroom? has he and you had any pleaſant and comfortable interviews?

Queſt. 1. Whether are you the bride? are you married unto

unto Christ the blessed Bridegroom of souls? I offer the following marks to clear you as to this.

1st, The true bride of Christ has the Bridegroom in great admiration; her esteem of him is such, that she just admires every thing in him and about him. She admires his personal glory, as IMMANUEL; she wonders that ever the second Person of the glorious Godhead should ever have past by the angelic nature, and joined himself in a personal union to the human nature, out of love to her, that he might be a help meet for her. Hence that word of the apostle is much in her mouth and heart, 1 Tim. i. 3. "Without controversy, great is the mystery of godliness," God was manifest in the flesh. Oh he is just a Nonsuch! "as the apple tree among the trees of the wood. The chiefest among ten thousand." And when the bride thinks of the love he bore to her before the world was made; and how, in the fulness of time, he came and spent his blood for her redemption; how in time he drew her with the cords of love, conquered her enmity by shedding abroad his love upon her heart; she is just swallowed up with admiration, and is ready to cry out, "O, what am I, or my house, that thou hast brought me hitherto! Is this the manner of men, O Lord God? O, what hath God wrought! O the heighth, the depth, the breadth, and the length of his love! It passeth all knowledge."

2dly, The true bride of Christ knows the voice of the Bridegroom, and is much delighted with the words of his mouth, "My sheep hear my voice," John x. You see, Cant. ii. 8. how her heart flighters at the first opening of his lips, "It is the voice of my beloved:" It is sweeter to me than the melody of angels or archangels. Every word of the Bridegroom creates admiration in her heart, and she remembers them with delight and pleasure, Cant. ii. 10. "My Beloved spake, and said unto me, Rise up, my dove, my love, my fair one, and come away." Such words make her heart to glow and burn within her. O, says Job, "I have esteemed the words of his mouth more than my necessary food;" and O, says David, "the law of thy mouth is better unto me than thousands of gold and silver, more to be desired are they than gold, yea, than much fine gold, yea, sweeter also than honey and the honey comb." O, says Jeremiah, "thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart."

3dly, Not only every word, but every thought of the Bridegroom, is a banquet unto the soul of the bride, "How precious also are thy thoughts unto me, O God. My medi-

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tation of him shall be sweet: I will be glad in the Lord." So David, Psal. civ. 34. and Psal. lxxiii. 6. "When I remember thee upon my bed, and meditate on thee in the night watches;" ver. 5. "My soul shall be satisfied as with marrow and fatness." Many a sweet interview has the bride with Christ, upon the mount of meditation, which strangers do not intermeddle with.

4*thly*, The true bride of Christ hates all his rivals. She is dead to the law her first husband, and is ready to say, "I through the law, am dead to the law." She is dead to sin, and crucifies the flesh, with the affections and lusts, though as dear as a right hand, or a right eye. She is dead to the world, and counts all its profits, pleasures, and honours, nothing but a mass of vanity. "I am crucified to the world, and the world to me." Thus, I say, the true bride of Christ hates all Christ's rivals; "I count all things but loss for the excellency of the knowledge of Christ, and do count them but dung," &c. Yea, she is ready to part with all relations whatever for him, father, mother, wife, children, let them all go for him; yea, if her life comes in competition with Christ, she will be ready to say, "I am ready not to be bound only, but to die," for the glory of the Bridegroom: "They loved not their lives unto the death," for the love that they bore unto the Lord Jesus.

5*thly*, The bride of Christ has much trust and confidence to put in the Bridegroom, and by trusting in him is kept in perfect peace, and is filled with joy and peace in believing. She dares venture upon the greatest dangers, when called, upon the credit of his word, "Fear not, for I am with thee; be not dismayed, for I am thy God," &c. The very name of the Bridegroom is the ground of her trust, and is to her like a strong tower, where she flies and is safe. The language of the bride's confidence towards the Bridegroom is that, Psal. xxxvi. 7. "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings;" and Psal. xxvii. 5. For "in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me," &c.

6*thly*, The bride of Christ has a great regard for his commands, and is ready to follow him whithersoever he goes. The Bridegroom says to the bride, "If ye love me, ye will keep all my commandments," John xiv. 15.; and ver. 21. "He that hath my commandments, and keepeth them, he it is that loveth me." The wise virgins will keep themselves chaste for the service of the Bridegroom, and will not defile them-

ſelves with "the corruption that is in the world throug luſt." Hence is that, Rev. xiv. 4. ſpeaking of the hundre forty and four thouſand, that ſtood with the Lamb upo Mount Zion: "Theſe are they who were not defiled with women (*i.e.* with the errors, idolatry, and abominations o Antichriſt), for they are virgins: Theſe are they who fol low the Lamb whitherſoever he goeth."

7*thly*, The true bride of Jeſus holds faſt the teſtimony o Jeſus, in oppoſition to the devil, and the world, and all error and corruptions that are caſt out of hell in order to obſcur his declarative glory, Rev. xii. 17. There we are told, tha the dragon "was wroth with the woman, and went to mak war with the remnant of her ſeed, which keep the command ments of God, and have the teſtimony of Jeſus Chriſt." An if it be aſked, What is the teſtimony of Jeſus? it is anſwer ed, Rev. xix. 10. For "the teſtimony of Jeſus is the ſpiri of prophecy," *i. e.* the "word of God, which holy men o God ſpake as they were moved by the Holy Ghoſt." Now, the true bride of Chriſt "contends earneſtly for this teſtimony or faith which was once delivered unto the ſaints," and will receive no doctrine, no practice, no deciſion, though it were of the general aſſembly of angels, but what quadrates or agrees with, and is founded upon this teſtimony and word o Jeſus; and this is what Chriſt hath given in charge to his bride, the church, and every believer in particular, Iſ. viii. 20. "To the law and to the teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them."

8*thly*, The bride of Chriſt is very fond to bring forth a ſeed to ſerve him; and for this end ſhe ſtudies to bring him to her mother's houſe, and the ordinances of his appointment. It is only his preſence in the church that makes the word effectual for the converſion of ſinners and the edification of ſaints; and therefore they that are married to the Bridegroom are fond to ſee his power and glory in the ſanctuary, that ſo it may be "ſaid of Zion, This and that man was born in her," Pſal. lxxxvii. 5. and "who hath begotten me theſe," Iſ. xlix. 21.

9*thly*, The bride of Chriſt longs ſometimes for the conſummation of the marriage at death, eſpecially at the laſt judgement, when the collective body of Chriſt ſhall be made fully up, and when the Bridegroom ſhall preſent his bride to his Father, "not having ſpot or wrinkle, or any ſuch thing," and when ſhe "ſhall ſhine forth as the ſun in the kingdom o her Father." Paul had this in his eye, when he ſaid, "There is laid up for me a crown of righteouſneſs, which the Lord th

the righteous Judge, ſhall give me at that day, and not to me only, but unto all them alſo who love his appearing;" and the church, when ſhe ſaid, Cant. viii. laſt verſe, "Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices."

Second queſtion for trial is, Have you had any meeting with the Bridegroom? Has he and you had any pleaſant and comfortable interview? Did he draw near and manifeſt himſelf to you, as he does not unto the world. I do not inſiſt on this. Only in a few words:

1ſt, A meeting with Chriſt, the Bridegroom, puts life, new life, into the languiſhing ſoul and ſpirit of the bride; and no wonder, for he is "the reſurrection and the life. He that hath the Son hath life."

2dly, A meeting with Chriſt, the Bridegroom, gives light to the bride when ſitting in darkneſs; and no wonder, for he is the bright and morning Star that brings day with him. He is the true light, and darkneſs evaniſhes before him.

3dly, A meeting with the Bridegroom fires the heart with love, that many waters cannot quench, and all floods are not able to drown. His banner is love, and the bride will follow the banner through life and death, Rom. viii. at the cloſe.

4thly, A meeting with the Bridegroom brings liberty and enlargement of ſoul with it. The ſoul that was in bonds is made free by the Son; and then the ſoul ſings, as in Pſal. cxvi. "O Lord, truly I am thy ſervant, and the ſon of thy handmaid: thou haſt looſed my bonds:" and then it runs the way of his commandments, he having enlarged it.

5thly, A meeting with the Bridegroom quickens the longings of the ſoul for another meeting: For the bride never tires of his company; and when he is making as though he would withdraw, ſhe hangs about him to detain him, ſaying, Oh! "Why ſhouldſt thou be as a ſtranger in the land, and as a wayfaring man that turneth aſide to tarry for a night?" And when he is withdrawing, O, will ſhe ſay, "that I knew where I might find him! I charge you, O daughters of Jeruſalem, if you find my Beloved, that ye tell him, that I am ſick of love."

6thly, If you have met the Bridegroom, you will ſtudy to keep his room for him, until he return again. Chriſt's bride will not play the harlot, or take up with other lovers in his abſence; and when enticed by the devil or the world, to join with them in ſin, the true bride of Chriſt will be ready to ſay, with David, "Depart from me evil doers, for I will keep the commandments of my God;" or as Joſeph, when tempted

tempted by his adulterous miſtreſs, "How can I do this great wickedneſs, and ſin againſt my Lord," my bleſſed Bridegroom, unto whom I have given heart and hand: And hence the true bride of Chriſt is ready to reſiſt even unto blood, ſtriving againſt ſin; ſhe would rather venture upon the anger and diſpleaſure of all the world, than endure one frown of the Bridegroom's face; and therefore, having preſented herſelf as a chaſte virgin unto Chriſt, ſhe ſtudies to maintain her chaſtity and purity.

7thly, Every meeting with the Bridegroom adds a new print or lineament of the beauty of the Bridegroom upon the ſoul of the bride. For, by beholding of his glory, we are changed into the ſame image. Hence the world about them are ready to take knowledge of them, that they have been with Jeſus: the light of Chriſt's bride borrowed from the Bridegroom's company, ſhines before men; ſo that others ſeeing her good works are made to glorify the Bridegroom, in the way and deportment of the bride.

8thly, Every meeting with the Bridegroom fills the ſoul of the bride with a holy bluſh at the thoughts of her own unworthineſs, and the undeſerved love and kindneſs of the Bridegroom; inſomuch that ſhe is aſhamed, yea even confounded, when ſhe ſees that he is pacified towards her, notwithſtanding of all her ſtrayings and debordings, Ezek. xvi. at the cloſe; and this makes her to cry out with Job, chap. xiii. when the Lord manifeſted himſelf to him in a way of love, "I have heard of thee by the hearing of the ear; but now mine eyes ſee thee: wherefore I abhor myſelf, and repent in duſt and aſhes." So much by way of trial.

Uſe *third* ſhall be by way of *Conſolation* to believers, who are the true bride of the bleſſed Bridegroom.

And well may we ſpeak comfort to the bride, for he himſelf juſt joys over her with ſinging, and ſays, that "her heart ſhall rejoice, and her joy no man taketh from her."

To help on the joy of the ſoul eſpouſed unto this one huſband, I ſhall only touch a little upon two ſcriptural expreſſions, wherein the cloſeſt union and moſt intimate communion between Chriſt and his ſpouſe is held forth: in one place, Chriſt is ſaid to have them, and, in another, they are ſaid, to have him. The firſt you have, John iii. 29. "He that hath the bride is the Bridegroom;" the ſecond you have, John v. 12. where it is ſaid of believers, the bride of Chriſt, "He that hath the Son hath life;" ſo that they mutually have one another. And therefore upon ſcripture ground we may ſafely ſay, that the Bridegroom hath the bride, and the bride hath

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he Bridegroom. But now that I may open this twofold ſpring f conſolation, I ſhall eſſay to draw a little water out of them, r the conſolation of the bride, the Lamb's wife: I begin ith

The *firſt*, John iii. 29. "He that hath the bride is the idegroom." Now Chriſt hath the bride in theſe following ſpects.

1*ſt*, By eternal donation and gift from the Father. The Fa- er of the Bridegroom gifted the bride unto his beloved Son, hn xvii. "Thine they were, and thou gaveſt them me." They ere the Father's by electing love: he choſe them from among e maſs of corrupted mankind, and he makes a propine of em to his eternal Son, that he might redeem them with his lood, and call them in due time by his grace, juſtify them eely, ſanctify them throughout, and ſave them eternally.

2*dly*, The Bridegroom hath the bride by purchaſe. She is y nature the law's debtor, juſtice's priſoner, and the devil's ave. Chriſt takes a view of her in this deplorable condition; he juſtice of God purſuing like the avenger of blood; the evil, as God's executioner, ready to haul her to the priſon of ell. 'O (ſays Chriſt), I have loved her with an everlaſting ove, and my heart is ſo much ſet upon a marriage with her, hat I am content to ſatisfy the law and juſtice in her room; et the curſe of the law due to them fall upon me; let the wakened ſword of juſtice rage againſt me, that they may ſcape; I will be wounded for their iniquities, and bruiſed for heir tranſgreſſions.'

3*dly*, He hath the bride by conqueſt. Although law and juſtice be ſatisfied, yet, the devil having got poſſeſſion, he will not quit the priſoner, unleſs ſhe be taken out of his cuſtody by main force. Well, ſays the Bridegroom, 'I will lead captivity captive, I will bruiſe the head of that old ſerpent the devil, ſpoil principalities and powers; and ſo the lawful captive ſhall be delivered, and the prey taken from the mighty.'

4*thly*, He hath the bride by her own conſent, in a day of power, Pſal. cx. 3. He conquers her enmity againſt him by diſcoveries of his love and lovelineſs, Hoſ. xi. 4. Jer. xxxi. 3. "I have loved thee with an everlaſting love; therefore with loving kindneſs have I drawn thee:" and thereupon the bride ſigns the contract, Iſ. xl. 3. 4. "One ſhall ſay, I am the Lord's, and another ſhall ſubſcribe with his hand unto the Lord," &c. And ſo the eſpouſals are made, and the Bridegroom hath the bride. But it may be aſked, 'Where hath he the bride?' Anſwer,

1*ſt*, He hath her in his houſe: for as King Solomon built a houſe for Pharoah's daughter; ſo Chriſt, the true Solomon, builds

builds a twofold house for his bride, a house on earth, and another in heaven. We read of a house that Wisdom hath built, Prov. ix. 5. with seven pillars, for the entertainment of his bride, and the stones thereof are laid with fair colours, and the foundation thereof of sapphire; and this is that house of mercy, which God will have built up for ever: and then he has prepared a house, yea, a "city which hath foundations, whose builder and maker is God;" John xiv. 2. 3. "In my Father's house are many mansions," &c.

2*dly*, He hath the bride not only in his house, but in his hand; Deut. xxxiii. 3. "All his saints are in thy hand," *i. e.* in the hand of the Bridegroom; John x. 28. "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." O believer, is not this a glorious spring of consolation, that thou art continually in the hand of thy glorious Husband and Bridegroom? He keeps his bride in the hollow of his hand, the hand of his power and providence.

3*dly*, What more? I can tell you more yet. The Bridegroom hath the bride in his arms and bosom; Is. xl. 11. "He shall gather the lambs with his arm, and carry them in his bosom," &c. O what a sweet lodging is this, to lie in the bosom of him, who lay from eternity, and will lie to eternity, in the bosom of the Father, encircled with the everlasting arms of the eternal God! O blessed lodging! Psal. xci. 1. "He that dwelleth in the secret place of the Most High, shall abide under the shade of the Almighty."

4*thly*, The Bridegroom hath the bride continually in his eye: such is the love that he bears her, that his eye can never be off her; wherever she is, his eye follows her, and his eyes run to and fro through the whole earth to shew himself strong in her behalf.

5*thly*, The Bridegroom hath the bride continually in his very heart. Oh "says the spouse, set me as a seal upon thine heart, as a seal upon thine arm." As the priest had the tribes of Israel upon his breast, so Christ has his people set as a seal upon his heart; she can never be out of his mind. Now is not this a glorious spring of consolation to the soul espoused to Christ; that thy Bridegroom, believer, has thee in his house, in his hand, in his arms, and bosom, and set in his eye, and on his very heart? But,

Secondly, As the Bridegroom hath the bride, so the bride hath the Bridegroom; for he that hath the Son hath life. If thou be a believer, thou hast the Son, who is the Bridegroom. Take this in these particulars,

1*st*, If

1ſt, If thou be the bride, and haſt received him by faith, thou haſt the perſon of the Son for thy Huſband and Bridegroom, "Thy Maker is thine Huſband." You know, that in marriage the relation is between the perſon of the man and woman; ſo, in the ſpiritual marriage, it is the perſon of Chriſt and the perſon of the believer that are married. And what thinkeſt thou, believer, of being married to the ſecond Perſon of the glorious Trinity? To which of the angels did he ever ſay, Thou art the bride, the Lamb's wife?

2dly, Being married to the Son of God, thou art a partaker of the divine nature, as he is a partaker of the human, 2 Pet. i. 4. The beauty of the Lord thy God is upon thee. The Bridegroom imparts and communicates his beauty to the bride; and then ſhe looks "forth as the morning, fair as the moon, clear as the ſun;" and he ſays, "Thou art all fair, my love, there is no ſpot in thee."

3dly, The Bridegroom's Father is thy Father; John xx. 17. "I aſcend unto my Father and your Father, and to my God and your God." Chriſt, as the ſecond Adam and new covenant Head, ſays for himſelf, and all believers who are his bride, Pſal. lxxxix. "Thou art my Father, my God, and the Rock of my ſalvation." And the Father of Chriſt allows and requires his Son's bride to come to him with holy and humble confidence, and cry, Abba, Father, unto him: "Doubtleſs thou art my Father, wilt thou not cry unto me, my Father? thou art the guide of my youth."

4thly, The Holy Ghoſt is thy Comforter, to encourage and comfort the bride in the abſence of the Bridegroom; John xvi. 6. "It is expedient (ſays Chriſt) for you, that I go away; for if I go not away, the Comforter will not come; but if I go away, I will ſend him unto you," and he ſhall dwell in you, and abide with you for ever. The ſpirit of the Bridegroom abiding with the bride is far better than if ſhe enjoyed his bodily preſence.

5thly, The very life of the bride is hid in the Bridegroom, Col. iii. 3. "Your life is hid with Chriſt in God. Becauſe I live, ye ſhall live alſo." Perhaps, poor believer, to thy own ſenſe and feeling, thou mayeſt be brought to that paſs, as to ſay, "My life draweth nigh unto the grave, I am free among the dead:" I am a dry tree, and like Ezekiel's dry bones: but remember, that the fountain of life is with thy Head, Huſband, and Bridegroom; "becauſe I live, ye ſhall live alſo."

6thly. Know for thy comfort, that the contract of the covenant ſtands faſt; he has betrothed thee to himſelf, not for a day, for a month, or a year, or an age, but for ever: "I will make with them an everlaſting covenant." The covenant

ſtands

ſtands faſt with him: "My covenant I will not break, nor alter the thing that is gone out of my lips."

7*thly*, Having the Son, thou haſt all the promiſes of the new covenant, as ſo many wells of ſalvation, out of which thou mayeſt draw waters with joy; for all the promiſes of God are in him, and in him they are to the bride of Chriſt yea and amen. Oh! how great and precious are theſe promiſes!

8*thly*, Having the Son for thy Bridegroom, the law, nor juſtice, nor the world, nor life, nor death, have any action or proceſs againſt thee. You know, in law, the wife cannot be purſued for debt: the huſband is liable for her debt; and if the huſband pay the debt, the creditors have nothing to ſay againſt the wife. Well, this is the caſe with thee, O believer, who haſt the Son for thy Huſband: he has cleared ſcores with law and juſtice, and was diſcharged of it in his reſurrection, wherefore "he was taken from priſon and from judgement;" and therefore the ſoul married and betrothed unto him, being under his cover, may lift up the head and cry, Rom. viii. 33. 34. "Who can lay any thing to my charge? It is God that juſtifieth, who is he that condemneth?"

9*thly*, Whatever deep ſeas or Jordans of trouble thou mayeſt have before thee, the Bridegroom has paſt his word for it, that he will be preſent with thee in them, Iſ. xli. 10. Iſ. xliii. 2. "When thou paſſeſt through the waters, I will be with thee," &c. When thou art laid upon a ſick-bed, or a death-bed, the Bridegroom will attend thee; for he has ſaid, "I will never leave thee nor forſake thee: yea, when thou lieſt down in the grave, thou ſhalt ſleep in his bed and boſom; "Them that ſleep in Jeſus, will God bring with him."

10*thly*, Thy Bridegroom, believer, when thou art giving up the ghoſt, and thy ſoul departing from thy body; he, with a guard of angels, will be ready to receive thy ſpirit, John xiv. 3. "I will come again and receive you unto myſelf, that where I am there ye may be alſo." O what comfort is it to a dying ſaint or believer, that no ſooner he is abſent from the body, but he is preſent with the Lord; and may welcome the waggon of death, that is come to fetch the bride home to the houſe of the Bridegroom, ſaying, with dying Stephen, "O Lord Jeſus, receive my ſpirit!"

11*thly*, Though thou drop the carcaſe of the body into the grave, where it ſleeps quietly until the morning of the reſurrection, yet the Bridegroom ſays, I will raiſe them up at the laſt day. This promiſe he frequently repeats, particularly John vi. "I will raiſe him up at the laſt day." O lift up thy head, believer; for the day of thy complete redemption, eve-

the redemption of thy body from the power of the grave, draweth nigh. Thy beloved Bridegroom will, as it were, come to the bed-side of the grave, and cry, "Awake and sing, thou that sleepest in the dust:" and then the dew of the Holy Ghost, that quickened thy soul when dead in trespasses and sins, shall so quicken thy dead body, and thereupon the earth shall cast it the dead, Is. xxvi. 19. compared with Rom. viii. 11. Then, O then, believer, thou shalt "shine forth like the sun in the kingdom of thy Father;" thy vile body shall be made like unto the glorious body of the Bridegroom; and thereupon the nuptial solemnity will begin, which shall never have an end, each one crying to another, as Rev. xix. 7. "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

Thus you see what unspeakable ground of consolation and eternal triumph there is for the soul that is espoused unto Christ: but the ten thousandth thousandth part of it cannot be told; for eye hath not seen, nor ear heard, nor hath the heart of man conceived, what is laid up for her in Christ.

Object. 1. Oh! may some poor soul say, these are great things indeed; but I am afraid they do not belong unto me; I am afraid I am not the bride; he is such a great and glorious person, and I am such a poor despicable worm, so guilty, so filthy, that I am afraid the match was never made between him and me; and therefore I am afraid to apply all that comfort that belongs to the bride of Christ.

Answ. It is one of the properties of the bride of Christ, to be humble, and lowly, and self-denied, and to be admiring the infinite distance between the Bridegroom and her: She is never taken up with admiring her own gifts and graces, her own beauty and excellency, but the beauty, glory, and excellency of the Bridegroom: She does not boast of what she has received, but all her boasting and glorying is in the Lord: and the more humble and denied the bride of Christ is, the more amiable and desireable she is in the eyes of the Bridegroom, Is. lvii. 15. and lxii. 2.

Object. 2. I am so pestered with a body of sin and death, carnality, unbelief, and pride, and other heart plagues, that I doubt if my spot be the spot of Christ's bride.

Answ. You see how much the great apostle Paul was distressed with the law of sin which was in his members, Rom. vii. "Wretched man that I am, who shall deliver me from this body of death." Christ says of his bride, Cant. vi. "What will you see in the Shulamite? as it were the company of two armies;" grace and corruption continually struggling together; the flesh lusting against the spirit, and the spirit against the flesh:

fleſh: and therefore do not draw raſh concluſions upon thi account.

Object. 3. I thought once in a day my heart could rejoice in him as my beloved; and I thought his left hand was under my head, and his right hand did embrace me, and I could ſay, "My beloved is mine, and I am his:" But, alas! he is gone; "The Lord hath forſaken me, my Lord hath forgotten me."

Anſw. "Why ſayeſt thou ſo, O Jacob, my way is hid from the Lord? Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the fruit of her womb? yea, they may forget, yet will I not forget thee." And therefore wait upon the return of thy Bridegroom, as they that watch for the morning, yea, more than they that watch for the morning:" for as ſure as the morning light will ariſe, after a dark night, as ſure will he return to thy ſoul in a way of grace. And therefore live by faith; and let Iſrael, the true bride of Chriſt, hope in the Lord. And I give you his word as the ground of your ſure hope, Iſ. liv. 7. 8. "For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer."

Uſe *fourth* of this doctrine ſhall be by way of reproof and terror unto all theſe, who, inſtead of cloſing the bargain, and going forth to meet the Bridegroom Chriſt Jeſus, continue married unto other huſbands. But more particularly,

Firſt, Some, yea multitudes of goſpel-hearers, are married to the law as a huſband; and this is the caſe with all legaliſts, and ſelf-righteous perſons, that are ſeeking life, righteouſneſs, and acceptance with God, by their own perſonal obedience, their prayers, and repentance, mortification, and this and that good thing that they have done, or ſome good qualification that they find in themſelves. If this be the caſe with you, you never yet went out to meet the Bridegroom, you were never married to the better Huſband, but continue married to the law.

Here I would do two things, *firſt*, Shew who they are that are yet married to the law; *ſecondly*, Diſcover to you your miſerable condition while it is ſo.

1. I ſay, I would ſhew who they are that are married to the law; for all mankind are married unto it in Adam, and all mankind continue under Adam's covenant, until the power of grace make a divorce.

1*ſt*, If the law never ſlew you, you are yet married unto it as a huſband, Gal. ii. 19. "I through the law am dead to the law;"

law;" Rom. vii. 9. "I was alive without the law once, but when the commandment came, ſin revived, and I died." Every man by nature ſits mounted upon the throne of an imaginary righteouſneſs, he thinks himſelf a living man, and that he can do well enough by his own endeavours for life; like the Jews ſpoken of, Rom. x. 3. who were ignorant of the righteouſneſs of God, and went about to eſtabliſh their own righteouſneſs.

2*dly*, You that never knew what it was to mourn over, and wreſtle againſt the legal ſet and bias of your hearts towards the law as a covenant, you remain yet married unto it as a huſband. A believer that is married unto Chriſt, through the remaining legality of his heart, is many times looking back unto his old huſband, and ready to reſt upon duties done by him, and his own frames and enlargements, as the ground of his acceptance with God, which is a putting theſe things in the room of Chriſt; and this is ſad matter of mourning and humiliation unto him: and if you know nothing of this exerciſe, it is a ſhrewd evidence that you are not married unto Chriſt, but under the law as a covenant.

3*dly*, When you are in any diſtreſs or perplexity of mind, where is it that you find reſt, eaſe, and quiet? For you know it is but natural for a poor woman in her diſtreſs to run to her huſband for relief. Juſt ſo is it with the believer that is married unto Chriſt; when he is weary and heavy laden, he can never reſt till he come to Chriſt, and then he ſits down under his ſhadow with great delight. But if you find reſt in your own works, duties, qualifications, your perſonal covenants, your vows, repentance, and reformations, it is a ſign you are yet married unto the law.

4*thly*, You that can be grieved for your groſs ſins and outbreakings, that perhaps wound your reputation before the world, but never yet had a ſore heart for the corruptions of your nature, and the internal plagues of your heart, ſuch as unbelief, enmity, pride, ignorance, and carnality; it is a ſign that you are yet married unto the law as a huſband: and the reaſon is; becauſe, if ever the law had come home in its extent and ſpirituality, it would have been "quick and powerful, ſharper than any two edged ſword, piercing to the dividing aſunder of ſoul and ſpirit, and diſcovered the ſecret thoughts and intents of your hearts, which are only and continually evil.

2. I come to tell you of your miſery while married to the law, and not to Chriſt.

1*ſt*, You are married to a very rigorous huſband, that demands nothing leſs than a perfect and every way complete obedience,

obedience, and that under the pain of death; like the
tian taſkmaſters, the law, to which you are married, re
brick, but neither can nor will afford any ſtraw. My
ing is, that it requires perfect working, but gives no
no ſtrength, whereby to obey. Yea,

2dly, You are married to a curſing huſband, Gal. ii
"Curſed is every one that continueth not in all things
are written in the book of the law to do them." Obſer
expreſſion, if you do not continue in all things, th
curſes and condemns you. Some folks fancy, if they
well as they can, they anſwer the demands of it, and
the great Lawgiver, will be ſatisfied with what they d
forgive their defects and ſhort-comings. Well, you m
on, and foſter yourſelves up in this fancy: but in the
of the Lord I warn you, "You ſhall lie down in ſorro

3dly, You are married to a weak huſband, Rom. v
"What the law could not do, in that it was weak th
the fleſh" This is not to be underſtood as if the law
loſt any of its authority to require obedience, or to con
the ſinner for diſobedience: Not at all, the law is as
as ever, and as ſacred as ever. But the law is weak;
loſt its covenant power to confer life upon the ſinner th
once broken it; it is weak to redeem or ſave the ſinn
cannot juſtify; it cannot pardon; it cannot afford life
any ſpringing of Adam by ordinary generation, becauſe
have ſinned, and come ſhort of the glory of God." It is
through the fleſh, *i e.* through the corruption of our n
and our inability to obey it; for, if we could yield p
obedience to the law, the law would be as ſtrong as ev
ſave us, according to that word, "He that doth theſe
ſhall live in them," but he that doth them not ſhall die

4thly, You are married to a dead huſband, Rom.
ſpeaking of the law, ſays the apoſtle, "That being
wherein we were held." What help can a woman's huſ
that is dead and buried in the grave afford unto her? Sh
go and weep upon his grave, and cry; but he no more
her than the grave-ſtone. Juſt ſo is the caſe: The l
which we were married in the firſt Adam is dead, and i
taries may work, and ſigh, and cry, and do as they w
help by the works of the law: It no more regards al
they can do, than a dead carcaſe regards when you ſpe
it; for "by the works of the law no fleſh ſhall be juſti
But ſtill indeed the law is alive to curſe and condemn, a
juſt now ſaid.

Thus you ſee what a miſerable huſband you are

ried to, while married to the law; but that you may yet better know your misery, there are these things I have to tell you from the Lord.

1st, While married unto the law, you are farther off from heaven than the grossest of sinners. Hence Christ tells the Pharisees, who were touching the law blameless, but because they rested upon the works of the law as the ground of their justification and acceptance, Christ tells them, that "publicans and harlots should enter into the kingdom of God before them." *Quest.* Are not publicans and harlots continuing so in the broad way to hell? *Answ.* No doubt of that; but there were more of the publicans and harlots converted by Christ's ministry, than of the Scribes and Pharisees. And how came that about? Why, the publicans and harlots were more easily convinced that they were in the high way to ruin, and so more easily turned from the evil of their ways, than the Pharisee, who wrapt himself up in the garment of his own obedience and righteousness, and so under that covering screened himself against all the arrows of conviction.

2dly, While married unto the law, you are under the dominion and power of sin, Rom. vi. 14. "Sin shall not have dominion over you, for ye are not under the law, but under grace;" plainly importing, that while a man is married unto the law, sin is in its reigning power, for "the strength of sin is the law." The law irritates corruption, but does not mortify it; it condemns a man to lie under the dominion of every lust and idol.

3dly, You are "aliens from the commonwealth of Israel, strangers from the covenants of promise." You have a right of access indeed, by sitting under the drop of the gospel, but no saving interest therein; you have no more right of possession than the devils have.

4thly, All your worship and service is rejected of God, because you reject his beloved Son, whom he has given for a covenant unto the people. While a man is upon a law bottom, all he doth is an abomination to God, Is. i. 11—13.

5thly, All the attributes of God are armed against you: His holiness hates you as unclean: his justice condemns you, because all your righteousness is as filthy rags; his wisdom devises an evil device against you; and his power will execute all the threatenings of the law upon you: "They shall be punished with everlasting destruction from the presence of the Lord."

Thus you see what a dangerous condition you are in, while married to the law.

Secondly,

Secondly, I ſhould now ſpeak a word to theſe who are ma
ried to their luſts, and are cleaving unto the world's trinit
the luſts of the fleſh, the luſts of the eye, and the pride
life. The prophet Hoſea ſpeaks of ſome who were joined t
their idols; they are ſo wedded to their ſinful profits an
pleaſures, ſuch as the luſt of drunkenneſs, the luſt of un
cleanneſs, the luſt of covetouſneſs, that they never yet wen
out to meet the Bridegroom in a way of believing. Wha
ſhall I ſay to all ſuch profane ſinners, that are hugging thei
Delilahs in their boſom, and giving them that room that i
due to the Lord Jeſus Chriſt? I have only a word or two un
to you.

1*ſt*, You are in love and league with that which God hates
for every ſin and luſt in heart or hand, in life or lip, is th
abominable thing which God hates.

2*dly*, You are married to that which Chriſt came to de
ſtroy and condemn. Chriſt's great errand was to finiſh tranſ
greſſion, and make an end of ſin. "He condemned ſin in th
fleſh," or by the ſacrifice of his fleſh or human nature. Ca
you expect to be ſaved by Chriſt, while you harbour tha
condemned traitor.

3*dly*, You are married unto a ſoul-murderer, that is ſtab
bing you to your very heart, and the life of thy ſoul muſt g
for it, if you hold it faſt, though as dear as a right hand.

4*thly*, You are married unto that which the holy law o
God condemns. The law pours out its anathemas againſ
every ſin, becauſe ſin is a tranſgreſſion of the law, Gal. iii. 1
"Curſed is every one that continueth not in all things whic
are written in the book of the law to do them."

5*thly*, If you continue married to your luſts, you muſt be
with them in hell, where your preſent luſts will be found ſ
many vipers to ſting you to the heart for ever. Your mea
will then be turned in your bowels, and will be as the gall o
aſps within you. In a word, ſnares, fire, and brimſtone, an
a furious tempeſt of wrath and vengeance, ſhall be the portio
of your cup, if you continue married to your luſts.

Perhaps ſome may be ſaying in their hearts, "I hope I am
married unto Chriſt, and ſhall be ſaved by him, though
continue in my old way of lying and drinking, cheating an
whoring, and over-reaching my neighbours; I hope God wil
pardon theſe, and the like failings and infirmities." Well
you may feſter yourſelves up in theſe vain hopes; but wha
ſays Chriſt? "No man can ſerve two maſters," he muſt giv
up either with the one or the other. O, ſhall the throne o
iniquity have fellowſhip with God? and ſhall ſin, and ſel

and the world, have the throne of your hearts, and the obedience of your lives, and yet think you to have fellowſhip with God? "What communion hath light with darkneſs? What concord hath Chriſt with Belial?" And what agreement hath the temple of God with idols? 2 Cor. vi. 14. 15. And therefore I ſay, if ever you go out to meet the Bridegroom, you muſt let theſe go, and ſay with Ephraim, What have I to do any more with idols? So much for reproof.

MATTH. XXV. 6.—*And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him.*

THE SIXTH SERMON ON THIS TEXT.

THE *fifth* uſe of this doctrine I ſhall endeavour to manage in an addreſs to two ſorts of perſons: *Firſt*, To all in general. *Secondly*, To believers in particular.

Firſt, I ſay, I would addreſs myſelf to all in general.

Sirs, you have been hearing of Chriſt in the quality of a Bridegroom, and how he is not only come in the fleſh, but actually come in the diſpenſation of the goſpel, to court a bride for himſelf among the ſons of men. He who married our nature unto a perſonal union with himſelf, when he paſt by the nature of angels, that he might be upon a level with us, is now actually preſenting himſelf to us in this goſpel, as the Bridegroom of ſouls, and ſaying, with his hand ſtretched out, "Behold me, behold me;" I will be for you, if you will be for me, and not for another: "Behold I ſtand at the door, and knock; if any man hear my voice, and open the door of his heart to me, and conſent to the bargain, I will come into him, and will ſup with him, and he with me: I will betrothe thee unto me for ever."

Now, I ſay, ſeeing this is the caſe, my call and exhortation unto all is, to give the aſſent and conſent of faith unto the bargain. I, as a friend of the Bridegroom, have a commiſſion to court for him, and to ſay to you, as Rebekah's friends ſaid to her, upon a propoſal of marriage with Iſaac, "Wilt thou go with this man?" the Man IMMANUEL, GOD-MAN?

MAN; the Man of God's right hand; the Man whose name is the Branch, who builds the temple, and bears all the glory; the Man who hath all power in heaven, and on earth; who is KING OF KINGS, AND LORD OF LORDS. O, will you sign the contract of the new covenant with the hand of faith, and say, "I am the Lord's, my Maker is and shall be my Husband, whose name is the Lord of hosts, and my Redeemer, the Holy One of Israel." O, what a happy day would it be to this assembly, if every individual soul would give Rebekah's answer to the proposal, with the same affection and resolution, 'I will go with the man. I will follow him whithersoever he goes; his God shall be my God, his Father shall be my Father, where he dwells there will I dwell; neither death nor life, nor things present, nor things to come, shall ever separate between him and me.' Now, because it is Christ's way not to drag with violence, but to draw his bride to him with the cords of a man, and the bands of love, therefore I shall essay to enforce the exhortation with a few motives or arguments.

Mot. 1. shall be taken from the glory and excellency of the blessed Bridegroom. And here it is fit you remember what was said of him in the doctrinal part. As to his name, he has a "name above every name that can be named." As to his pedigree, who can declare his generation? As to his personal worth and excellency, his qualities are every way incomparable. Now, seeing such a Bridegroom offers to betrothe you to himself, O let it be a bargain; give your consent unto him, that the everlasting knot may be cast between you and him.

Mot. 2. To engage you to match with the Bridegroom, O consider how fond he is of the match, how much his heart is set upon it. This will appear, if you consider,

1. That he had it upon his heart from all eternity, before the world was made: "I have loved thee with an everlasting love," Jer. xxxi. 3. Before we had any being, save in his own purpose, when he saw us in our blood, his time, even then, was a time of love, Ezek. xvi.; and the accomplishing of that project of love was the joy of his heart, Prov. viii. 30. He rejoiced "in the habitable parts of the earth, and his delights were with the sons of men."

2. He was so fond of the match, that, though he be God's fellow, and thinks it not robbery to be equal with God," yet he consented voluntarily to become his Father's bond servant out of love to us. This is the import of that word, "Mine ear hast thou bored, Lo, I come; I delight to do thy will, O my

my God! yea, thy law is within my heart." As Jacob became Laban's ſervant for fourteen years, out of love he had to Rachel; ſo did Chriſt become his Father's ſervant in the great work of redemption, out of love he had to the bride, that his Father promiſed him, in Adam's family.

3. Becauſe he was none of our kindred, therefore he became our Kinſman, by manifeſting himſelf in the fleſh, or taking part of our fleſh, Heb. ii. 14. John i. 14. "The Word was made fleſh;" he became as one of us, that ſo the natural diſtance being removed, the marriage might be accompliſhed.

4. Becauſe the bride was a bond ſlave to law and juſtice, and could not be redeemed but with a ranſom of infinite value; therefore the Bridegroom dies for the bride, and redeems her, not with ſilver and gold, but with his own precious blood: he gave his life a ranſom for many.

5. Becauſe ſhe was a priſoner unto Satan, and a lawful captive unto her greateſt enemy, who was ready to devour her; therefore he comes in the quality of a victorious and renowned conqueror, and travels in the greatneſs of his ſtrength, ſpoils principalities and powers, makes a ſhew of them openly, and "through death, deſtroys him that had the power of death," ſetting the captives of the mighty at liberty.

6. Becauſe the bride was as black as hell, by lying among the pots; therefore he undertakes to waſh and cleanſe her, and to put his own beauty upon her, whereby ſhe ſhould be as the wings of a dove, covered with yellow gold.

7. Becauſe the bride was naked, the devil having run away with her beautiful ornament of original righteouſneſs; therefore the Bridegroom undertakes to clothe her with white raiment, ſo as the ſhame of her nakedneſs might not appear: the Bridegroom is made of God to her, "righteouſneſs and ſanctification," &c.

8. So fond is the Bridegroom of the match, that he diſpatches his heralds to make open proclamation of his purpoſe of marriage to her, and he gives it us miniſters in our commiſſion, to inſiſt upon it, and not to take a refuſal; 2 Cor. v. 20. "Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead be ye reconciled to God," by embracing his beloved Son, and conſenting to him as your Head, Huſband, and Bridegroom.

9. So fond is he, that he waits for a good anſwer from the bride; he waits, that he may be gracious, and he exalts himſelf, that he may ſhew mercy; he ſtands at the door and knocks, till his head is filled with dew, and his locks with the drops of the night.

ner is converted: O then the cry is given, Rev. xix 5 us be glad and rejoice, and give honour to him, for tl riage of the Lamb is come, and his bride hath made ready." The joy of that day is expreſſed by the jo lemnity of a king's coronation, Cant. iv. laſt, "Go O ye daughters of Zion, and behold King Solomo the crown wherewith his mother crowned him in t of his eſpouſals, and in the day of the gladneſs of his h

Now, is Chriſt ſo fond of a match with you, and w be cool, careleſs, and averſe? eſpecially, if you con way of

Mot. 3. The vaſt diſparity and diſproportion betwe and him. Never was there ſuch an inequality in marri tween parties as here; and yet his love and kindneſs t the bride makes him come over all inequality. O let and earth, angels and men, ſtand amazed! He who Lord, the Creator of all the ends of the earth, offers to with his own creature, the work of his own hand, If "Thy Maker is thine Huſband." He who is the Ancr Days, the Everlasting Father, offers to match witl lorn infant caſt out into the open field. He who is tl noble Branch of heaven or earth, offers to match witl proſtitute, who had played the harlot with many lovers father was an Amorite, and her mother a Hittite. He the Heir of God, Heir of heaven, the Heir of all things to match with the children of Satan, and heirs of hell. H is the greateſt beauty of heaven and earth, the brigh the Father's glory, offers to match with a bride black

hts. As for temporal and worldly debts he has a thouſand ys to rid you of theſe, if he ſee it for his glory, and your good: r the earth is his, and the fulneſs thereof, and he bids you caſt your cares upon him, for he careth for his bride; he that id a ranſom for your ſouls, how will he not with that freely re you all things? But as to the debts you owe to law and tice, which indeed of all are the greateſt and heavieſt, hea- r than you can bear, the leaſt farthing of which you could ver have paid, either by an eternity of obedience, or an rnity of puniſhment, that moment you cloſe with Chriſt, u are cleared and diſcharged; the Bridegroom ſtands be- ween you and all your creditors. You know the wife is not eable at law while clothed with a huſband, he anſwers for l. Juſt ſo when you cloſe with Chriſt the better Huſband, ho is raiſed from the dead, you become dead to the law," om. vii. 4. *i. e.* you have no more concern with the law, and e debts you owe to it as a covenant, either for obedience r puniſhment, than if they had never been; inſomuch that, ith joy and triumph you may lift up your heads in the pre- nce of all your creditors or accuſers, and ſay, 'Who can lay ny thing to my charge? for it is Chriſt that died for my of- nces, and roſe again for my juſtification and acquittance; I m under his covering, I am with him in the bride-chamber, here law and juſtice have no action againſt me.' O then, oor diver, broken and bankrupt ſinner, go out and match ith the Bridegroom, and that moment, "It is God that juſ- fies you," ſaying, "I, even I am he that blottteth out your ranſgreſſions."

2. O Sirs, go out and meet the Bridegroom, and take on ith him, and all your wants ſhall be ſupplied, be they never great and many, Phil. iv. 19. "My God ſhall ſupply all your eed, according to his riches in glory, by Chriſt Jeſus." he Bridegroom, as you have heard, has unſearchable riches: ll the treaſures of wiſdom and knowledge, of grace and of lory, are in him; and out of his fulneſs you ſhall receive grace or grace; quickening grace, for he is the Reſurrection and he Life; enlightening grace, for he is the Sun of Righteouſ- neſs, the bright and the morning Star; ſtrengthening grace, or he giveth power to the faint, and increaſeth ſtrength to hem that have no might. In a word, he will give grace and lory, and no good thing will he with-hold from the ſoul that onſents to marry him.

3. The Bridegroom will heal all your ſoul maladies: for he is well ſkilled in phyſic; he is the Phyſician of value, and here is no diſeaſe ſo obſtinate, but he will cure it with a word ſpeaking. Haſt thou a hard heart? he will ſoften it, and turn

it

it unto a heart of fleſh. Haſt thou a withered hand, that cannot work? well, he ſtrengthens the weak and withered hand. Haſt thou lame feet, that cannot walk? well, he makes the lame to leap like an hart. Haſt thou a blind eye? or waſt thou born blind? well, he has eye-ſalve to make the blind to ſee clearly. In a word, the firſt moment the ſoul matches with Chriſt, he begins the cure, and, againſt the day of conſummation of the marriage, the bride will be fully ready, the good work will be perfected, and the bride will be preſented "without ſpot or wrinkle, or any ſuch thing."

4. O go out and meet the Bridegroom, and match with him, and he will bear all your burdens, let them be never ſo heavy: "Caſt thy burden upon the Lord, and he ſhall ſuſtain thee." Chriſt is the moſt ſympathiſing Huſband that ever was: If he ſee his bride or beloved ſpouſe oppreſſed in ſpirit with any ſort of trouble, be what it will, he is juſt afflicted in all her afflictions, and he will be with her in the fire and in the waters, that the fire may not burn, nor the waters overwhelm her. See how he ſpeaks to his beloved ſpouſe in her toſſings, Iſ. liv. 11. "O thou afflicted, toſſed with tempeſt, and not comforted, behold, I will lay thy ſtones with fair colours, and thy foundations with ſapphires."

5. O match with the Bridegroom, and he will ſubdue all thy enemies, and make thee a conqueror, yea, more than a conqueror over them. They that match and take on with Chriſt, muſt indeed lay their account to have the armies of hell upon their top: The old ſerpent caſts out water like a flood againſt the woman, and the remnant of her ſeed, that "keep the commandments of God, and have the teſtimony of Jeſus Chriſt." But be not diſcouraged, poor ſoul; thy Bridegroom has already bruiſed the head of the old ſerpent, and, ere it be long, will alſo make thee to tread Satan under thy feet. He that ſtood between thee and avenging juſtice, will likewiſe ſtand with and for thee, in oppoſition to all enemies whatever. Let men and devils curſe the bride of Chriſt, he will bleſs her. Let her be excommunicate, or caſt out of the church unto the devil's common, Chriſt will not affirm, but make void ſuch ſentences. In the ninth chapter of John, we read of a poor man born blind, whoſe eyes Chriſt had opened upon the Sabbath day, by making a little clay, and putting it upon his eyes. The Jewiſh Sanhedrim met; and, under a very religious pretence of zeal for the Sabbath day, they convene the man before them, who profeſſed Chriſt, in as far as he knew him; and thereupon they excommunicate him, and caſt him out of the church, and held him as a Heathen man and a Publican. Well, was this

ſentence

ſentence bound in heaven? No; ſo far from that, that ver. 35. when Chriſt heard they had caſt him out (or excommunicated him, as in the margin), Chriſt ſeeks him out, and finds him, and manifeſts himſelf the more to him, as you may ſee, ver. 35—38.: and, in the 39th verſe, he paſſes a heavy doom and ſentence upon them that had caſt him out: "For judgement I am come into this world, that they who ſee not might ſee, and that they who ſee (or imagine that they are the only men that ſee things, or know them in a better light), might be made blind." Thus Chriſt will take up and defend his bride, to the confuſion of them that do her hurt.

6. O match with the bleſſed Bridegroom, and he will manage all your concerns for you, and that both in heaven above, and earth below; for he has "all power in heaven and in earth" Thy Bridegroom, believer, will agent all thy buſineſs for thee on earth; for all the wheels of providence, they are rolled in a ſubſerviency unto his deſign of love towards his beloved ſpouſe and bride, Rom. viii. 28. Deut. xxxiii. "He rides upon the heavens in thy help, and in his excellency on the ſky." And as for thy concerns in the high court of heaven, he is thy Agent and Advocate there, 1 John ii. 1. 2. "If any man ſin, we have an Advocate with the Father," &c.

7. O match with Chriſt the Bridegroom, for he provides his bride in a large jointure. Although ſhe contracts nothing with him but debt, and want, and poverty; yet he, in a way of free grace and love, contracts all things with her. See the tenure of the contract, 1 Cor. iii. 21. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours, for ye are Chriſt's, and Chriſt is God's." Oh! how well is the ſpouſe of Chriſt provided, by virtue of the contract of the new covenant? He provides his bride of a crown, and "a crown of glory that fadeth not away." He provides her of "a kingdom that cannot be moved, an inheritance incorruptible, undefiled, and that fadeth not away." He provides her of "a city that hath foundations, whoſe builder and maker is God;" and a jointure houſe "not made with hands, eternal in the heavens." In a word, he contracts, that his own God and Father ſhall be her God and Father for ever. What more can the moſt enlarged heart deſire? More "eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive."

Mot. 5. To win your hearts to the bleſſed Bridegroom, conſider the excellency of the contract he makes with his bride. I told you in the entry, the contract is the covenant of

of grace and promiſe, tranſacted in eternity between the Bridegroom and his eternal Father, on the behalf of theſe whom the Father gave him, Pſal. lxxxix. 3. "I have made a covenant with my choſen." And, in a day of power, when the bride gives her conſent, that ſame covenant is made and eſtabliſhed with her, Iſ. lv. 3. "I will make with them an everlaſting covenant, even the ſure mercies of David." I ſhall name a few properties, and you have them all in a bundle together, Hoſ. ii. 19. 20. "And I will betrothe thee unto me for ever; yea, I will betrothe thee unto me in righteouſneſs, and in judgement, and in loving kindneſs, and in mercy. I will even betrothe thee unto me in faithfulneſs, and thou ſhalt know the Lord."

1. It is an everlaſting contract; for thus ſaith the Bridegroom, "I will betrothe thee unto me for ever." As the contract bears date from the ancient years of eternity, ſo it runs forward to an eternity to come; and, Oh! who can form a right thought of never-ending eternity? Oh! it is a great, but comfortable word to the bride of Chriſt, "I will betrothe thee unto me for ever. I will make an everlaſting covenant with them, that I will not turn away from them to do them good." Death breaks all contracts between man and wife, and nullifies the relation; but "neither death nor life, nor things preſent, nor things to come," ſhall ſeparate between Chriſt and his ſpouſe.

2. It is a juſt and righteous contract; for it ſtands bottomed upon the everlaſting righteouſneſs brought in by the Bridegroom, "I will betrothe thee unto me in righteouſneſs." The righteouſneſs of Chriſt is the condition of the contract of the new covenant. By his obedience unto death, he confirmed the covenant unto many; and he gifts this righteouſneſs unto his bride as her wedding garment, and puts it on her with his own hand: Hence ſhe ſings, Iſ. lxi. 10. "I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God: for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with her jewels."

3. It is a wiſe and well ordered contract; for, ſays the Bridegroom, "I will betrothe thee unto me in judgement," *i. e.* with great wiſdom and underſtanding. This chariot of the wood of Lebanon, viz. the covenant of grace, was made by a greater than Solomon, in whom "are hid all the treaſures of wiſdom and knowledge." It was the reſult of the council of peace, between the Father and the Son, from all eternity, and therefore cannot but be well ordered in all things.

ings." It is the wiſdom of God in a myſtery, even his hid-
en wiſdom, which none of the princes of the world knew.
other contracts between man and wife, there are ſome-
mes very intricate and perplexing clauſes, which occaſion
w-ſuits and vexations; but no ſuch thing here, every thing
clear.

4. It is a moſt loving contract; for, ſays the Bridegroom, "I will betrothe thee unto me in loving-kindneſs." The love hat Chriſt did bear to his bride from all eternity is the ource and original of the whole of the match. The cha-ot of the wood of Lebanon is juſt paved with love for he daughters of Jeruſalem. Love makes him to chooſe er for his bride from eternity; "I have loved thee with n everlaſting love." Love made him lay down his life ranſom for his bride; "He loved me, and gave him-lf for me." Love made him draw her within the bonds of hat covenant, whereof he is the Head; and love made all he promiſes of the contract; and love obliges him to fulfil hem.

5. It is a gratuitous and free contract that he makes with er; for, ſays the Bridegroom, "I will betrothe thee unto ne in mercies; and it is obſervable, that is in the plural num-er, becauſe that there are a multitude of tender mercies with he Bridegroom towards his bride. She was in miſery when e looked upon her, wallowing in her blood, without any eye o pity, or hand to help; but his tender mercies made him to pread his ſkirt over her, and to ſay unto her, Live; and thus is "mercy is from everlaſting to everlaſting upon them that ear him." His tender bowels yearn towards his beloved pouſe, when he ſees her in any diſtreſs and trouble; for, 'in all her afflictions he is afflicted;" and although her af-lictions be many, yet at length he relieves her out of them all.

6. It is a faithful and true contract; for he ſays, ver. 20. 'I will betrothe you unto me in faithfulneſs." The very name of the Bridegroom is faithful and true, Rev. xix. 11. He is he Amen, the faithful and true Witneſs. He is not man, that ie ſhould lie, nor the ſon of man, that he ſhould repent; and herefore the contract of the covenant is more ſure than hea-ven and earth: his "covenant he will not break, nor alter he thing that is gone out of his lips, Iſ. liv. 10. "The moun-ains ſhall depart, and the hills be removed; but my kindneſs hall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee."

7. It is an additional clauſe of the contract, Hoſ. ii. 20. '(And thou ſhalt know the Lord.) I will give them an heart o know me, that I am the Lord." The Bridegroom mani-

feſts

feſts himſelf to the bride in another manner than he doth to the reſt of the world, Iſ. xxxiii. 17. "Thine eyes ſhall ſee the King in his beauty." Hoſ. vi. 3. "Then ſhall we know, if we follow on to know the Lord." This is the leading bleſſing in the contract of the covenant, and therefore called life eternal, John xvii. 3. "And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent." To ſee the glory of Chriſt, and to be with him, is juſt the culminating or conſummating point of the happineſs of the ſaints in heaven, John xvii. 24. But that which ſeems eſpecially to be imported in the expreſſion, "Thou ſhalt know the Lord," is, That the bride ſhall be admitted into the moſt intimate fellowſhip and communion with the Bridegroom. As, upon the conſummation of the marriage, the bride and the bridegroom know one another, in a way of conjugal union and communion; ſo the bride of Chriſt ſhall enjoy the ſweeteſt communion with the Lord, ſo as to be in caſe to ſay, with the ſpouſe, "His left hand ſhall be under my head, and his right hand ſhall embrace me; and as a bundle of myrrh is my well-beloved unto me, he ſhall lie all night betwixt my breaſts." Thus you ſee what an excellent contract it is that Chriſt makes with the bride. Now, this contract we bring unto you in a preached goſpel, requiring you in God's great name to take hold of it, and ſubſcribe it by the hand of faith, according to that prophecy and promiſe, Iſ. xliv. 5. "One ſhall ſay, I am the Lord's, and another ſhall call himſelf by the name of Jacob, and another ſhall ſubſcribe with his hand to the Lord, and ſirname himſelf by the name of Iſrael."

Mot. 6. To engage you to go forth and meet and match with the Bridegroom, in a way of believing, conſider, that by the command of the Bridegroom, proclamation is made of the purpoſe of marriage with the bride, and no lawful objection or impediment is or can be made againſt the deſign. O, Sirs, we who are the friends and heralds of the Bridegroom by commiſſion from the Bridegroom and his eternal Father have proclaimed, and continue to proclaim, from the tops of the high places, in the chief places of concourſe, "Whoever will, let him come, and be the bride, the Lamb's wife. Unto you, O men (ſays he), I call, and my voice is to the ſons of men." And what is his voice? See it, Iſ. lv. 1—3. "Ho every one that thirſteth, come, &c. Incline your ear, and come unto me; hear, and your ſoul ſhall live, and I will make with you an everlaſting covenant." Now, ſhall proclamatio

clamation of marriage be made, and yet ſhall the bride draw back, and make the proclamation of none effect.

Mot. 7. Conſider, that if you be pleaſed with the match, all parties are pleaſed.

1. The Father of the Bridegroom is pleaſed. The firſt motion of the bargain was made by him; he firſt propoſed the match for his beloved Son, in the council of peace, ſaying, 'O my Son, wilt thou match with yon company of Adam's family, and buy them off from the hand of juſtice, and betrothe them unto thee for ever? Mine they are, and I give them unto thee.' And as the Father propoſed the match, ſo he preſents his beloved Son unto the bride, ſaying, "This is my beloved Son, in whom I am well pleaſed; hear ye him. Behold my Servant whom I uphold, mine Elect in whom my ſoul delighteth." For what end doth the Father thus commend him unto you, if he be not pleaſed with the match? Yea, he commands and requires you to take him by the hand, 1 John iii. 23. "This is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt," &c.

2. As the Father of the Bridegroom is pleaſed, ſo is the Bridegroom himſelf, yea, as you heard in ten or twelve particulars, he is exceedingly fond of it. His delights were and are with the ſons of men; he rejoices over the ſoul that comes to him, "as the bridegroom rejoiceth over the bride."

3. The friends of the Bridegroom, all faithful miniſters, are pleaſed, yea, they travail as in birth, till they gain your conſent to take your Maker for your Huſband; and that day your conſent is gained, they rejoice, and forget their ſorrow, like a travailing woman when a man-child is born into the world.

4. Fellow virgins, all true believers, are well pleaſed and rejoice when a poor ſoul gives heart and hand to the Bridegroom, Pſal. xlv. 14. 15. "The virgins her companions that follow her ſhall be brought unto thee: with gladneſs and rejoicing ſhall they be brought." Thus, I ſay, all parties are pleaſed. O, then, let it be a bargain, and go forth and meet the Bridegroom.

Mot. 8. As all parties on the ſide of the Bridegroom are pleaſed, ſo all things are ready, and therefore come to the marriage. The Bridegroom is ready, as the words of the text declare, *Behold the Bridegroom cometh, go ye out to meet him;* yea, he ſtands at the door, and knocks. The Holy Ghoſt, the Comforter, is ready to caſt the everlaſting knot, ſaying, "To day, if ye will hear his voice, harden not your hearts." He is ready to give the bride "the oil of joy for

mourning, and the garment of praiſe for a heavy ſp
The contract of the covenant is ready, being ſigned b
Father, ſaying, Iſ. xlii. 6. "I will give thee for a cov
unto the people;" and the Bridegroom has ſigned it wi
own blood, Dan. ix. Heb. ix. The marriage houſe is
and ready for the reception of the bride, Prov. ix. at th
ginning, "Wiſdom hath builded her houſe, ſhe hath
out her ſeven pillars." The marriage ſupper is ready,
oxen and my fatlings are killed, Matth. xxii.; and Pro
2. "Wiſdom hath killed her beaſts, ſhe hath mingle
wine, ſhe hath alſo furniſhed her table," &c. In a wo
the angels and ſaints in heaven, all miniſters and Chri
upon earth, are ready to clap their hands, and to tune
harps, and there will be joy both in heaven and in ear
your going forth to meet the Bridegroom.

Mot. 9. Go forth, and meet the Bridegroom in a w
believing; for ſad, ſad, will be the event, if you do no
ter all that has been ſaid. Why, ſay you, What will
event? or what will follow?

1. You will ſadden the heart of the Bridegroom, w
the joy of heaven and earth. How ſad a heart got he
the Jews, when he grieved for the hardneſs of their h
and when he wept over them? And will you follow
footſteps, and grieve the heart of your God alſo?

2. If you go not forth to meet him, he will depart
you, and give you up, Gen. vi. 3. "My Spirit (ſay
ſhall not always ſtrive with man." Pſal. lxxxi. 11.
people would not hearken unto my voice; Iſrael would
of me, ſo I gave them up," &c. Many a ſad wo will
you upon his departure, Hoſ. ix. 12. "Yea, wo alſo to
when I depart from them."

3. He will go to his Father that ſent him, and e
complaint againſt you, ſaying, 'O Father, according t
command, I went and propoſed myſelf as a Bridegro
ſuch a people or perſon, but they refuſed the match,
caſt the bargain." And O how will God the Father
the indignity? John iii. 18. 36. "He that believeth
condemned already, and the wrath of God abideth on
There remains no ſacrifice for ſuch a ſin:" For, in ſo
you trample the blood of the Bridegroom under your
Heb. x. 26. 29.

4. Heaven and earth, and the whole creation, will be
niſhed, and horribly afraid at you, in preferring other
unto him, who is altogether lovely, Jer. ii. 12. 13.

5. Sin, Satan, and the world, will pick you up, an

you captive, and God will ſay, They are joined to their idols, let them alone, Hoſ. iv. 17. ſeeing they continue in covenant with death, and at agreement with hell, Iſ. xxviii. 15. Let them go, and ſee what the end will be: "I have purged thee, and thou waſt not purged, and therefore thou ſhalt not be purged from thy filthineſs any more," Ezek. xxiv. 13.

6. Remember, deſpiſed love iſſues out in flames of wrath and reſentment, Prov. i. 24. "Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded;" ver. 26. "I alſo will laugh at your calamity, and mock when your fear cometh."

Sirs, I am afraid, that ſome, if not many of you in this place, are more taken up in drinking, caballing, and pettifogging about your enſuing elections, than you are about this important affair of having your own ſouls, and the ſouls of others, matched unto the Son of God. Your heads and hearts are ſo filled with theſe ſinful and trifling matters, that the Bridegroom cannot get a hearing. Yea, you are "like the deaf adder that ſtoppeth her ear, which will not hearken to the voice of charmers," Pſal. lviii. 4. 5. But, dear friends, allow me to reaſon the matter with you, in the name of God, Iſ. lv. 2. "Wherefore do you ſpend your money for that which is not bread, and your labour for that which profiteth nothing?" What will the gain of the election, or the gain of the whole world avail, if you loſe your own ſouls, by not going forth from theſe things to meet the Bridegroom? For the Lord's ſake, remember, that if you do not go forth, and meet him, and match with him by faith now, you ſhall meet with him and ſee him ſhortly upon the back of death, and at the laſt judgement, Rev. i. 7. "Behold he cometh with clouds, and every eye ſhall ſee him," and you alſo that pierced his heart by unbelief, and then you will wail becauſe of him: O how will you look him in the face, whoſe offers of love you deſpiſed? What will you do? and what bluſhing and confuſion of face will fly up unto your breaſt and countenance, when you ſhall ſee your deſpiſed lover ſitting upon his white throne, with all his holy angels, "ten thouſand times ten thouſand, and thouſands of thouſands, miniſtring unto him?" Oh, "to whom will ye then fly for help, and where will ye leave your glory?" Iſ. x. 3. How will you chooſe rather, if poſſible, to be buried under rocks and mountains, than appear before the face of him (Rev. vi. 16.), who once in a day courted your affections and conſent to be his bride, but was maltreated, rejected, and deſpiſed by you? You ſaid by

your

your practice, we will not go with this man, Gen. xxviii. 58. we will not have him to rule over us, Luke xix. 14. "Let God depart from us, for we desire not the knowledge of his ways; what is the Almighty that we should serve him," Job xxi. 14. Therefore the dreadful and awful sentence shall go forth against you, Matth. xxv. 41. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." and thereupon you shall be hurried by legions of devils into everlasting torments. O consider these things in time, ye that forget God, and make light of the offers of the Bridegroom's love, lest he tear you in pieces, when there is none to deliver.

2*dly*, But I do not love to conclude with the thunders and lightnings of Mount Sinai, but choose rather to turn again to Mount Zion, and to cry again, and again, *Behold the Bridegroom cometh, go ye out to meet him.* Go forth, O ye daughters of Zion, and behold the beauty and excellency of the true King Solomon, Cant. iii. 11. "O that this may be the day of his espousals, and the day of the gladness of his heart." Behold how glorious he is in his apparel, and how he comes travelling from Edom, and from Bozrah, in the greatness of his strength, in order to meet you, and will not you go forth and meet him. The Bridegroom began his journey towards you, from the early ages of eternity, Mic. v. 2. For his goings forth were of old, from everlasting. He left the glory he had with his Father before the world was, and travelled up and down this world for his spouse, for about the space of thirty-three years, in poverty, reproach, and persecution; he travelled through seas of wrath, and the Jordan of death, and then back again to heaven, in order to bring about the match; and, since his ascension, he has been travelling in the chariot of the everlasting gospel, first among the Jews, and then among the Gentile nations; and he is come even unto these isles of the seas, and utmost parts of the earth; he has been long stretching out the arms of redeeming love unto Scotland, and unto the inhabitants of Stirling, crying, *Behold me, behold me:* How gladly would I gather you, unto me as the "hen gathereth her chickens under her wings!" Matth. xxiii. 37. How would my soul rejoice over you, as the bridegroom rejoiceth over the bride, if you would but entertain and embrace me as your Bridegroom? I who am your Maker will be your Husband, and betrothe you unto me for ever. Well then, Sirs, take on with the best of Husbands, and say with thy whole heart and soul, Thine are we, O David, and on thy side will we be, thou Son of Jesse, 1 Chron. xii. 18. O let it be an everlasting bargain, that shall never be dissolved.

Oh!

Oh! may ſome poor ſoul ſay, gladly would I go forth and meet the Bridegroom, and preſent myſelf as the bride, the Lamb's wife; but when I begin to think of it, there are a houſand obſtacles caſt in my way, which I know not how to urmount.

Well, let us hear what either the devil, the world or an vil heart of unbelief, has to ſay; for there is no objection hey can offer, that is of any relevance; the bleſſed Bridegroom as removed all impediments on the ſide of law and juſtice, y his obedience unto death; and he ſtands ready to anſwer, nd we in his name and authority are ready to anſwer, what- ver may come from any other airth.

Object. 1. Oh! may ſome poor dejected ſoul ſay, 'The diſ- ance between the Bridegroom and me is ſo great and infinite, hat I can never think it will be a bargain; he is God's firſt- orn, higher than the kings of the earth; will he ever match vith me, a poor deſpicable worm, who am but nothing, yea, eſs than nothing and vanity.'

Anſw. It is true, the diſtance between him and you is great s he is the Son of God, God co-equal with the Father; and f he had not removed this bar, by taking the human nature nto a perſonal union with himſelf, there could never have een any ſuch thing as a ſpiritual marriage between him and iny of Adam's race: "But though he be in the form of God, nd thinks it not robbery to be equal with God," yet he has ecome our equal alſo by the aſſumption of the human nature; hat ſo, being upon a level with us, he might betrothe us to him- elf for ever. Since he has come over the mountain of infinite iſtance, both natural and moral, let not the diſtance of par- ies be any impediment on your ſide; but conſider the greater he inequality of the match be, the more are the riches, free- om, and ſovereignty, of the grace of God exalted, and this is he great plot of heaven, Iſ. lvii. 15. "Thus ſaith the high nd lofty One that inhabiteth eternity, whoſe name is Holy, I dwell in the high and holy place"—To which no man can ap- proach, 1 Tim. vi. 16. "With him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones." God would have us, and all the world, to know that his ways are not our ways, nor his thoughts our thoughts; but as the heavens are higher than the earth, ſo are his ways higher than our ways, and his thoughts than our thoughts. It is God's way to paſs by the great, the rich, and the wiſe and noble, and to pitch upon the weak, the poor and contemptible things of the world, "that no fleſh may glory in his preſence."

Object. 2. May another ſay, 'I am a poor deformed crea- ture,

Object. 3. But Oh! 'My tranſgreſſions are multiplied
merable evils compaſs me about, and my ſins have bee
ly aggravated againſt light, againſt love, againſt co
vows and engagements: I gave my conſent unto Chriſ
have ſlidden back, and therefore Chriſt will never loo
me.'

Anſw. Be it ſo as you ſay; yet, if you will return, I
receive you graciouſly, Jer. iii. 1. Though "thou haſt
the harlot with many lovers, yet return again to me;"
i. 18. "Come now, and let us reaſon together, ſaith the
though your ſins be as ſcarlet, they ſhall be as white as
though they be red like crimſon, they ſhall be as wool.'
member the example of Manaſſeh, Mary Magdalene, Pa
many others; the ſame mercy and grace that ſaved th
as able to ſave you: his "hand is not ſhortened that he
ſave," &c.

Object. 4. 'I am lying in a dunghill of ſin and miſe
Bridegroom will never look upon me.'

Anſw. He raiſeth the poor out of the duſt, and lifte
needy out of the dunghill, and ſets them with prince
what a dunghill the poor Iſraelitiſh infant was lying in
the Lord paſſed by, and ſaid unto it, *Live*, Ezek. xvi. "T
ye have lien among the pots, yet will I make thee as the
of a dove, covered with ſilver, and her feathers with
gold."

Object. 5. 'I am ſo miſerable, the Bridegroom will
look upon me.'

Anſw. That is a miſtake, for the Bridegroom's name i

qualification to recommend me.' *Anſw.* The Bridegroom, 'though he was rich, yet he became poor, that, through his poverty, we might be made rich." He has abundance of gold, 'gold tried in the fire, unſearchable riches;" and all his riches are thine, that moment you conſent to him.

Object. 9. 'I am dead, there is not the leaſt ſpark of ſpiritual life in me, and therefore the Bridegroom will never look upon me.'

Anſw. "Hear (ſays the Bridegroom to the dead), and your ſouls ſhall live," Iſa. lv. 3. "And I will make an everlaſting covenant with you, even the ſure mercies of David; he that believeth in me, though he were dead, yet ſhall he live, for I am the reſurrection and the life:" And if thou be but groaning under a ſenſe of thy deadneſs, it is a ſign of ſome life, for the dead do not uſe to tell any ſuch tales of themſelves. See what Chriſt doth to the dead, Eph. iii. 1. "You hath he quickened, who were dead in treſpaſſes and ſins," Ezek. xxxi. "The Spirit of life quickeneth the dry bones."

Object. 10. 'I do not know if ever the Bridegroom loved me, or chooſed me.'

Anſw. He has revealed his love in the propoſal of marriage that he makes thee in the goſpel of his grace. He has ſaid that he is willing; and he ſwears by his life, that he has "no pleaſure in the death of the wicked, but rather that they would turn unto him and live." He declares, that he hates putting away; and that him that comes to him, he will in no ways caſt out, that "the promiſe is unto you, and to your children, and to all that are afar off."

Now, your way is, to take him by his word, and to judge of his thoughts and purpoſe by his word; for "thoſe things which are revealed belong unto us, and to our children for ever." I illuſtrate the caſe in hand, by a familiar ſimilitude of a propoſal of marriage made unto a woman; the man that is in ſuit of her, not only propoſes and profers love to her, but he ſolicits and courts her conſent; he forms the contract to the greateſt advantage; he makes over himſelf and his whole eſtate unto her, and confirms his ingenuity by his oath, that ſhe may not have any doubt of his love and affection.

Now, if after all, the woman ſhould ſay, I will not conſent to marry this man, becauſe I do not know if he really loves me; would not every body look upon the woman as moſt ridiculous and unreaſonable? and, in this caſe, does ſhe not charge the man with the moſt horrid diſingenuity? Well, this is the very caſe: how ſhould you know the love of Chriſt to you, but by his offers, promiſes, intreaties, and declarations

by faith, you ſhall find him a well pleaſed God; for to a
as received him, as their Saviour, Huſband, King,
and Prophet, John i. 12. " to them gave he power to
the ſons of God."

Object. 12. ' You urge me to wed by faith the
groom, and gladly would I do it, but I find an entire
tency, and inability in myſelf, and it is only the power
that muſt do the work; and therefore, all you have
in vain, till a day of power come.'

Anſw. It is true, it is the power of God that muſt
ſinner willing; but the way that this power is exerted
convincing the ſinner of his own inability either to wil
do, that ſo he may put the whole work in the Lord's
And if this be your caſe, the good work is already
and he that has begun to convince you, and humble y
det a ſenſe of your own impotency, he will carry it o
finiſh the matter; for he has ſaid, Pſal. cx. 3. " Thy
ſhall be willing in the day of thy power," Iſa. xl. 29.
gives power to the faint, and to them that have no mi
creaſeth ſtrength."

I conclude this exhortation with two or three advice

1. Be convinced and perſuaded of your dangerous
plorable caſe, while married unto the law, and your
for which ſee the uſe of reproof and lamentation.

2. Conceive and entertain hopes of getting the ma
tween Chriſt and you accompliſhed and brought abo
hopeleſs deſpair as to this matter cuts the ſinews of a

love of God to loſt man, that he has laid help for him upon one that is mighty, Pſal. lxxxix. 19.

4. I recommend to you to be much in ſtudying the love of the eternal Son of God, in marrying the human nature unto perſonal union with the divine, that he might act the part of a Kinſman Redeemer. Oh! think what he has done in order to get a bride for himſelf in Adam's family, for one love kindles another, and "we love him becauſe he firſt loved us," 1 John iv. 19.

5. Be much in viewing the glorious fulneſs and ſuitableneſs of the Bridegroom through the lattices of the word read and preached; "For all—we beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory," &c. 2 Cor. iii. laſt.

6. Oh! cry and plead much for the purchaſed and promiſed Spirit, that he may glorify Chriſt, and teſtify of him to your ſouls, according to the promiſe of the Bridegroom, before he left this world, John xvi. 14. "He ſhall glorify me, for he ſhall receive of mine, and ſhew it unto you."

7. In matching with the Bridegroom, diſband all other lovers, ſaying with Ephraim, Hoſ. xiv. 8. "What have I any more to do with idols." Iſ. xxvi. 13. "O Lord my God, other lords beſides thee have had dominion over me, but henceforth by thee only will I make mention of thy name." If you be for me (ſays Chriſt), let theſe ſoul-murdering luſts go; let go your luſt of covetouſneſs, your luſt of uncleanneſs, your luſt of pride, malice, revenge, your luſt of drunkenneſs and gluttony; for as no man can ſerve two maſters, Matth. vi. 24. ſo can no man be married unto Chriſt and theſe luſts at once; Chriſt ſays, Deſtroy theſe, crucify them, "Mortify the deeds of the body," Rom. viii. 13. "Fornication, evil concupiſcence, and covetouſneſs, which is idolatry," Col. iii. 8. I came to deſtroy theſe works of the devil, John iii. 8. And therefore give a bill of divorce to them, if you would follow me.

I ſhut up this diſcourſe with a word of counſel and advice to believers, who, through the power of grace, have been determined to go forth and meet the Bridegroom.

Oh! bleſs the Lord that ever gave you counſel to do ſo, for this was never effected by the power of nature, but only by the power of victorious grace, Pſal. cx. 3. "Thy people ſhall be willing in the day of thy power." Thou waſt dead in ſin, Eph. ii. 1. but he "paſſed by thee, and ſaid unto thee, Live," Ezek. xvi. 6. Thou waſt full of enmity againſt God and his anointed, Pſal. ii. 2. but he captivated thy heart with

his own love, and lovelineſs. Who made thee to differ from others that are left behind, "in the gall of bitterneſs, and in the bond of iniquity?" Why, it was the bleſſed Bridegroom that drew thee to him with the cords of his own love; and therefore let the high praiſes of the Bridegroom, and of his eternal Father, be continually in thy mouth, Pſal. cxlix. 16. John vi. 44. "No man can come to me, except the Father which hath ſent me draw him." Let the bride, the Lamb's wife, put much confidence in the Bridegroom; and well may ſhe do it, for he is "the confidence of all the ends of the earth, his name is FAITHFUL and TRUE," Rev. xix. 11.

THE NEW TESTAMENT ARK OPENED AGAINST THE DELUGE OF DIVINE WRATH.

Heb. xi. 7.—*By faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe.*

THE FIRST SERMON ON THIS TEXT.

IN the preceeding chapter, the apoſtle, in the cloſe of it, had exhorted the believing Hebrews to perſevere in the faith; and to enforce the exhortation, he demonſtrates, in this chapter, the excellency of the grace of faith, and that, *firſt*, Abſtractly in itſelf conſidered, ver. 1—3.; *ſecondly*, By laying before them the example of their believing anceſtors, both before and after the flood.

This verſe which I have read contains the example of the faith of Noah, who was the laſt patriarch of the old world, and the firſt of the new world; I mean the laſt before, and the firſt, after the flood. More particularly in the words you have theſe things.

1*ſt*, An alarm ſounded, (warning is given by God of things not ſeen as yet.) The party that gives the warning is God. And when God ſpeaks or warns, well doth it become all the inhabitants of the earth to liſten, Pſal. l. 1. "The mighty God

God the Lord hath ſpoken, and called the earth, from the riſing of the ſun unto the going down thereof." When the lion roars, the beaſts of the field tremble. The ſubject matter of the warning is about *things not ſeen as yet;* that is, the approach of the general deluge, or deſtruction of the whole world by water, of which there was not the leaſt viſible appearance, when the warning was given of God. Sirs, the word of God deals moſtly about things that are not ſeen, things inviſible and eternal, which as yet lie behind the curtain; hence faith, that believes the word of God, is called, ver. 1. of this chapter, "the evidence of things not ſeen;" a ſetting to the ſeal to what God ſays, though not obvious unto ſenſe.

2dly, In the words we have the perſon, and the only perſon, that took the alarm in all the old world, viz. Noah, whoſe character we have, Gen. vi. 9. "a juſt man, and perfect in his generation." He was a juſt man, being juſtified by faith, in the promiſed ſeed of the woman; and he was a holy man, whoſe walk and converſation juſtified his faith, in the view of the ungodly inhabitants of the old world. And being ſuch a perſon as lived near God, God takes him upon his ſecrets, and imparts that unto him, which was hid from all the world beſides. "The ſecret of the Lord is with them that fear him, and unto them will he ſhew his covenant." Yea, ſometimes he not only imparts to them the ſecrets of his covenant, and the myſteries of his kingdom; but alſo the ſecrets of his providence, what he is about to do in the world: ſo did he unto Noah; and ſo did he unto Abraham, when he was about to deſtroy Sodom: "Shall I hide from Abraham the thing that I do?" The Lord will do nothing, but he will reveal it unto his ſervants the prophets. It is dangerous to pry curiouſly into the ſecrets of God's purpoſe or providence, but when he is pleaſed to reveal them, they are welcome.

3dly, We have the way how the warning was taken by Noah. It was by faith; that is, he believed the word of God, that the flood would come: and the ground of his believing was the faithfulneſs and power of God; his faithfulneſs, "for it is impoſſible for God to lie;" and his power, that was able to give being to his word of threatening, as well as his word of promiſe.

4thly, We have the affection of Noah's ſoul, that was ſtirred or exerciſed by this awful warning of the approaching deluge; he was *moved with fear*. When faith ſees a ſmiling and reconciled God in Chriſt, it moves the ſoul with joy and gladneſs, yea, a "joy unſpeakable, and full of glory." But when

God's warning concerning the deluge: why, his f
fear excited him to prepare an ark: "The wiſe m
Solomon) foreſeeth the evil, and hideth himſelf." T
of God's operation is, a ſagacious grace; it takes
not as yet ſeen, dangers that are out of the view of
of a blind world, and provides for ſafety againſt app
dangers. So here, Noah's faith engages him to pr
ark againſt the deluge. Noah had not the ark to bu
the deluge came; no, it was ready for uſe, when
dows of heaven, and the fountains of the great de
opened; and the fruit and effect of his faith and fear
ligence in preparing of the ark, was the ſaving o
and his houſe.

Now, I do not ſtand ſo much upon the literal, as
tical and ſpiritual intendment of all this. The hi
myſtery of the Old Teſtament is opened and unvail
New Teſtament. It is granted by all, that the
water, whereby God deſtroyed the old world, was
repreſentation of the wrath of God that is revea
heaven againſt all the wickedneſs and ungodlineſs of
dren of men, which will infallibly ſweep away the
and all the nations that forget God, into hell: and th
ark was a type of Chriſt, and of that ſalvation th
vers have in him, from the wrath of God, and the
the broken law; for "whoſoever believeth in him,
periſh, but have everlaſting life." The apoſtle P
us an hint, and that not an obſcure one, of what I a

spirits in prison, we are to understand the souls of the inhabitants of the old world, who, in the days of Peter, were imprisoned in hell, but in the days of Noah, they were alive in their bodies. Noah, by the direction of the spirit of Christ, went and preached to them, and warned them of the approaching deluge; but they never regarded him, but went on in their sinning trade, until the water came, and carried them away, except eight souls that were saved in the ark. Now, there is the type, and then follows the anti-type, ver. 21. "The like figure whereunto, even baptism, doth also now save us," &c.

The main doctrine that I have in view from the words, is as follows.

Doct.—"That Christ is the great New Testament Ark into which sinners must enter, if they would be saved from the deluge of divine wrath."

The method, through divine assistance, shall be as follows.

I. I would speak a little of the wrath of God, with allusion unto the universal deluge.

II. Of the warnings God has given, and is still giving, of the deluge of his wrath.

III. I would speak of Christ as the only ark wherein safety is to be found.

IV. Speak of the access that sinners have to this New Testament Ark.

V. How it is that a sinner enters into this ark, so as to be saved from the deluge.

VI. Deduce some inferences, and make some application of the whole.

I. The *first* thing is, to speak a little of the wrath of God, with allusion unto the universal deluge in the days of Noah.

1*st*, then, The sin and wickedness of the old world was the procuring cause of the deluge, Gen. vi. 5—7. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them."

Now, I say, as the sin of man procured a deluge of water, so doth it procure the deluge of the wrath of God, that is or has

Adam, the eternal Son of God, who undertook to take the ſin of the world. For his ſake, and upon the acc his ſatisfaction unto juſtice, a ſtop is put to the execu divine vengeance. But that ſame flood of wrath will ru the greateſt violence againſt all unbelievers, who reje and his great ſalvation, Heb. ii. 3. and x. 28. &c.

2*dly*, God did not take the inhabitants of the old in a ſurpriſe; but gave them warning before the floo and deſtroyed them: he dealt with them by the mini Noah for the ſpace of one hundred and twenty years v. 32. compare with vi. 11. in order to reclaim the all in vain.

Juſt ſo, God is long-ſuffering, and ſlow to wrath, t the children of men. He doth not ſpeedily execute ment, like man, in a fury and rage: no; but he wait gracious; he warns of the wrath to come, and beſeec intreats them to turn from their evil ways: Forty ye his ſpirit grieved with that generation of Iſrael in t derneſs, until at length he ſware in his wrath that they never enter into his reſt; but many a time he turne his wrath, Pſal. lxviii. 38. before it came to that.

3*dly*, When the appointed time for the execution threatening againſt the old world came, God made the h and the earth to combine for their deſtruction; for b fountains of the great depth from below were broken the windows of heaven above were opened upon them vii. 11.

ſherib, 2 Kings xix. 35. and the inhabitants of Canaan, xod. xxxiii. 2.

4thly, The waters of the flood were irreſiſtible. All the inhabitants of the old world, with their united force, though any of them were giants, men of huge ſtature and ſtrength, ſen. vi. 4. yet they were not capable to ſtop the current of ie flood.

Sirs, the wrath of God, when it breaks out upon Chriſt-ſpiſers, cannot be ſtopped by all the power of angels or ien: "Who hath hardened himſelf againſt God, and hath roſpered?" Job ix. 4. "Who would ſet the briers and ıorns in battle againſt him; he would go through them, he ould conſume them together," Iſ. xxvii. 4. "The ſtout-earted are ſpoiled, the men of might cannot find their hands," hen God contendeth, &c. Pſal. lxxvi. 5.

5thly, The waters of the deluge overflowed all the refuges ıat the inhabitants of the old world fled to for ſhelter. We ıay eaſily imagine, that they would fly to the higheſt rocks ıd mountains to ſave themſelves from the waters; but the 'aters ſwelled and roſe, until it covered all the high hills and ıountains on the face of the earth, under the whole heaven, ſen. vii. 18.—20. there was no ſhelter left them.

Juſt ſo is it in the caſe before us. Sinners, when they hear f the wrath and vengeance of God purſuing them on the account of ſin, they fly to the hills and mountains of their own ıaking. Some fly to the mountain of general mercy: but God ſweeps away that; for "he that made them will not ave mercy on them, and he that formed them will ſhew them o favour," Iſ. xxvii. 11. Some fly to the refuge of an outward profeſſion of religion, and think to find ſhelter there; ıut the water of God's wrath purſues them there, as it did he fooliſh virgins with their empty lamps, Matth. xxv. 6. Others they fly to the mountain of the works of the law; ıut the deluge purſues them there, "for by the works of the aw ſhall no fleſh be juſtified," Gal. ii. 16. Thus God makes "the hail to ſweep away the refuge of lies," Iſ. xxviii. 17.

6thly, The flood was univerſal; it ſpared none but thoſe that were in the ark. In like manner, the flood of God's wrath will deſtroy all that are out of Chriſt; "for there is none other name given under heaven among men, whereby we muſt be ſaved, but the name of Jeſus," Acts iv. 12.

II. The *ſecond* thing was, to ſpeak of the warnings that God gives of the deluge of everlaſting wrath that is to come upon all Godleſs and Chriſtleſs ſinners; for as God warned

the old world of the deluge of water, 1 Pet. iii. 20. ſo doth he warn the inhabitants of this world, particularly of the viſible church, of the wrath to come.

I ſhall not ſtay upon this, having lately had an occaſion, from Job ix. 4. to preſent before you a great many beacons of divine wrath, that he has ſet up in the ſcriptures of truth, to warn ſinners, that they ſplit not on the ſame rocks on which others daſhed their ſouls into a hell of eternal wrath and miſery. No man can read his Bible, or hear the goſpel preached, but he muſt hear of a wrath to come from God upon impenitent ſinners: "Except ye repent (ſays Chriſt), ye ſhall all likewiſe periſh," Luke xiii. 3. God "ſhall wound the head of his enemies, and the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes," Pſal. lxviii. 21. "The wicked ſhall be turned into hell, and all the nations that forget God," Pſal. ix. 17. And, of all ſorts of ſinners, the wrath of God will burn hotteſt againſt goſpel and Chriſt deſpiſers: "It ſhall be more tolerable for the land of Sodom and Gomorrah, in the day of judgement, than for ſuch," Matth. x. 15. A notable word to this purpoſe you have Heb. x. 28. "If they that deſpiſed Moſes' law died without mercy, under two or three witneſſes, of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace."

HEB. ii. 7.—*By faith Noah, being warned of God of things not ſeen as yet moved with fear, prepared an ark, to the ſaving of his houſe.*

THE SECOND SERMON ON THIS TEXT.

HAVING ſpoken to the two firſt heads of the method I now go on to

III. The *third* thing propoſed, which was, to ſpeak a little of Chriſt, as the great New Teſtament Ark, that God has provided for ſaving ſinners from the deluge of his wrath

1*ſt*, The ark was a mean of God's preparing for the ſal-ation of Noah and his family. It is true, Noah built the rk; but it was entirely at God's order and direction. It vould never have entered into Noah's head or heart to build he ark, if God had not given him the plan of it.

Juſt ſo, Chriſt is a Saviour of God's providing and ap-ointment. The plan of man's redemption by Chriſt was aid in the heart of God; it is the wiſdom of God in a myſ-ery. Men and angels would have been at an eternal ſtand, if t had been put to them, how man ſhould be ſaved from the rrath of God, and the curſe of the law, in a conſiſtency vith the juſtice, holineſs, truth, and faithfulneſs of God. The vhole creation cried, Your help is not in us. Well, but God leviſes a way; the Son of God ſhall be incarnate, and be ubſtitute in the room of ſinners; and, by his obedience to leath, juſtice ſhall be ſatisfied, and the honour of the law re-aired, and "whoſoever believeth in him ſhall not periſh, but ave everlaſting life," John iii. 16. Pſal. cxviii. 23. "This s the LORD'S DOING, it is wondrous in our eyes." We find God glorying in it as the chief of his ways, Pſal. lxxxix. 19. 10. "I have laid help upon one that is mighty, I have found David my ſervant," &c.

2*dly*, The ark was very large and capacious, as is clear rom the account that we have of it, Gen. vi. 14.—19. And it was neceſſary it ſhould be ſo, conſidering that it was the ommon receptacle, not only of Noah and his family, but of ll ſorts of beaſts, birds, and living creatures, that were upon arth, and neceſſary proviſion for their ſubſiſtence, for the ſpace of about a whole year.

But, Sirs, the New Teſtament Ark is far more large and capacious than Noah's ark; for he is none other than the infinite and incomprehenſible God, in the perſon of the eternal Son, who made all things, John i. 3. compare with Heb. i. 3. and upholds them by the word of his power. As there was room and proviſion in the ark for all the living creatures of every kind that entered into the ark; ſo there is room in Chriſt for all that will come, be they Jew or Gentile, Barbarian, Scythian, bond or free, male or female, it is all one. Ye are welcome to enter into the New Teſtament Ark, John iii. 16. and x. 9.

3*dly*, All that entered into the ark were ſaved, but all that did not enter in periſhed, Gen. vii. 21—23. Juſt ſo is it here, Mark xvi. 16. "he that believeth in Chriſt ſhall be ſaved, but he that believeth not ſhall be damned."

4*thly*, Noah's ark was a piece of grand folly to the wits of

the world: no doubt they would flout him and mock him as a fool, while he was preparing the ark, to the ſaving of his houſe. Juſt ſo Chriſt, and the way of ſalvation through his death, "is to the Greeks fooliſhneſs, and to the Jews a ſtumbling block," 1 Cor. i. 23.

5thly, Hence it came that few, only eight ſouls, entered into the ark, and were ſaved, Gen. vii. 18. Juſt ſo is it here, Chriſt "is deſpiſed and rejected of men," If. liii. 3. and therefore few come unto him. Matth. xxii. 14. "Many are called, but few are choſen." Chap. vii. 14. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

6thly, Although there were but few ſaved in the ark, yet it was a great evidence of God's love and kindneſs to man, that any of them were ſpared, when they all deſerved to die, Gen. vi. 5. 2. 12. Juſt ſo here, although there are but few that are ſaved, yet his providing a Saviour, and ſaving a remnant of mankind by Chriſt, is a wonderful inſtance of his love and kindneſs to mankind, 1 John iv. 9. "In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him." See John iii. 16. "God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life."

7thly, The ark, after it had been toſſed upon the waters for about ſeven months, at length reſted upon the mountains of Ararat, Gen. viii. 4. So Chriſt, our New Teſtament Ark, after he had been toſſed in this world, and torn in his name, perſon, miracles, and miniſtry, he reſted from his work and warfare, in his reſurrection and aſcenſion; after he had ſuffered, he entered into his glory, Luke xxiv. 26. having finiſhed the work the Father gave him to do, he reſted in heaven, and is repoſſeſſed of that glory he had with the Father before the world was," John xvii. 4. 5.

8thly, They that were ſaved in the ark (viz. Noah and his children) became heirs of a new world, Gen. ix. 10. &c. So all that are ſaved by faith in Chriſt become heirs of God, and of glory, and are "begotten into the lively hope, to an inheritance incorruptible, and undefiled, and that fadeth not away, 1 Pet. i. 3. 4.

9thly, Noah and his family, after they were ſaved by the ark, got a promiſe, *That the water ſhould never more deſtroy the earth*, Gen. ix. 9—11.; and, in token thereof, the bow was ſet in the clouds, ver. 12—17.

So all that fly to Chriſt are ſecured by God's covenant and promi

rouſe from the wrath and curſe of God, Rom. viii. 1. "There is therefore now no condemnation to them who are in Chriſt Jeſus." See Iſ. liv. 10—12. "For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed. O thou afflicted, toſſed with tempeſt, and not comforted, behold I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones." We read, Rev. iv. 3. of a rainbow about the throne of Chriſt, which alludes unto the tranſaction with Noah anent the flood.

Thirdly, All ſorts of creatures, clean and unclean, were admitted into the ark, without diſtinction, Gen. vii. 8. 9. The door was open to them all.

Juſt ſo is it now, under the New Teſtament, ſince the coming of Chriſt in the fleſh, the goſpel of the grace of God is preached promiſcuouſly unto Jews and Gentiles, without any diſtinction. It is true, before the death of Chriſt, and during his perſonal miniſtry on earth, the poor Gentiles were excluded, and the diſciples, when ſent to preach the goſpel, it was only to the cities of the Jews, but they were diſcharged to go into the way of the Gentiles, or to enter into any of the cities of the Samaritans, Matth. x. 5. But after his death and reſurrection, their commiſſion is enlarged, and the door is caſt open unto all nations, Mark xvi. 15. "Go ye into all the world, and preach the goſpel to every creature." It is true, the apoſtles, even after the reſurrection of Chriſt, and the down-pouring of the Spirit in his extraordinary gifts, could not receive this commiſſion of preaching the goſpel to every creature; they continued preaching it to the Jews only, Acts x. 19. until they were cured of their miſtake, by Peter's viſion of beaſts, clean and unclean, Acts x. 11—16. and the Holy Ghoſt his falling down upon the Gentiles, as well as upon the Jews, ver. 44.; and thereupon they began, according to their commiſſion, to preach the goſpel to all without any diſtinction; and when the Jews refuſed the goſpel, the apoſtles turned themſelves unto the Gentiles, Acts xiii. 43—49. So that I ſay, as Noah admitted of beaſts clean and unclean into the ark, in order to their being ſaved from the deluge; ſo our great New Teſtament Ark is opened to ſinners of all ſorts and ſizes; if they be deſcended of the firſt Adam, they are all welcome to a ſecond Adam, Prov. viii. 4. "Unto you, O men, I call, and my voice is to the ſons of men." But this leads me to

IV.

IV. The *fourth* thing in the method, which w
ſpeak a little of the door of acceſs unto the New T
ment Ark.

Noah's ark ſtood open until all the creatures that
not ſubſiſt in the waters had entered in, and until the
broke out, Gen. vii. 7—9.; for, if it had been ſhut, no
ture could have entered into it, or been ſaved.

Juſt ſo, if there were not a way or door of acce
to Chriſt, no fleſh could be ſaved. But we bring you
tidings of great joy, Luke ii. 10. Chriſt is a common
a common Saviour, to ſinners of mankind: And to enco
poor periſhing ſinners to come to him, I will tell you of
doors by which entrance by faith is to be had into the
Teſtament Ark, that you may not periſh in the deluge.

1ſt, The door of the revelation of Chriſt, as a S
come into the world. What is the deſign of the
ſcriptures of truth, from the beginning to the endin
to make Chriſt known to the ſons of men, in or
their believing in him, that they may be ſaved fro
wrath to come, John xx. laſt, "Theſe things are w
that ye might believe that Jeſus is the Chriſt, the S
God, and that believing, ye might have life through his n
John v. 39. "Search the ſcriptures, for in them ye th
have eternal life, and they are they which teſtify of
Sirs, Chriſt is evidently ſet forth before you in the
read and preached, his whole righteouſneſs and ſalva
ſet before you, and brought *near to you;* and, pray, for
end? but that you may improve him to all the ends
ſaving offices. They that want the Bible and a pr
goſpel will have far more to ſay for themſelves, tha
unto whom the word of God and the goſpel of ſalva
ſent, John xv. 22. compared with Matth. x. 15. Rom.
for "how ſhall they believe in him of whom they ha
heard? and how ſhall they hear without a preacher?
this is not the caſe with you; for Chriſt is nigh to y
your mouths and hearts, even in this word of faith
we preach, Rom. x. 8. So that the very revelation of

through the whole ſcriptures of truth: It was the firſt thing propoſed to Adam and Eve immediately after the fall, when they were under awful apprehenſions of preſent death, Gen. iii. 14. 15. (viz. the ſeed of the woman) ſhall bruiſe thy head, (viz. of the ſerpent). They were to believe, that the Son of God, who was ſpeaking to them, would, in the fulneſs of time, become the ſeed of the woman, or be incarnate, and avenge their quarrel; and the faith of this eaſed and quieted their ſpirits, becauſe in this they ſaw that God was upon their ſide. So in the promiſe made to Abraham, the incarnation of the Son of God was preſented unto him and his poſterity, Gen. xxii. 18. "In thy ſeed ſhall all the nations of the earth be bleſſed." Upon which the apoſtle, Gal. iii. 16. gives the following commentary, "He doth not ſpeak of ſeeds as of many, but as of one, and to thy ſeed, which is Chriſt." In the reſt of the ſcriptures, where theſe two promiſes are more fully opened, we find the incarnation of the Son of God preſented as a ground of faith and hope to the church of God. David, in the Pſalms, frequently ſpeaks of him as man, Pſal. viii. 4. compared with Heb. ii. 6. the Son of man, and the Man of God's right hand, Pſal. lxxx. 17. Iſaiah ſpeaks of him as a Child born unto us, although at the ſame time his name is THE MIGHTY GOD, chap. ix. 6. and liii. as a Man of ſorrows, and acquainted with grief. Jeremiah, as a Branch of righteouſneſs, chap. xxxiii. 15. that was to ſpring out of the root of Jeſſe, Iſ. xi. 1. And every where almoſt in the New Teſtament, he is preſented as the Word made fleſh, John i. 14.; made of a woman, Gal. iv. 4.; the Seed of the woman, Gen. iii. 16.; born of a virgin, Matth. i. 16.; Who "took not on him the nature of angels, but the ſeed of Abraham," Heb. ii. 16. And commonly, when he ſpeaks of himſelf through the evangeliſts, he denominates himſelf by the human nature, rather than by the divine, The Son of man. One ſpecial reaſon of which is, as I think, becauſe the faith of ſinners could not terminate or fix upon his divine nature, but by virtue of his human nature. The hand of faith lays hold upon the ſkirt of the human nature, that it may thereby draw, as it were, the divine nature alongſt with it, knowing that the perſonal union between theſe two natures cannot be diſſolved. Now, that there is here a general ground of faith laid for all mankind that hears tell of this great myſtery of godlineſs, God manifeſted in the fleſh, appears, if we conſider, that it was not the perſon, but the nature of man that Chriſt aſſumed. And the nature of man is equally related to every man and woman, that poſſeſſes a true body, and a reaſonable ſoul. Inſomuch that every one that hears of him is warranted

to

to ſay, This is my brother, "bone of my bone, and fleſh of my fleſh," Gen. ii. 23. as Adam ſaid of Eve when preſented unto him, and therefore a help meet for me, ver. 20. O Sirs, conſider this, and dwell upon it. Chriſt, by virtue of his incarnation, is our Goel or Kinſman, he is our blood-relation, and he took part of your fleſh, that ſo he might be capable to act a part for you, which none elſe of the human race was capable to do, even to redeem you by his blood, and by death to bruiſe the head of the ſerpent. And is not this a noble ground of faith, truſt, and confidence in him? O Sirs! enter in and take poſſeſſion of the New Teſtament Ark, by this door of his incarnation, and claim him as yours, by an appropriating faith, ſaying with the church, Iſ. ix. 6. To us (or to me) is this child born, &c. This doctrine was delivered by the angels at the birth of Chriſt, as good tidings of great joy unto all people, Luke ii. 10. 11. where they ſay to the ſhepherds, (not to us, but) "To you is born this day, in the city of David, a Saviour, which is Chriſt the Lord."

3*d.y*, Another paſſage by which faith may enter into the New Teſtament Ark, is Chriſt's obedience to the law, which was violate, broken, and diſhonoured, by the ſin of the firſt Adam, and of all his poſterity. For underſtanding of this you would know, that the condition upon which life was promiſed to Adam, and to all mankind in him, was perfect obedience unto the command of the law, "He that doth theſe things ſhall live in them," Lev. xviii. 5. compared with Gal. iii. 12. And if Adam had continued in his obedience, he and his poſterity might have claimed temporal, ſpiritual, and eternal life, as a debt due to them (though not upon the account of the intrinſic merit of his obedience, yet) by virtue of the paction in the covenant of works. Well, man being in honour, continued not; Pſal. xlix. 12. compared with Gen. iii. 6. He brake the covenant by eating the forbidden fruit; and all his children's teeth ever ſince have been ſet on edge againſt God, their carnal minds being enmity againſt God, are not ſubject to the law of God, Rom. viii. 7. by which means they have loſt their title to that life promiſed in the firſt covenant, and are fallen under the ſentence of death; and without the honour of the law be repaired by a perfect obedience yielded unto it by man, or one in man's nature, it ſtands as an eternal bar in the way of life and ſalvation unto all mankind. Well, Chriſt, the eternal Son of God, as man's Kinſman and Surety, undertakes to repair the broken law, ſaying to his Father, "Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart," Pſal. xl. 7. 8. compared with Heb. x. 7. as if he had ſaid, 'Let my ear be bored

bored unto thy ſervice in this matter, for it is the firm purpoſe of my heart to fulfil all righteouſneſs that the law requires of mankind ſinners.' And accordingly, in the fulneſs of time, he is not only made of a woman, but made under the law, Gal. iv. 4. and in our ſtead and room magnifies the law and makes it honourable, Iſ. xlii. 21.: By which means, 'all legal bars and impediments lying in the way of ſalvation and life, from the part of the command of the law is made up again, and the law as fully ſatisfied as though it had never been broken, and the title to the life promiſed in the covenant of works comes to ſtand in the perſon of our common Kinſman and blood-relation;' upon which account, his righteouſneſs and ſalvation is publiſhed and brought near unto all; yea even unto them that are ſtout hearted and far from righteouſneſs, Iſ. xlvi. at the cloſe. And you ſee in the fortieth pſalm, after he had ſaid to his Father, in the council of peace, "I delight to do thy will, O my God, yea, thy law is within my heart," immediately he adds, ver. 9. 10. "I have preached righteouſneſs in the great congregation, I have not refrained my lips, O Lord, thou knoweſt, I have not hid thy righteouſneſs within my heart," &c. Thus you ſee, that all who have the goſpel preached unto them have a right of acceſs to his righteouſneſs or perfect obedience to the law; and whoever they be that believe in him as the Lord our righteouſneſs, Jer. xxiii. 6. they enter into the New Teſtament Ark, and are ſaved from the deluge of God's wrath; "For there is no condemnation to them that are in Chriſt Jeſus," becauſe the righteouſneſs of the law is fulfilled in them, Rom. viii. 1. 3. 4. and x. 4. Chriſt becomes the end of the law for righteouſneſs to them. Hence is that of the apoſtle, 2 Cor. v. at the cloſe, "God was in Chriſt, not imputing their treſpaſſes to them; for he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him."

Heb.

Heb. xi. 7.—*By faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe.*

THE THIRD SERMON ON THIS TEXT.

AFTER reſuming of what is above, I go on to tell you,

4*thly*, The death of Chriſt, or his atoning blood, is another door by which poor ſinners do enter into the New Teſtament Ark, and are ſaved from the deluge of divine wrath. We are ſaid to come by faith unto the blood of ſprinkling, Heb. xii. 24. "and to enter into the holieſt by the blood of Jeſus," chap. x. 19. Chriſt as crucified is evidently ſet forth, Gal. iii. 1. before all, in the diſpenſation of the goſpel; hence the apoſtle Paul tells the Corinthians, "That he determined not to know any thing among them, ſave Jeſus Chriſt, and him crucified," 1 Cor. ii. 2. Chriſt ſays, ſpeaking of his death, "And I, if I be lifted up from the earth, will draw all men unto me," John xii. 32. And accordingly, when the apoſtles went through the nations preaching the goſpel, what was the great theme they continually harped [inſiſted or dwelt] upon? "We (ſays he) preach Chriſt crucified, unto the Jews a ſtumbling block, and unto the Greeks fooliſhneſs, but unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God," 1 Cor. i. 23. 24.

For clearing this matter of the death of Chriſt as a ground of faith, you would know that there is a threefold ſufficiency in the death of Chriſt.

1. An intrinſic ſufficiency ariſing from the infinite dignity of his perſon who ſuffered, being the infinite God in the perſon of the Son, clothed with a vail of fleſh; and in this reſpect, there was ſuch a value in his death and blood, that it was ſufficient, not only to redeem all mankind, but ten thouſand worlds, ſuppoſing their exiſtence and fall too, if it had been ſo ordained. But,

2. There is an ordinate ſufficiency, whereby the death and ſatisfaction of Chriſt is limited unto the elect, and in this reſpect Chriſt declares that he laid down his life for the ſheep, John x. 15.

3. There is a legal ſufficiency, by which the law and its penalty is fully anſwered; inſomuch that neither law nor juſtice is any obſtruction or bar in the way of a ſinner's ſalvation, that

were calling every man and woman, young and old, to come and get as much as they want, I am ſure there would be few or none in that caſe that would draw back, every one would be more forward than another, to receive or gather. Well, Sirs, why ſo forward to receive worldly riches that take wings and fly away? and yet refuſe to receive Chriſt and his unſearchable riches which we are a ſcattering among you in the diſpenſation of the word! Here is the great gift of heaven, without money or price. Here is the gift of life, "for he that hath the Son hath life," 1 John v. 12. Here is the gift of righteouſneſs, that will entitle you to God, to heaven, and glory; and all the good of the covenant. Here is given gold tried in the fire, Rev. iii. 18. that moth and ruſt cannot corrupt, Matth. vi. 20. Here is the beſt robe, Luke xv. 22. White raiment, Rev. iii. 18. Clothing that doth not wax old. Here is the merchandiſe of wiſdom, that is better than the merchandiſe of ſilver, and her gain, which is better than fine gold, Prov. iii. 1. 4.

You particularly that are young children and bairns, you are perhaps longing for to-morrow, being the firſt Monday, and the firſt day of the new-year 1750, that you may go to your friends and acquaintance to aſk your new-year's gift. I would give you my advice before it come, and that is, that before ever you go to man or woman to aſk any thing, go firſt to God, "who giveth liberally to all men, and upbraideth not," James i. 5. and aſk your new-year's gift from him. *Queſt.* What ſhall we aſk from him? will you put words in our mouth? *Anſw.* I will tell you what to ſay and aſk as your new-year's gift from God. Go to God, and ſay, 'Lord give me grace to improve this new-year to thy glory, and my own eternal good and advantage, if thou ſpare me, Lord, give me thyſelf, to be my God and portion for ever, for thou haſt ſaid, I am the Lord thy God, Exod. xx. 2. Lord, give me Chriſt, and let him be my Prophet, Prieſt, and King, Surety, Mediator, and Advocate. Lord, give me thy Spirit, for thou giveſt thy Spirit to them that aſk him, Luke xi. 19. Lord give me the new heart, and the new ſpirit, for thou haſt promiſed it, Ezek. xxxvi. Lord give me a heart to know thee, that thou art the Lord. Lord, put thy fear in my heart, that I may never depart from thee, Jer. xxxii. 40. Lord, forgive me all my ſins, and lead me not into temptation, but deliver me from all evil, Luke xi. 4. eſpecially from the evil of ſin, which is the abominable thing which thy ſoul hates. Lord, teach me how to anſwer my chief end, how to glorify thee here, ſo as I may enjoy thee eternally hereafter.'

Now, I ſay, go to God in the morning of the new-year's day,

and

and ſeek theſe and the like things from him, as your new-year's gift. And to encourage you to be in earneſt, conſider, (1.) Theſe ſoul gifts are far better than any thing your friends can give you. (2.) Your God is liberal, and more ready to give than you are to aſk. John xvi. 24. "Hitherto (ſays Chriſt), ye have aſked nothing in my name, aſk, and ye ſhall receive." Your heavenly Father has a full hand and a free heart, Matth. vii. 7. "Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you." (3.) The Lord loves young children to be about his hand, Pſal. xxxiv. 2. "Come, ye children, hearken unto me, I will teach you the fear of the Lord," Prov. viii. 17. "I love them that love me, and theſe that ſeek me early ſhall find me." (4.) God's new-year's gift will make you up for all your days, yea, for all eternity; and what he gives of ſaving grace, he will never take it back again, "for the gifts and calling of God are without repentance," Rom. xi. 29. Only be importunate with the Lord, and do not take a nay-ſay; ſay as Jacob, Gen. xxxii. 26. "Lord, I will not let thee go, except thou bleſs me; and whatever you aſk of God, ſeek it all for Chriſt's ſake; for, ſays Chriſt, John xiv. 14. "If ye ſhall aſk any thing in my name, I will do it;" and though you get not what you aſk at firſt, yet be not diſcouraged, but go again, and again, and again unto him. If you get not your new-year's gift the firſt day, go again the next day, and the next day, and continue in prayer, and ye ſhall find the Lord; for he has ſaid, Jer. xxix. 12. 13. "Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you, and ye ſhall ſeek me, and ye ſhall find me, when ye ſhall ſearch for me with all your heart," and with all your ſoul.

Now, before we part, I have a word to ſay to you that are old people, and of a riper age.

The firſt day or firſt week of the new-year, I underſtand uſes to be very ill ſpent in eating and drinking, and that perhaps to exceſs. I would give you that caveat or warning that Chriſt gives to all that profeſs his name, Luke xxi. 34. "Take heed, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day (the day of death and judgement) come upon you unawares." It is a bad requital to God for his goodneſs theſe bygone years, to begin the next year with an abuſing yourſelves, and abuſing the good creatures of God with any manner of exceſs; and therefore, let your moderation appear in all things, for the Lord at hand, Philip. iv. 5.

HEB. xi. 7.—*By faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark, to the ſaving of his houſe.*

THE FOURTH SERMON ON THIS TEXT.

WE read, Deut. xxvii. 11. 12. and downwards, of two great mountains, viz. Mount Ebal, and Mount Gerizzim; the one was a mount of curſing, and the other of bleſſing. Upon theſe two mountains God ſets a two-fold throne; upon Mount Ebal he places a throne of juſtice, and on the other a throne of grace. From Mount Ebal there is an eruption of woes and curſes againſt all mankind, which, like the deluge, overſpreads the face of the whole earth, "for all have ſinned and come ſhort of the glory of God," Rom. iii. 23. and therefore the wrath of God, like the ſwelling deluge, purſues them wherever they go, until they fly to the mount of bleſſings, Mount Gerizzim, or Mount Zion, where ſtands the covenant of grace, the New Teſtament Ark, Jeſus Chriſt, from which there comes a cry to the poor ſinner, that knows not what to do to be ſaved from the curſe of the law, and the wrath of the Lawgiver, "Turn ye to your ſtrong holds," Zech. ix. 12. enter into the Ark; and whoſoever doth ſo, "ſhall not periſh, but have everlaſting life," John iii. 16.

I have been eſſaying to caſt up the doors of the New Teſtament Ark, that poor law-condemned, juſtice-condemned, and conſcience-condemned ſinners may take the benefit of it, and be ſaved from the deluge. I have named and caſt open ſix of them. (1.) The door of the revelation of Chriſt in the word, for he is revealed that ſinners may believe in him and be ſaved. (2.) The door of the incarnation, whereby God becomes our Kinſman in the perſon of his Son, that we may take hold of the ſkirt of him that was a Jew, Zech. viii. 23. and go with him and be ſaved. (3.) The door of his perfect obedience to the law, in the room of the firſt Adam, whereby the title to eternal life, which was loſt by the diſobedience of the firſt Adam, is again recovered; and thus he has power to give eternal life to whom he will, as we ſee he himſelf declares, John v. 21, 22. (4.) The door of his ſatisfaction, whereby the hand-writing of the curſe that was againſt us, and contrary to us,

name of majesty, power, and greatness, be first pr
humble, and abase the soul in its own eyes; yet s
glorious train of amiable names do follow it, in or
vive the heart of the humble, and the spirit of th
one; "The Lord, the Lord God, merciful," &c.
sent to observe how every one of his relative names
the soul's case and necessity.

2. MERCIFUL. The case of the poor soul is suc
is crying out, 'Oh! I am wretched and miserabl
expression or conception: I am indeed a pitiful
am brought low by my sin in Adam, and in my
son; Psal. lxix. 2. "I sink in deep mire, where th
standing." I know and believe indeed, that Jeh
strong and almighty God, is able to help and del
but what says that to me, since I do not know bu
mighty arm may exert itself in my destruction as
in my salvation?' Well, to this the Lord answers
name, "I am the Lord God, MERCIFUL." 'If the
serable, I am merciful as well as strong: justice is m
work, my strange act, Is. xxviii. 21. but I delight
Mic. vii. 18. "My bowels are turned within me, a
pentings are kindled together," Hos. xi. 8. until I g
to my mercy?' Pray, Sirs, what is mercy? but
bent and inclination in God to do good to and help
in misery. Misery is the very proper object and sub
which mercy doth work; and therefore, 'O mise
ner! trust in my mercy flowing out through the
my eternal Son.' But a third title is the name,

3. GRACIOUS. May the poor guilty and convinc
say, 'I am one of the most miserable creatures up
I am destitute of all grace, of all goodness. I have
fications to commend me unto a God of mercy.'
says the Lord, 'I am GRACIOUS. I do not seek a
goodness, or qualifications, in the sinner, to comm
to me; but I would have the poor, blind, naked,
sinner, to come to get, and not to give; to come and
[illegible] in the fire, white raiment, eye-salve, Rev. iii.
[illegible] honey, Is. lv. 1. and all grace and goodness from
(th[illegible] freely, "without money, and without price."
It [illegible] faith, repentance, love, humility, broke
to b[illegible] a price to purchase grace and favour at th
the go[illegible] come, destitute of all grace, to the
therefo[illegible] may obtain mercy, and [illegible]
at han[illegible]

[illegible] poor convinced and [illegible]

n a presumptuous [illegible] and have gone on in long
t and trade of sin and rebellion against God, that I
d God will endure me no longer. [illegible]
nd gone.' Well but, says the Lord, "I am [illegible]
My patience towards sinners is not [illegible]. It
deed I did not suffer long the indignities that were done
y the angels that fell; for that very moment they [illegible]
re turned out of heaven, and [illegible]
darkness, in which they are "reserved unto the judge-
the great day," Jude 6. But this is not my method of
re towards sinners of Adam's family, whose nature
ssumed, when I passed by the angels that fell. I am
ing that any of them should perish, but that all should
repentance, 2 Pet. iii. 9. "I have no pleasure in
eath, but rather that they turn unto me and live."
xxxiii. 11. And, therefore, "I wait that I may be
s," Is. xxx. 18. I stand yet at the door and knock:
any man, be what he will, will "hear my voice, and
e door, I will come in to him, and will sup with him,
with me," Rev. iii. 20. What is long-suffering but
e extended and stretched out beyond all expectation,
yond all deserving. 'If I had had a mind to [illegible]
d cast thee into hell, I have not wanted occasion and ep-
ity; but I have hitherto born with all thy folly and
dness, and to this day "I stand with the outstretched
of love and mercy, crying, Behold me, behold me."
v. 1. "Turn ye, turn ye, why will ye die?" Ezek.
i. 2. But,

May the poor doubting soul say, 'There may, has
and is, such an abounding of sin and wickedness
me, that my sin is like unto the great mountains, [illegible]
up into the heavens, and cries for wrath and vengeance
the sin of Sodom; and therefore I need look for nothing
ndignation and wrath.' Well but, says the Lord, Let
o that thou art abundant in wickedness, my name is
NDANT IN GOODNESS. As if he had said, 'Thy wicked-
and sinfulness, though it be great, yet it is but the wicked-
and sinfulness of a finite creature; but my goodness is
goodness of an infinite God, that can never never be ex-
ted; and therefore come to me, and get all thy wants
[illegible], according to my riches in glory, by Christ Jesus.
[illegible]ss is such, that I am good even to the evil and
[illegible] make the sun to rise, and the rain to fall, on
[illegible] the good, upon the just and unjust, Matt. [illegible]

is cancelled, and the bond lying in the hand of juſtice, whic bound us over to wrath, is retired, Gal. iii. 13. " Chri hath redeemed us from the curſe of the law, being made curſe for us." (5.) I told you, that the great and precious eſpecially the abſolute unconditional promiſes of the covenan of grace (every one of them), is a door of entrance into th New Teſtament Ark; all which promiſes come indorſed t ſinners that are afar off, and to them that are near, Iſ. lvii. 19 Acts ii. 39. for their encouragement to take hold of them a ropes of ſalvation, whereby they may be drawn up out of th ruining deluge of wrath, into the ARK Chriſt, in whom al the promiſes of God are yea and amen, 2 Cor. i. 20. (6.) The laſt door that I named was the door of God, the Fa ther's donation or gift of his Son as a Saviour, by price an power; by the price of his blood, and the power of hi Spirit. He hath given him to be a Saviour, a Witneſs Leader, Commander. And for what end is a gift given an tendered, but that it may be received? Theſe I have alread ſpoke to.

7thly, I proceed now to open a *ſeventh* door by which faith enters into the New Teſtament Ark, and that is, the name o God, as it is revealed through Chriſt in the glorious goſpel " The name of the Lord is a ſtrong tower, unto which th righteous runneth," Prov. xviii. 10. and to which the ſinne may run, and be ſaved. Pſal. ix. 9. " They that know thy name will put their truſt in thee:" he that walketh in dark neſs, and hath no light, he is called to " truſt in the name o the Lord, and to ſtay himſelf upon his God," Iſ. l. 10. From theſe and the like ſcriptures you ſee, that the name of a God in Chriſt is given as a bleſſed ground of faith, truſt, and con fidence: and no wonder, conſidering that God is in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them," 2 Cor. v. 19.

But I ſhall at preſent inſiſt a little on that name of God which he revealed and proclaimed unto Moſes, when he condeſcended, at his requeſt, to make all his glory to paſs before him, Exod. xxxiv. 6. 7. " And the Lord paſſed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear the guilty."

Now, let us conſider this name of the Lord a little, and ſee whether there be not enough in it to put unbelief for ever out of countenance.

It is a moſt certain truth, that ignorance of God, and o

what he is in Christ, is the very mother of unbelief, by which we are turned away from the living God as an enemy. Satan knows this very well; and therefore his great slight and cunning is, to fix the eye of a sinner, whose conscience is awakened, upon its sinful, miserable, and deplorable condition, and represents God unto him as a God of inexorable justice, an avenging enemy, a consuming fire, that so he may fill it with desperation, and put it in the same case with himself; and he endeavours with might and main to hide and conceal the revelation that God has made of his name to us through Christ, according to what the apostle says, 2 Cor. iv. 4. "The God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." But in spite of the devil, and all his art and cunning, to smother the name of our God in Christ, let us study to display the name of the Lord, as he has himself proclaimed it in that place just now cited, and see if there be not a noble and glorious ground of faith and confidence for the sinner, however desperate and deplorable his case may appear to be in his own sense.

1. You see that his first name is a name of glory, greatness, and majesty, THE LORD, THE LORD GOD. This, I say, is a name of great and glorious majesty, and is premised or set forth in the front, to let us know what God is in himself; that he is the infinite, eternal, and unchangeable Being; that he "fills heaven and earth," Jer. xxiii. 24.; that "he hath heaven for his throne, and the earth for his footstool," Is. lxvi. 1.; that "all the inhabitants of the world are reputed before him but as nothing," Dan. iv. 35. yea, "less than nothing, and vanity," Is. xl. 17. God, in the *first* place, I say, will have us to know what he is in himself, and how we, and all creatures, "do live, and move, and have our being in him," Acts xvii. 28. These, and the like impressions of the glorious majesty of God, are the foundation of all true faith, and of all religious worship and adoration. The soul gets such views and discoveries of the glorious majesty of God, as strikes it with a becoming awe and reverence of him; so that the soul cries out, as Moses, Exod. xv. 11. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Oh! who "shall ascend his holy hill, or abide in his tabernacle?" And like the poor publican, under a sense of sin, and apprehensions of the infinite majesty of God, stands afar off, smites on his breast, and cries, "God be merciful to me a sinner," Luke xviii. 13. But now, though this

name of majeſty, power, and greatneſs, be firſt preſented to humble, and abaſe the ſoul in its own eyes; yet ſee what a glorious train of amiable names do follow it, in order to revive the heart of the humble, and the ſpirit of the contrite one; "The Lord, the Lord God, merciful," &c. It is pleaſant to obſerve how every one of his relative names do anſwer the ſoul's caſe and neceſſity.

2. MERCIFUL. The caſe of the poor ſoul is ſuch, that it is crying out, 'Oh! I am wretched and miſerable beyond expreſſion or conception: I am indeed a pitiful object: I am brought low by my ſin in Adam, and in my own perſon; Pſal. lxix. 2. "I ſink in deep mire, where there is no ſtanding." I know and believe indeed, that Jehovah, the ſtrong and almighty God, is able to help and deliver me: but what ſays that to me, ſince I do not know but his almighty arm may exert itſelf in my deſtruction as readily as in my ſalvation?' Well, to this the Lord anſwers, in that name, "I am the Lord God, MERCIFUL." 'If thou be miſerable, I am merciful as well as ſtrong: juſtice is my ſtrange work, my ſtrange act, Iſ. xxviii. 21. but I delight in mercy, Mic. vii. 18. "My bowels are turned within me, and my repentings are kindled together," Hoſ. xi. 8. until I get a vent to my mercy?' Pray, Sirs, what is mercy? but a ſtrong bent and inclination in God to do good to and help a ſinner in miſery. Miſery is the very proper object and ſubject upon which mercy doth work; and therefore, 'O miſerable ſinner! truſt in my mercy flowing out through the blood of my eternal Son.' But a third title is the name,

3. GRACIOUS. May the poor guilty and convinced ſinner ſay, 'I am one of the moſt miſerable creatures upon earth; I am deſtitute of all grace, of all goodneſs; I have no qualifications to commend me unto a God of mercy.' Well but, ſays the Lord, 'I am GRACIOUS. I do not ſeek any grace, goodneſs, or qualifications, in the ſinner, to commend him to me; but I would have the poor, blind, naked, miſerable ſinner, to come to get, and not to give; to come and get gold tried in the fire, white raiment, eye-ſalve, Rev. iii. 18. milk and honey, Iſ. li. 1. and all grace and goodneſs from me, *gratis*, freely, "without money, and without price." Do not ſeek for faith, repentance, love, humility, brokenneſs of heart, as a price to purchaſe grace and favour at the hand of God: but come, deſtitute of all grace, "to the throne of grace, that ye may obtain mercy, and find grace," Heb. iv. 16. But,

4. May the poor convinced and awakened ſinner ſay, 'I

hard

en a presumptuous sinner, and have gone on so long
& and trade of sin and rebellion against God, that I
id God will endure me no longer; my day of grace
and gone.' Well but, says the Lord, "I am LONG-SUF-
: My patience towards sinners is not soon worn out. It
ndeed I did not suffer long the indignities that were done
y the angels that fell; for that very moment they sinned
ere turned out of heaven, and laid up in everlasting
f darkness, in which they are "reserved unto the judge-
the great day," Jude 6. But this is not my method of
re towards sinners of Adam's family, whose nature
ssumed, when I passed by the angels that fell. I am
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ond all deserving. 'If I had had a mind to cut thee
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ness, and to this day "I stand with the outstretched
f love and mercy, crying, Behold me, behold me,"
1. "Turn ye, turn ye, why will ye die?" Ezek.
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odness of an infinite God, that can never never be ex-
l; and therefore come to me, and get all thy wants
d, according to my riches in glory, by Christ Jesus.
odness is such, that I am good even to the evil and
kful: I make the sun to rise, and the rain to fall, on
l and on the good, upon the just and unjust, Matth. v. 45.

My

My goodneſs extends unto all: and therefore com
come, open thy mouth wide and I will fill it, Pſal. lxxx
Oh! taſte and ſee how good I am, Pſal. xxxiv. 8. My
ſures are full, and they are open: O, therefore, whoſ
will, let him take of my goodneſs freely. Oh! eat y
which is good, and let thy ſoul delight itſelf in the abur
of my goodneſs, Iſ. lv. 2. "I ſatisfy the deſire of the
ing ſoul," Pſal. cvii. 9.

6. May the poor ſoul ſay, "I can receive no good at th
of the Lord; for I have an evil heart of unbelief, tha
his truth and faithfulneſs in queſtion. I ſee indeed gre
precious promiſes in the word, but I dare not lay cla
them: I doubt and fear that I may not meddle with them
when I preſume to meddle with them, my unbelieving
draws back my hand, ſaying, "His promiſe fails for
more:" and thus I loſe the benefit of God's promiſe.'
ſays God, 'To cure thee, O man, of thy unbelief, I p
my name to thee, not only as abundant in goodneſs, b
TRUTH. My name is faithful and true, Rev. xi
"Righteouſneſs is the girdle of my loins, and faithfulne
girdle of my reins," Iſ. xi. 5. "It is impoſſible for
lie," Tit. i. 2. "My faithfulneſs is eſtabliſhed in th
heavens," Pſal. xxxvi. 5. Yea, "heaven and earth ſha
away; but one jot, or one tittle, of my word ſhall n
to the ground," Matth. v. 18: and therefore thou n
with the greateſt ſafety, truſt my word of promiſe. It
a thing that I can come and go upon: it is not yea t
and nay to-morrow; but it is always yea and amen,
i. 17. 18. And therefore believe the promiſe; ſet
ſeal to it; for thou canſt not put a greater honour upo
than to ſet to the ſeal that I am true, John iii. 33. The
"Believe and ſee the ſalvation of God," Iſ. lii. 10.

7. O, may the poor trembling ſoul ſay, 'What i
has ſhut up his tender mercies in wrath, and ſo will
vourable no more?' Pſal. lxxvii. 7. 9. Unto this it
ſwered, I KEEP MERCY FOR THOUSANDS, *q. d.* 'I have e
ed mercy to thouſands, that is, innumerable multitudes
yet my treaſures of grace and mercy are as full as
and I am as ready to extend my mercy to thouſa
perſons, yea, thouſands of generations, as ever: "W
ſoever believes in my name, ſhall not periſh, but have
laſting life," John iii. 16. "As the heavens are highe
the earth, ſo are my thoughts higher than your thou
Iſ. lv. 9.

8. Might the ſinner ſay, 'My ſins are ſo many, the

been ſo multiplied and highly aggravated, that I fear he will never forgive me.' Unto this the Lord anſwers, I PARDON INIQUITY, TRANSGRESSION, AND SIN, *i. e.* all manner of ſin and provocation that can be thought on; and though your ſins be red as ſcarlet and crimſon, I will make them as white as ſnow, and as wool, Iſ. i. 18. There is plenteous redemption with me that I may be ſought unto; and therefore fear not, only believe; for this is my prerogative, that I love to diſplay, "I, even I, am he that blotteth out thy tranſgreſſions for my own ſake, and will not remember thy ſins," Iſ. xliii. 25.

Thus you ſee what a wide door is opened in the New Teſtament Ark, or what a noble ground of faith is laid in that name of God proclaimed to Moſes.

But now, becauſe ſinners are ready, like the ſpider, to ſuck poiſon out of this rich declaration of the name of God, merciful and gracious, and to turn his grace unto wantonneſs, ſaying, 'If this be the caſe, we will ſin, that grace may abound, Rom. vi. 1. We need not fear the wrath of ſuch a merciful God:' Therefore obſerve what an awful word immediately follows, WHO WILL BY NO MEANS CLEAR THE GUILTY, *q. d.* 'The deſign of all this grace and mercy which I have proclaimed, is to lead ſinners to repentance, through an apprehenſion of my mercy in Chriſt; but if any ſhall abuſe my name, Merciful and Gracious, to encourage themſelves in a way of ſin and rebellion againſt my authority, let them know that I will by no means clear ſuch perſons: No, no, he "is condemned already, and my wrath abideth on him," John iii. 18. 36. And when "he turns this grace unto wantonneſs, he but treaſures up wrath againſt the day of wrath, and the revelation of the righteous judgement of God," Rom. ii. 5. And therefore, "Let the wicked forſake his way, and the unrighteous man his thoughts," Iſ. lv. 7. "and let him return unto the Lord," from this conſideration, that "I am the Lord, the Lord God, merciful and gracious; fury is not in me," Iſ. xxvii. 4. I do not delight in the death of ſinners, Ezek. xxxiii. 2. but am ready to ſhew mercy to thouſands. But if he will harden himſelf in ſin becauſe I am merciful and gracious, he will do it to his coſt; for "who would ſet the briars and thorns againſt me in battle? I would go through them, I would burn them together," Iſ. xxvii. 4. "But let him take hold of my ſtrength (the man of my right hand), that he may make peace with me, and he ſhall make peace with me," Iſ. lv. 7.

HEB.

HEB. xi. 7.—*By faith Noah, being warned of God of* *not ſeen as yet, moved with fear, prepared an ark to* *ving of his houſe.*

THE FIFTH SERMON ON THIS TEXT.

I AM ſpeaking of Chriſt, the New Teſtament Ar which ſinners are to enter, in order to their bein from the deluge of divine wrath and vengeance. would not wiſh to have the blood of any ſoul in this an or under my charge, upon my head: and therefore been eſſaying to ſhew you a way of eſcape; and for th I have already eſſayed to open ſeven doors by which y enter by faith into this New Teſtament Ark. I hav few more to open: and O that, while I am opening God may perſuade and enable you to enter in ſaved.

1ſt, then, The commiſſion Chriſt got from his Fa ſave and redeem loſt ſinners of Adam's family, is a door by which entrance is to be had into the New Te Ark. He did not take this office unto himſelf, but w ed of God, as was Aaron, Heb. v. 4. Iſ. xlii. 6. "I th have called thee in righteouſneſs, and will hold thin and will help thee." You know, when a man is re called or ordained unto any office, it is a ſufficient for any man to employ him in his office; and when he ployed, he is obliged to diſcharge the duties of his offi thoſe that employ him: Well, Sirs, this is the ve with Chriſt. And, to clear this, conſider theſe culars.

1. He was elected unto his office as a Saviour, Iſ. "Behold my ſervant whom I uphold, mine elect, i my ſoul delighteth." Hence he tells us, Prov. viii. 2 he "was ſet up from everlaſting, from the beginning, the earth was."

2. He was anointed, fitted, and furniſhed, with a graces, and endowments, neceſſary for the diſcharge of ving work. Hence he himſelf declares, Iſ. lxi. 6. "T rit of the Lord God is upon me, becauſe the Lo anointed me to preach good tidings to the meek xlii. 5. "I have (ſays the Father) put my ſpirit up

he shall bring forth judgement to the Gentiles: and accordingly the spirit was given him without measure, John iii. 34. and he received gifts for men, when he ascended up on high, Psal. lxviii. 18.

3. His Father actually sent him into the world upon the great errand of redemption, Is. lxi. 1. "He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that were bound, to proclaim the acceptable year of the Lord." A jubilee of release unto all the captives of sin and Satan, and the day of vengeance of our God, viz. vengeance upon the old serpent whose head he came to bruise; for "for this purpose he was manifested, that he might destroy the works of the devil," 1 John iii. 8.

4. He voluntarily accepted of his Father's commission, to come upon our errand; and with alacrity and cheerfulness came "leaping upon the mountains, and skipping upon the hills," Cant. ii. 8. He set his face like a flint, Is. l. 7. against all storms that blew upon him, from heaven, earth, and hell; and never fainted nor was discouraged, until he had "finished the work which his Father gave him to do."

5. He opens his commission, and declares himself to be the Sent of God, the great Ambassador of heaven, to negociate in the great affair of peace, pardon, and salvation to lost sinners. John iii. 17. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iv. 34. "My meat is to do the will of him that sent me, and to finish his work." John xii. 44. 45. Jesus cried, and said, "He that believeth on me, believeth not on me, but on him that sent me; and he that seeth me, seeth him that sent me.

6. He not only opens his commission, but shews his Father's seal appended to his commission, John vi. 27. "Him hath God the Father sealed." He was solemnly sealed at his solemn inauguration, when baptised by John in Jordan, Matth. iii. at the close, when the heavens opened, and the Spirit of God descended in the likeness of a dove, and his Father testified concerning him, with an audible voice, saying, "This is my beloved Son in whom I am well pleased." Every miracle he wrought, in raising the dead, opening the eyes of the blind, opening the ears of the deaf, curing all manner of diseases by a touch of his hand, or word of his mouth, his resurrection from the dead, and pouring out of his spirit upon his disciples in the day of Pentecost, endowing them with power from on high, &c. all these, and many other things, were solemn seals appended to his commission.

7. As

7. As he himſelf was ſent and commiſſioned by his Father, ſo ſends he his apoſtles and other miniſters to proclaim and publiſh the goſpel of the grace of God unto all the world. "As my Father hath ſent me, even ſo ſend I you," John xx. 21. And what commiſſion gives he them? Mark xvi. 15. "Go ye (ſays he) unto all the world, and preach the goſpel to every creature," Matth. xxviii. at the cloſe. "Go ye therefore and teach all nations, baptiſing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: and lo I am with you alway, even unto the end of the world." Hence "we are ambaſſadors for Chriſt, we pray you in Chriſt's ſtead, as though God did beſeech you by us, be ye reconciled to God," 2 Cor. v. 20. Now, I ſay, is there not in all this 'a clear and fair ground laid for your believing, or entering into the New Teſtament Ark?' O, Sirs, ponder Chriſt's commiſſion from the Father; for this "is the work of God, that ye believe in him whom he hath ſent," John vi. 29. See that ye do not refuſe him that ſpeaketh, Heb. xii. 25. from heaven, for it is his Father's ſolemn command, "Hear ye him," Matth. iii. laſt, *i. e.* believe in his name, for they that turn a deaf ear to him ſhall periſh in the deluge.

2*dly*, Chriſt's declared ability and ſufficiency to ſave is another door for faith to enter into the New Teſtament Ark. No man will readily enter into the ocean upon an inſufficient bottom. If one that is on a voyage to a foreign country get the leaſt notice or advice, that ſuch a ſhip is inſufficient, or if he have but a ſuſpicion that it is ſo, he will turn away from her, and will neither venture his perſon nor his goods into her. This is the caſe with every legaliſt and unbeliever: he has a ſecret ſuſpicion in his heart, that Chriſt alone is not ſufficient to ſave him: And therefore he will rather venture his eternal life upon the general mercy of God, or upon the law, and the works of the law, upon his own inherent grace, his duties and good qualifications, than upon Chriſt; or if he does not ſet Chriſt aſide altogether, he will venture partly upon Chriſt, and partly upon ſomething done by himſelf; 'Chriſt and my faith, Chriſt and my works and duties, Chriſt and my obedience, Chriſt and my tears, prayers, will, I hope, do my buſineſs, and ſave me from the deluge of God's wrath.' Now, I ſay, whence comes all this, but from a ſecret jealouſy and ſuſpicion of Chriſt's ability and ſufficiency, and that he alone is not to be lippened unto? And hence, through an evil heart of unbelief, they turn away from him, and lay the ſtreſs of their ſalvation upon this, and that, and the other broken plank

of their own making and deviſing, ſaying with thoſe in Micah vi. 6. "Wherewith ſhall I come before the Lord? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of rams?" In a word, until the ſinner be fully and thoroughly convinced of the abſolute ſufficiency of the New Teſtament Ark, and of his full ability to ſave, he will never believe in him to the ſaving of his ſoul.

Now, to convince you of his ability and ſufficiency, will you take the following teſtimonies concerning him. (1.) Take the teſtimony of God the Father, Pſal. lxxxix. 19. "I have laid help upon one that is mighty. (2.) Take Chriſt's own teſtimony, Iſ. lxiii. 1. "I ſpeak in righteouſneſs, and am mighty to ſave." (3.) Take the teſtimony of the Holy Ghoſt, whoſe office it is to teſtify of him: "He (ſays Chriſt) ſhall glorify me, for he ſhall receive of mine, and ſhall ſhew it unto you," John xvi. 14. that ye may believe in me. (4.) Take the teſtimony of all theſe three witneſſes in heaven together, 1 John v. 10. 11. "This is the record viz. of the three in one, and one in three), that God hath given to us eternal life, and this life is in his Son." (5.) Take the teſtimony of the apoſtle Paul, ſpeaking by the inſpiration of the Holy Ghoſt, Heb. vii. 25. "Wherefore he is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them. (6.) Take the teſtimony of the ranſomed in glory, who tell, from their experience, that he alone undertook and accompliſhed their ſalvation, Rev. v. 9. "Thou art worthy to take the book, and to open the ſeven ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood." Thus you ſee there is ſufficient ground for our faith to reſt upon Chriſt's ability to ſave; and to diſpute or doubt of it is to call God a liar, 1 John v. 10. and to call all men liars that ever knew him.

But to illuſtrate this ground of faith a little further, I will tell you of a fourfold ability and ſufficiency that there is in Chriſt.

1. An ability of merit for the obtaining of pardon and acceptance through his obedience unto death. As was already ſhewed, there are two things the ſinner wants in order to reſtore him to the favour of God, and to his title to eternal life, that was forfeited by his breach of the covenant of works: (1.) Pardon of ſin; and (2.) A perfect law righteouſneſs. Now, both theſe are to be found in Chriſt. As to the firſt, viz. pardon, why this we have in him, for he hath finiſhed tranſgreſſion and made an end of ſin, Dan. ix. 24. As to its condemning power, "he is the Lamb of God which taketh away

the ſin of the world, John i. 29. "We have redemption in his blood, the forgiveneſs of ſins, according to the riches of his grace," Eph. i. 7. Hence the apoſtle John declareth, chap. i. 7. "The blood of Jeſus Chriſt his Son cleanſeth us from all ſin;" and it is upon the ground of the ſatisfaction of Jeſus that God declares himſelf to be the "Lord pardoning iniquity, tranſgreſſion, and ſin," Deut. xxxiv. 7. and promiſes to be merciful to our unrighteouſneſs, Heb. viii. 12. As to the ſecond, viz. A perfect law righteouſneſs, this is to be had to the full in Chriſt, for he is "the end of the law for righteouſneſs unto every one that believeth," Rom. x. 4. "He is made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him," 2 Cor. v. 21. "The righteouſneſs of the law is fulfilled in us," Rom. viii. 4. This is that beſt robe that is put upon the poor prodigal when he comes home, Luke xv. 22. whereby the ſhame of his nakedneſs is covered; this is the wedding garment that fits for communion with God, and entitles the ſoul unto that "inheritance incorruptible, undefiled, and that fadeth not away," 1 Pet. i. 4. So that there is in Chriſt a fulneſs of merit for juſtification.

2. There is in Chriſt a fulneſs of wiſdom for the ſoul's inſtruction and direction in all caſes; "for in him are hid all the treaſures of wiſdom and knowledge," Col. ii. 3. By his Spirit of wiſdom and underſtanding he gives unto fools and babes the knowledge of the "deep things of God, which are hid from the wiſe and prudent of the world," Matth. xi. 25. compared with 1 Cor. ii. 10. And by his ſkill and wiſdom he directs and guides his poor people through all the dark and difficult ſteps in their way, until he bring them to glory and ſo accompliſh that promiſe, "I will bring the blind by a way that they knew not, I will lead them in paths that they have not known; I will make darkneſs light before them, and crooked things ſtraight," Iſ. xlii. 16.

3. There is in him a fulneſs of ſtrength and ability to bear up the poor ſoul under all work and warfare that it is called to engage with. Sometimes the poor believer, looking to the poor weak fund of grace within him, is ready to ſuccumb, and cry out, 'Alas! ſuch and ſuch work as the Lord carves out for me will be marred in my hand, I am not ſufficient to think, to will, to do.' But here, believer, lies an all-ſufficient fund of ability, "Thy God hath commanded thy ſtrength," Pſal. lxviii. 28. "Then mayeſt thou be ſtrong in the Lord, and in the power of his might," Eph. vi. 10. "He gives power to the faint, and he increaſeth ſtrength to them that have no might," Iſ. xl. 29. Sometimes again the poor weak believer is ready to faint, becauſe of the many and mighty enemie

enemies he has to grapple with; 'Alas! (will he ſay) I ha
no might to ſubdue this or the other ſtrong luſt and corru
tion; it will maſter me; one day or other I ſhall fall into th
hand of the enemy; Satan ſupports the power of indwellin
ſin, ſo that I have not only fleſh and blood, but principalities an
powers, ſpiritual wickedneſſes in high places to contend witl
Eph. vi. 12. I know not what to do.' Well, poor believe
here lies the glory of thy ſtrength, Pſal. lxxxix. 17. even i
Chriſt, who has already, in his own perſon, deſtroyed ſin an
Satan, and who has alſo ſaid, that he will ſubdue thine iniquitie
Mic. vii. 19. "Sin ſhall not have dominion over you," Rom
vi. 14. And as for Satan, "the God of peace will ſhortl
bruiſe him under thy feet," Rom. xvi. 20. and mean time h
grace ſhall be ſufficient for thee, 1 Cor. xii. 9.

4. There is in him an all-ſufficient ſtock of grace for th
ſupply of all thy wants; for "it hath pleaſed the Father tha
in him ſhould all fulneſs dwell," Col. i. 19. "that out of hi
fulneſs all we might receive grace for grace," John i 16. Th
grace that is in him, as Mediator, is not in him for himſelf
but for us poor needy ſinners, 1 Cor. i. 30. "He is made o
God unto us wiſdom, and righteouſneſs, and ſanctificatio
and redemption." "He received gifts for men," Pſa
lxviii. 18. that men might be "bleſſed in him with all ſpi
ritual bleſſings in heavenly things," Eph. i. 3. and therefor
men, and the ſons of men, are invited to come to him and ge
their own, for he and all that he is, or has, as Mediator, is fo
them. Oh then, "Come, come, come, and take of the water o
life freely," Rev. xxii. 17.

3*dly*, There is another door of acceſs to the New Teſtamen
Ark, that is the door of his good-will that he bears unto falle
man beyond the fallen angels (who are by nature creature
of a higher rank than man, for God made man a little lowe
than the angels, Pſal. viii. 5.) When the angels left thei
firſt ſtate, there was no good-will diſcovered towards them
yea, on the contrary, they are ſhut out of heaven to hell
where "they are reſerved in everlaſting chains under darkneſs
unto the judgement of the great day," Jude 6. But when ma
ſinned, and fell from the ſtate wherein he was created, wha
ſtrange work is made for his recovery? Hence is that decla
ration of the angels at the birth of Chriſt, "On earth PEACE
GOOD-WILL towards men," Luke ii. 14. He "is not willin
that any ſhould periſh, but that all ſhould come to repentance,
2 Peter iii. 9.

Queſt. Wherein doth this good-will of God towards man
fallen man, appear? *Anſw.* In theſe few things:

1. Does it not appear in his remembering us in our lo
eſtate, Pſal. cxxxvi. 23. when we were like the infant caſt ou
int

would not truſt any angel or archangel with his ſalvat
commits it unto his own Son, his beloved Son, '
in the form of God," Philip. ii. 6. and is fully abl
work?

4. Was it not good-will in the Son of God not
aſſume the human nature, but to take our law-place,
and juſtice might reach him for our debt? For he "w
of a woman, made under the law," Gal. iv. 4. He w
ſin for us, 2 Cor. v. 21. "And he was numbered
tranſgreſſors," Iſ. liii. 12.

5. Was it not good-will in him to die for our
and to riſe again for our juſtification? Rom. v. 25.
love than this hath no man, than that a man lay dow
for his friends: "But God commendeth his love to u
while we were yet enemies, Chriſt died for us," John
compared with Rom. v. 6. 8.

6. Is it not good-will to man, in that when he h
ed our redemption upon earth, that he ſhould aſcend
ven, to appear in the preſence of God for us, Heb. ix
an Advocate at the high court of juſtice, Iſ. liii. laſt, "
numbered with the tranſgreſſors, and he bare the ſin
and made interceſſion for the tranſgreſſors," Luke
1 John ii. 1. "And if any man ſin, we have an
with the Father, Jeſus Chriſt the righteous."

7. Is it not good-will to man upon earth, that
mands the white flag of peace to be lifted up in th
mankind, and creates the fruit of the lips, peace, peac
who is afar off, and to him who is near? Iſ. lvii. 19.

in the death of the wicked, but rather that he ſhould turn," Ezek. xxxiii. 11. Oh, how many a cry gives he after Iſrael! Jer. iii. 1. "Thou haſt played the harlot with many lovers, yet return again unto me, ſaith the Lord," and verſe 14. "Turn, O backſliding children, ſaith the Lord, for I am married unto you."

10. His heart is glad, and heaven rings with joy when prodigal returns, Luke xv. 23. 24. "Let us eat and be merry: for this my ſon was dead, and is alive again; he was loſt, and is found. There is joy in heaven among the angels when a ſinner is converted," chap. xv. 7. 10.

11. His good-will appears in his behaviour when ſinners continue obſtinate to refuſe the offers of his grace, Pſal. lxxxi. 13. "O that my people had hearkened unto me." He wept over Jeruſalem, ſaying, Luke xix. 42. "O if thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace!" He enters a proteſt before heaven and earth, that their blood did not lie at his door, but at their own, Jer. ii. 12. 13. "Be aſtoniſhed, O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the Lord: for my people have committed two evils; they have forſaken me the Fountain of living waters, and have hewed them out ciſterns, broken ciſterns, that can hold no water." Thus you ſee what good-will Chriſt and his Father bears towards your ſalvation: and is not this a door by which you may enter into the New Teſtament Ark, and be ſaved from the deluge? Oh how juſtly shall the ſinner periſh for ever, that deſpiſes this good-will, and receives all this grace in vain!

4*thly*, The command of God, that is laid upon every one that hears the goſpel, to believe in Chriſt, is a bleſſed door of access into the New Teſtament Ark, John iii. 23. "This is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt." Sirs, God has ſuch a good-will towards your ſalvation, that he has concluded us under a law, and has interpoſed his authority, enjoining us to believe in the name of his Son; and he has fenced this law with the moſt awful and terrible threatening in caſe of diſobedience; "He that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God," John iii. 18.; Heb. ii. 3. "How ſhall we eſcape if we neglect ſo great ſalvation?" chap. x. 28. 29. "He that deſpiſed Moſes' law died without mercy, under two or three witneſſes; of how much ſorer puniſhment, ſuppoſe ye ſhall he be thought worthy, who hath trodden under foot the Son of God," chap. vi. 5. "crucified unto themſelves the Son of God afreſh, and put him to an open ſhame." Thus you ſee that the command

is

is peremptory, that you muſt believe in the name of Chriſt: you muſt receive him as the gift of God, otherwiſe you ſhall ſink in the mighty waters of the deluge of eternal wrath and vengeance, and Chriſt himſelf will reſent it to the uttermoſt, if his ſalvation be ſlighted; for he will come in flaming fire to take vengeance on all them who know not God, and who obey not this great command of believing in the name of the only begotten Son of God, 2 Theſſ. i. 7. 8.

Object. 1. 'I am afraid it be preſumption in me to believe in and apply Chriſt.'

Anſw. It can never be preſumption to obey an expreſs and poſitive command of God. Is it preſumption to pray? Is it preſumption to read the word? Is it preſumption to hear the word? Is it preſumption to ſanctify God's name? and is it preſumption to remember the Sabbath? You do not reckon it preſumption to do any of theſe, becauſe ye are commanded of God; as little can it be preſumption to "believe in Chriſt, ſeeing this is his commandment," 1 John iii. 21.

Object. 2. 'I am ſuch a great ſinner, that I am afraid it is not I that is commanded to believe.'

Anſw. The command of believing is to all without exception, great ſinners, and ſinners of a leſſer ſize, Iſ. i. 8. "Come now, and let us reaſon together, ſaith the Lord: Though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool:" If the command of believing were not to every one, then unbelief would not be their ſin; for "where there is no law, there is no tranſgreſſion," Rom. v. 13. But unbelief is a ſin of the deepeſt dye, and makes every ſin elſe unpardonable, by rejecting the only remedy.

Object. 3. 'You tell us, That we are commanded to believe; and yet at the ſame time tell us that we want power to believe; that it is the work of God, John vi. 29. and that exceeding great and mighty power of God, that raiſed Chriſt from the dead, that muſt make us to believe,' Eph. i. 19. 20.

Anſw. It is very true, ye cannot believe; "No man can come to Chriſt, except the Father draw him," John vi. 44. and yet ye are commanded to believe, not by us, but by that God that commands "things that are not as though they were," Rom. iv. 17. and he commands you, impotent ſinners, "dead in ſin, to believe in the name of his Son;" that, from a ſenſe of your own impotency, you may turn the work upon himſelf, as "the Author and Finiſher of faith," Heb. xii. 2. and his command is the vehicle of power: As when he commanded the man with the withered hand, "Stretch forth thine hand,"

d," Matth. xii. 13. the poor man minted to obey, and in mint of obedience he got power to ſtretch out his hand e was commanded: So, after his example do ye. Mint ne duty, depending on the power of him who commands to believe, that he may "fulfil in you all the good plea- of his goodneſs, and the work of faith with power," heſſ. i. 11.

bject. 4. 'I have eſſayed and minted to believe, in obedi- unto the command, and yet, alas! I am juſt where I was; not find the power of God coming along.'

nſw. Continue in the uſe of the means of God's appoint- t, to mint at believing: Continue to hear the word, and t at mingling faith with it: Continue in prayer; and mint elieving that God will hear you; and in this way wait on Lord. Remember the poor man that lay at the pool, v. 5—9. for thirty-eight years, waiting for the trombling ne waters, and at laſt the Lord came and healed him: So ye; for "bleſſed are all they that wait on him," Pſal. ii. 9.

bject. 5. 'But all my labours will be in vain if I be not ted; for it is only they that are ordained to eternal life will believe, Acts xiii. 48.

nſw. It is true, the election ſhall obtain, Rom. xi. 7. gh others be hardened; but let me tell you, in the mat- f believing, you have no more concern with the ſecret ſels of God, than you have in buying or ſelling, eating or king, or ſuch like common actions of life. If any man ld ſay, I will not open my ſhop-door, becauſe I do not w if God has decreed that I ſhould ſell any wares; or, not know if God has ordained that any man ſhould buy n: Or, if a man ſhould ſay, I will neither eat nor drink, uſe God has fixed the term of my life; I am ſure I ſhall as long as God has ordained, whatever I do, &c.: Or, I caſt myſelf down a precipice, or attempt to walk upon waters, becauſe I ſhall not periſh till God's appointed come: I ſay, would you not reckon that man mad, or acted, that would argue at that rate? Yet the caſe is the , when he argues, That he needs not fly to Chriſt, or en- nto the New Teſtament Ark, becauſe if he be elected to nal life he ſhall never periſh, whether he believe or not. , let not the devil and a deceitful heart lead you in among decrees of God, which are ſecret; for "the ſecret things ng unto the Lord our God; but thoſe things which are aled belong unto us, and to our children," Deut. xxix. 29. ow commanded duty: believe in the Son of God; and you ſhall know your election of God.

Heb.

HEB. xi. 7.—*By faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark, to the ſaving of his houſe.*

THE SIXTH SERMON ON THIS TEXT.

THE doctrine taken from the words in their typical and ſpiritual meaning, was as follows:

" That Chriſt is the great New Teſtament ARK, unto which periſhing ſinners muſt betake themſelves, that they may be ſaved from the deluge of God's wrath."

The method was:

I. To ſpeak of the deluge of God's wrath, with alluſion unto the deluge of waters that deſtroyed the old world.

II. To ſpeak of the warnings that God gives of the dreadful deluge of his wrath.

III. To ſpeak of Chriſt as the great New Teſtament Ark, typified by the ark of Noah.

IV. To caſt open the doors of the New Teſtament Ark.

V. To ſhew how it is that a ſinner actually enters into this Ark by this door.

VI. Proceed to the application of the doctrine.

Having ſpoken to the firſt four, I proceed to

V. The *fifth* thing in the method, which was, to ſpeak of the ſoul's actual entering by theſe doors into the New Teſtament Ark.

I find faith ſometimes expreſſed in ſcripture under the notion of entering, John x. 9. " I am the door: by me if any man enter in, he ſhall be ſaved," and Heb. iv. 3. " For we who have believed do enter into reſt;" and ver. 7. " Let us therefore fear, leſt a promiſe being left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it." Of the ſame import is that expreſſion of turning unto Chriſt as a Strong-hold or Refuge, Zech. ix. 12.

All I ſhall ſay upon this head is, to illuſtrate a little the nature

are of faith, under the ſimilitude of Noah's entering into the ark, and the creatures that were ſaved there with him.

1. Then, we ſee in the text, that Noah was warned of God of his danger before *he prepared an ark*, or fled unto it.

Juſt ſo is it with ſinners in the matter of believing in Chriſt; God gives the ſinner warning of the danger he is in of the wrath to come. As God gave public warning to the old world, by the miniſtry of Noah, of the approaching deluge; so by the word read and preached, particularly by the preaching of the law, there is warning given to all ſinners of the danger they are in of periſhing for ever. The voice of God in the law to ſinners is, Gal. iii. 10. "Curſed is every one that continueth not in all things which are written in the book of the law to do them." Rom. ii. 8. 9. "Indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doth evil." Pſal. ix. 17. "The wicked ſhall be turned into hell, and all the nations that forget God.—The wages of ſin is death." Now, theſe and the like warnings are carried in and brought home to the ſoul in particular, by the power of the eternal Spirit, before the ſinner enter in to the New Teſtament Ark; and the ſinner is made to believe the truth of theſe threatenings: For there is a law of faith, and a particular application of theſe and the like threatenings, before there be a true goſpel faith of the remedy. Hence,

2. You ſee that Noah was moved with fear before he prepared an ark, or entered thereinto. What was he afraid of? ſay you. I anſwer, He was afraid of periſhing in the deluge with the reſt of the wicked world. (See the text.)

Juſt ſo is the caſe with ſinners in the matter of believing, or flying to Chriſt; they are moved with the fear of an angry God, againſt whom they have ſinned. And hence it is, that the ſinner, through the terror of God, and of an awakened conſcience, falls a trembling, with the jailor, Acts xvi. 30. and cries, "What muſt I do to be ſaved?" Oh! to whom ſhall I fly for help, Iſa. x. 3. "Who among us ſhall dwell with the devouring fire? and who among us ſhall dwell with everlaſting burnings?" Iſ. xxxiii. 14. This is what is commonly called a law-work, which every one that believes hath either in a greater or leſſer degree: For "The law is our ſchoolmaſter to lead us unto Chriſt, that we might be juſtified by faith," &c. Gal. iii. 24.

3. Noah renounced all the falſe confidences that the men of the old world betook themſelves unto for ſhelter againſt the deluge. There is no doubt, but the inhabitants of the old world, when they ſaw the "windows of heaven opened, and the fountains of the great deep broken up, and

the waters increaſing and ſwelling," they would fly to the higheſt houſes or mountains, to ſave them from the waters of the deluge, in hopes that the waters would ſtay before they came up where they were: But Noah knew other things; he knew that theſe were but lying refuges, and that the waters would overtop the higheſt mountains in the world: And therefore he renounced theſe vain refuges, and betook himſelf unto the ark.

Juſt ſo is it in the matter of believing in Chriſt, the poor ſoul is made to ſee that "in vain is ſalvation to be expected from the hills, and from the multitude of mountains," Jer. iii. 23. "That the hail ſhall ſweep away the refuge of lies," Iſ. xxviii. 17. And the waters ſhall overflow all theſe hiding places, which hypocrites, the carnal worldling, or legaliſt, betake themſelves unto: and therefore it flies for refuge unto Chriſt, that bleſſed hope ſet before it, Heb. vi. 18. in the goſpel, knowing that there is no name given—whereby to be ſaved, but by the name of Jeſus.

4. Noah believed that the ark (being God's ordinance) was ſufficient to ſave him and his family from the deluge.

So in the matter of believing, Chriſt is taken up as an all-ſufficient Saviour, "able alſo to ſave unto the uttermoſt, all that come unto God by him," Heb. vii. 25.; and as he is appointed and ordained of God to be a Saviour every way qualified for the ſalvation of loſt ſinners, and made of God "unto us, wiſdom, and righteouſneſs, and ſanctification, and redemption," 1 Cor. i. 30.

5. God gave to the living creatures (that were to be ſaved alive in the ark) a certain inſtinct, which made them to move from all parts of the earth towards the ark, and at laſt to enter into it.

Juſt ſo is it in the matter of believing. God gives an inſtinct, a ſupernatural inſtinct, unto the poor ſinner, that makes him reſtleſs, until he win Chriſt, and be found in him, Phil. iii. 8. 9. This is nothing elſe but that drawing power of the word and Spirit of God, whereby the ſinner is led to the Rock that is higher than all other refuges; John vi. 44. "No man (ſays Chriſt) can come unto me, except the Father which hath ſent me draw him;" Hoſ. xi. 3. "I drew them with cords of a man, with bands of love." You know the bees, before a ſhower, they, by a certain inſtinct, fly into the hive: Juſt ſo is it here.

6. Noah's faith reſted (not in the boards of the ark, but) in God who had appointed him to prepare it.

So in the matter of believing, true faith terminates upon "God—in Chriſt, reconciling the world to himſelf," 2 Cor. v. 19.

ty. The great design of God in manifesting himself in the flesh, is not that our faith should terminate upon the Man Christ Jesus, but upon God in him. You have a word to this purpose, 1 Pet. i. 21. "Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God." So that you see, the scope of the whole work of redemption (through Christ) is to bring us to trust in God, and to place our confidence in him, as in God with us. Sirs, remember that God alone is the object of faith; and if your faith terminate upon any thing inferior to God, Father, Son, and Holy Ghost, it is not saving faith, or it doth not answer the very first command of the law, "Thou shalt have no other gods before me." Exod. xx. 3.

7. When Noah entered into the ark, it was with a resolution to abide there, until the waters of the deluge were abated.

Just so is it here; when a sinner comes by faith unto Christ for refuge, he comes with a design to abide in him, not (like Noah with his ark) for a while, but for ever. The soul in believing cries concerning Christ, "This is my rest for ever, here will I dwell;" Psal. cxxxii. 14. It is the will of Christ that we should abide in him, 1 John ii. 28. "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed, before him at his coming;" John xv. 4—7. "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

VI. The *sixth* thing in the method was to apply this doctrine.

And the only uses I make of the doctrine shall be in a word of trial and exhortation.

Use *first* shall be in a word of trial and examination.

And that which I would have you to try, is, Whether have you got into the New Testament Ark Christ, where alone a sinner can be in safety from the deluge of divine wrath. I remember John the Baptist says unto the Scribes and Pharisees, Matth. iii. 7. "O generation of vipers, who hath warned you to fly from the wrath to come?" So say I to you; have you, upon God's warning, by the word of the law, fled for refuge unto Christ, and taken up your residence and abode in him? I offer these few marks for trial.

1. If

1. If ever you fled to the New Teſtament Ark, you have ſeen the devouring deluge of God's wrath ready to ſwallow you up, and you have ſeen yourſelves upon the very brink of periſhing for ever in the deep waters, ſo that you have been made to cry out, Oh "what ſhall I do to be ſaved?" Acts xvi. 30.

2. God has broken all your falſe props and confidences, and made you ſee they are nothing but lying refuges that would betray you. So was it with Paul at his converſion, what things were gain to him, theſe he counted loſs for Chriſt, Philip. iii. 7. "Aſhur ſhall not ſave us," Hoſ. xiv. 3.

3. You have (by the light of the word and Spirit) got ſuch a diſcovery of the glory, ſtructure, beauty, and excellency, of the New Teſtament Ark, as has filled you with wonder and admiration at the love, mercy, and grace of God, in providing ſuch an Ark, ſuch a Saviour. 2 Cor. iv. 6. "For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt." Oh, will the ſoul ſay, at the ſight of the Ark Chriſt, "What hath God wrought?" Numb. xxiii. 23.; "This is the Lord's doing, it is wonderful in our eyes," Pſal. cxviii. 23.; "Without controverſy, great is the myſtery of godlineſs, God was manifeſt in the fleſh!" &c. 1 Tim. iii. 16.

4. If ever you entered into the ark, you have ſeen a reconciled God in the Ark Chriſt, "For God is in Chriſt, reconciling the world unto himſelf," 2 Cor. v. 19. This is the very thing that induces and encourages the ſoul to enter into it. The poor ſoul could ſee nothing before but God a devouring fire to conſume it; but, looking to Chriſt, it ſees a ſmiling God, ſaying, "This is my beloved Son, in whom I am well pleaſed," Matth. xvii. 5. O Sirs, this is the very thing that begets faith, love, hope, and confidence, God's love in giving Chriſt, John iii. 16. "God ſo loved the world, that he gave his only begotten Son," &c. Now, have you ſeen God to be love? and have you ſeen his love manifeſted in this, that he ſent his only begotten Son into the world, that we might live through him? 1 John iv. 9. and has the faith of this love killed your enmity?

5. If you have fled to the New Teſtament Ark, you will be ſo well pleaſed with your new lodging, and your ſafety therein, that your hearts will be filled with gratitude, and your tongues with the high praiſes of the Lord, that ever provided ſuch an Ark, and that ever brought you into it. You will

will ſing and ſay with the church, Micah vii. 18. "Who is a God like unto thee, who pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of thine heritage;" and with David, Pſal. ciii. at the beginning, "Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name: Bleſs the Lord, O my ſoul, and forget not all his benefits:" and with Iſrael, when God had brought them through the Red ſea, and delivered them from the hand of the Egyptians, Exod. xv. 11. "I will ſing unto the Lord, for he hath triumphed gloriouſly," &c.

6. If you have ever fled into the Ark, then you will be new creatures; for if any man be in Chriſt, he is a new creature, old things will paſs away, 2 Cor. v. 17. You have got new light in your underſtanding, a new will and affections, you will not walk according to your old luſts in the fleſh, or according to the curſe of the world; no, but as the ark and they that were in it were lifted up above the earth upon the waters, towards heaven, ſo you will not lie grovelling upon the earth, but "ſeek things that are above, where Chriſt is," Col. iii. 1.

7. You have got ſomething of the Spirit of Chriſt: for if any man have not the Spirit of Chriſt he is none of his," Rom. viii. 9. "But he that is joined unto the Lord, is one ſpirit," 1 Cor. vi. 17. And his ſpirit will be in you as "a well of water ſpringing up unto everlaſting life," John iv. 14. The Spirit will convince you of ſin, &c.

8. If you have fled to the New Teſtament Ark, you will be concerned to get as many as poſſible into the Ark with you; and for this end you will be telling them of their danger while out of Chriſt, and of the great ſalvation that is to be found in him. How active was Paul, after he came to know Chriſt, to recommend him to others? Acts ix. 20. &c. compared with Gal. i. 23.

Uſe *ſecond* ſhall be of *Exhortation* to all in general.

Is it ſo that Chriſt is our great New Teſtament Ark, to ſave from the deluge of divine wrath? O then, Sirs, let me beſeech and intreat you to conſult your own ſafety, by flying into this bleſſed Ark, before the waters of the deluge ſweep you away into a miſerable eternity.

I offer a few motives to ſtir you up to fly into the Ark.

1. Conſider, That there are innumerable multitudes of mankind that are already loſt irrecoverably in the deluge of God's wrath, through their not entering into the Ark. The inhabitants of the old world that are ſaid to be in priſon, unto whom Noah preached. O what innumerable numbers of men and women have gone down to the ſides of the pit ſince ſin entered

entered into the world; "Broad is the way that leadeth unto deſtruction, and many there be that go in thereat," Matth. vii. 13. Now, is it not your intereſt to take warning from the ruin of ſo many?

2. Conſider, That you muſt inevitably go the ſame way, I mean, periſh in the deluge, except you enter into the Ark; "For there is none other name under heaven, given amongſt men, whereby we muſt be ſaved, but by the name of Jeſus Chriſt," Acts iv. 12. It is not your broken planks of a profeſſion of religion, hope in the general mercy of God, your civility, morality, legal righteouſneſs, that will do; God's wrath will ſtave all theſe broken planks in pieces: and therefore repair to the ARK Jeſus Chriſt.

3. There is a a fixed day, a time ſet for your entering into the New Teſtament Ark, which if it be let ſlip, there will be no entrance into the Ark, but you ſhall infallibly periſh in the deluge. "He that lives for ever, has ſworn with his hand lifted up to heaven," that there ſhall be no more entrance into the Ark. *Queſt.* What is the fixed time? *Anſw.* It is the day of grace, the day of life, the day of ſalvation; if that paſs, you are gone for ever: and therefore, "To-day, if you will hear his voice," Pſal. xcv. and Heb. iii.

4. The Ark is prepared of God for you, and that at an infinite expence. God has provided a Saviour, Pſal. lxxxix. 19. "Help is laid upon one that is mighty, John iii. 16. "God ſo loved the world, that he gave his only begotten Son, that whoſoever believes in him, ſhould not periſh." The Ark is finiſhed, and perfected, and made ready for you: "All things are ready," Matth. xxii. 4.

5. The Ark is at hand, it is near to us, Iſ. xlvi. at the cloſe, Behold, "I bring near my righteouſneſs, it ſhall not be far off, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion," &c. "The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach," Rom. x. 8.

6. The Ark is ordained for men and women of our ſtamp, I mean men and women of the human nature: And therefore the call is "to men and the ſons of men," Prov viii. 4. Chriſt is a Saviour, not for the fallen angels, but for us: "Unto us is this child born," Iſ. ix. 6. he "is made of God unto us, wiſdom, and righteouſneſs, and ſanctification, and redemption," 1 Cor. i. 30.

7. Many have already entered, and are ſaved; an innumerable company, "which no man can number," Rev. vii.

8. The doors of the Ark are caſt wide open to you alſo, together

ther with a promiſe of ſafety, "Whoſoever believeth ſhall
t periſh, but ſhall have everlaſting life," John iii. 16.
9. The great God commands you to enter into the Ark, 1 John
. 23. "This is his commandment, that we ſhould believe in
e name of his Son Jeſus Chriſt."
I conclude with a word to believers who have fled into the
rk.
(1.) By way of comfort.
1. God is with you in the Ark, "For God is in Chriſt,"
Cor. v. 19. and he will never leave you, Heb. xii. 5.
2. "Your life is hid with Chriſt in God," Col. iii. 3. "Be-
uſe I live, ye ſhall live alſo," John xiv. 19.
3. You are freed from condemnation. The law cannot
rſe you; though man may, yet God will not curſe you, Rom.
i. 1.
4. The waters of affliction ſhall not overwhelm you, If.
iii. 2. 3.; the waves they may daſh, but they will turn into
am like the waves of the ſea.
5. Death and the grave cannot harm you, "For you are ran-
med from the power of both," Hoſ. xiii. 14.
(2.) A word of counſel to you that are in the Ark.
1. Bleſs God that provided the Ark.
2. Bleſs God that brought you into it.
3. Rejoice and glory in the Lord, triumph in him.
4. Live upon Chriſt, and the proviſion you find in the Ark.
5. Walk worthy of the Lord, unto all well-pleaſing, Col.
10.

THE PLANT OF RENOWN.

EK. xxxiv. 29.—*And I will raiſe up for them a Plant of Renown.*

THE FIRST SERMON ON THIS TEXT.

F we caſt our eyes back upon the foregoing part of this
. chapter, we ſhall find a very melancholy ſcene caſting
1; we ſhall find the flock and heritage of God ſcattered,
bbed, and peeled, by the civil and eccleſiaſtical rulers that
re in being at that day; a day much like to the day where-

in

in we live; the ruin of the church of Chriſt, in all ages and periods of the world, has been owing to combinations betwixt corrupt churchmen and corrupt ſtateſmen. And ſo you will find it in the preceding part of this chapter; there is a high charge brought in againſt the ſhepherds of Iſrael, and a terrible and awful threatening denounced by the great and chief Shepherd againſt them, for the bad treatment that the flock of Chriſt had met with in their hands. However the ſheep of Chriſt may be fleeced, ſcattered, and ſpoiled, yet the Lord looks on them: And many great and precious promiſes are made for their encouragement in that evil day; you may read them at your own leiſure, for I muſt not ſtay upon them juſt now: But among all the reſt of the promiſes that are made, Chriſt is the Chief, Chriſt is the To-look of the church, whatever trouble ſhe be in. In the 7th chaper of Iſaiah, the church had a trembling heart, God's Iſrael was ſhaken as ever you ſaw the leaves of the wood ſhaken by the wind, by reaſon of two kings combining againſt them: well, the Lord tells them, a virgin ſhall conceive and bear a ſon, and ſhall call his name IMMANUEL: But might the church ſay, what is that to us? what encouragement doth this afford in the preſent diſtreſs? Why, the Meſſiah is to come of the tribe of Judah, and the family of David; and therefore that tribe and family muſt be preſerved, in order to the accompliſhment of that promiſe. Whatever diſtance of time, ſuppoſe hundreds or thouſands of years may intervene before the actual coming of the Meſſiah, yet the promiſe of his coming, as it is the ground of your faith for eternal ſalvation, ſo it is a ſecurity for the preſent, that the enemy ſhall not prevail to the total ruin of Judah, and the royal family of David. In all the diſtreſſes of the church, Chriſt is always preſented to her in the promiſe, as the object of her faith, and the ground of her conſolation; and accordingly they looked to him in the promiſes, and were lightened, and their faces were not aſhamed. He is here promiſed under the notion of David; he is promiſed under the notion of God's Servant; and in the words of the text, he is promiſed as a renowned Plant, that was to riſe in the fulneſs of time: And bleſſed be God he has ſprung up, and is in heaven already, and has overtopt all his enemies, and all his enemies ſhall be his footſtool.

Here then you have a comfortable promiſe of the Meſſiah; where again you may notice, *1ſt*, The Promiſer, *(1)*, *I will raiſe up*, &c. It is a great *(1)* indeed, it is JEHOVAH in the perſon of the Father, it was he that in a peculiar manner ſent him; "God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh,

but

ou have everlasting life. In the fulness of time he sent forth his Son "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." God promised to send him, and accordingly he has actually fulfilled his promise. Again, *2dly*, We may notice the blessing promised, and that is, a *Plant of renown*: Christ gets a great many metaphorical names and descriptions in scripture; sometimes he is called a Rose, sometimes he is called a Sun, and sometimes he is called a Door, sometimes he is called the Tree of life; sometimes he is called a thing, and sometimes another, and he is content to be called any thing to make himself known to us; and here he is called a Plant, and a renowned Plant; but more of this afterwards. But then, *3dly*, We have the production of this Plant, *I will raise him up.* Hell will endeavour to keep him down, the devil and his angels will endeavour to smother him when he sets his head above ground. So we find Satan sends Herod and Herod sends the bloody dragoons to murder him when he came into the world. But let hell do its utmost, as it has done in all ages, and is doing this day to smother that Plant, up it will be; *I will raise him up*; and therefore he shall never. But then again, *4thly*, We may notice here for whom, or for what end, for whose use and benefit it is; *I will raise up (for them) a Plant of renown.* Who these are, you will see by casting your eye on the former part of the verse, it is for the Lord's flock, his oppressed heritage, that were torn down by wicked rulers, civil and ecclesiastic, *I will raise up for them a Plant of renown*, and he will be their Deli-

The doctrine that naturally arises from this first clause of the verse is in short this,

That Christ is *a Plant of renown*, of God's raising up, for the benefit and advantage of his people, or for their comfort and relief in all their distresses; he is a renowned Plant of God's raising up."

Now, in discoursing this doctrine, if time and strength would permit, I might,

Premise a few things concerning this blessed Plant.

I might inquire why he is called *a Plant of renown?*

Speak a little to the raising up of this *Plant.*

Shew you for whom he is raised up. And,

Shew for what end he is raised up. And then,

Lastly, Apply.

I. As to the *firſt* of theſe, namely, to premiſe a few things concerning this bleſſed *Plant*.

1*ſt*, I would have you to know, what is here attributed and aſcribed to Chriſt, is not to be underſtood abſolutely of him as God, but—officially, as he is Mediator and Redeemer. Conſidering him abſolutely as God, this cannot be properly ſaid of him that he was raiſed up; for he is God co-equal and co-eſſential with the Father: but viewing him as Mediator, he is *a Plant*, as it were, of God's training. You will ſee from the context, all that is ſaid of Chriſt has a reſpect to him as Mediator, that he was to be God's Servant, to do his work; in that conſideration, he is here called *a Plant*, and *a Plant of renown*: Hence Zacharias, when ſpeaking of him, has a phraſe much to the ſame purpoſe; "He hath raiſed up a Horn of ſalvation for us in the houſe of his ſervant David."

Again, 2*dly*, Another thing I would have you to remark is, that this *Plant* is but ſmall and little in the eyes of a blind world. He was little looked upon when he ſprung up in his incarnation, and when he was here in a ſtate of humiliation: Men looked upon him as a root ſprung up out of a dry ground, they ſaw no comelineſs in him why he ſhould be deſired; and to this day, though he be in a ſtate of exaltation at the right hand of God, yet he is little thought of, and looked upon by the generality of mankind, and the hearers of the goſpel; "He is deſpiſed and rejected of men."

But then, 3*dly*, Another thing I would have you to remark is, that however contemptible this *Plant of renown* is in the eyes of a blind world, yet he is the talleſt plant in all God's Lebanon: There is not the like of him in it; he is fairer than the children of men, and he is as the apple-tree among the trees of the wood; if ever you ſaw him, ye will be ready to ſay ſo too, "Whom have I in heaven but thee? and there is none upon the earth that I deſire beſides thee."

Again, 4*thly*, Another thing I remark is, that this bleſſed *Plant of renown* was cut down in his death, and ſprung up glorioufly in his reſurrection. The ſword of divine juſtice hewed down this plant upon Mount Calvary, but within three days he ſprung up again more glorious, and more beautiful and amiable than ever, and he was "declared to be the Son of God with power, according to the Spirit of holineſs, by his reſurrection from the dead."

Laſtly, I would have you to remark, that all the little plants in the garden are ingrafted in this *Plant of renown*; "I am the vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me

ye

ye can do nothing. I am like a green fir-tree, from me is thy fruit found." If you be not ingrafted, Sirs, in this *Plant*, you will never grow, and all the trees that are not planted in him are all but weeds. There is a time coming when all the weeds will be plucked up: And therefore take heed that you be ingrafted in him by a faith of God's operation. So much for the *firſt* thing I propoſed.

II. The *ſecond* thing was to ſhew, that he is *a renowned Plant*: He is renowned in heaven, and he is renowned on earth, and will be ſo; "For his name ſhall endure for ever," Pſal. lxxii. 17.

O he is renowned! for what, ſay you, is he renowned?

I might here enter upon a very large field; I ſhall only tell you, that he is renowned in his perſon. There was never the like of him; the two natures God and man are joined together in one in him. Did you ever ſee that? If you have not ſeen that, you have not ſeen the myſtery of godlineſs: He is the moſt renowned Perſon in heaven; but he is IMMANUEL, "God manifeſted in the fleſh." Then he is renowned for his pedigree, "Who ſhall declare his generation?" Conſidering him as God, his eternal generation from the Father cannot be told: We can tell you he is the only begotten of the Father, but we cannot tell you the manner of his generation; it is a ſecret that God has drawn a veil upon, and it is dangerous to venture into a ſearch of it; and they that have attempted it, have commonly bogged into Arian, Arminian, and Sabellian errors. Conſidering him as man, he is ſprung of a race of ancient kings, a famous catalogue of them you read of in Matth. i. And who can declare his generation even as man? For he was born of a virgin, and conceived by the overſhadowing power of the Higheſt. Then he is renowned for his name; he hath a name above every name that can be named, whether in this world, or in that which is to come. He is renowned for his wiſdom; for all the treaſures of wiſdom and knowledge are in him. He is renowned for his power; for he is not only the wiſdom of God, but the power of God; he is the Man of God's right-hand, even the Son of man, whom he hath made ſtrong for himſelf. He is renowned for his veracity and fidelity; for "faithfulneſs is the girdle of his reins, and righteouſneſs the girdle of his loins." Have you got a word from him? depend upon it, it is a ſicker word, it does not fail; the word of the Lord endures for ever, when heaven and earth ſhall paſs away. He is renowned for his righteouſneſs; for he has brought in an everlaſting righteouſneſs, whereby the law is magnified and made honourable, and by the imputation of

of which the guilty tranſgreſſors are acquitted; he was made "ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him;" that is his name, The Lord our righteouſneſs. He is renowned for his fulneſs; for all the fulneſs of the Godhead dwells bodily in him; he is full of grace and truth; full of all created and uncreated excellencies. He is renowned for his love; what but love brought him out of the boſom of the Father to this lower world? what but love made him lay down his life for his people? He is renowned for his liberality; he has a full hand and a free heart, as we uſe to ſay; he gives without money, and he invites all to come and ſhare of his fulneſs. He is renowned for his conſtancy; he is Jeſus, the ſame to-day, yeſterday, and for ever: the beſt of men will fail us when we truſt them, they will run like ſplinters into our hands when we lean upon them; but, Sirs, you will find Chriſt ay the ſame, to-day, yeſterday, and for ever. And then he is renowned for his authority and dominion; it is great, and extends far and wide, whether in heaven above, or in the earth beneath; and his dominion reaches from ſea to ſea, and from the river unto the ends of the earth; and all the kings of the earth are but his vaſſals. Thus, I ſay, Chriſt in every reſpect is renowned.

But, here, to keep by the phraſeology of the text, he is *a renowned Plant.* Wherein is he renowned?

Firſt, I ſay, he is renowned for his antiquity; "I was ſet up from everlaſting, from the beginning, or ever the earth was," &c. All the plants in the higher and lower gardens of God are but juſt upſtarts in compariſon of him; angels and archangels, and the greateſt ſeraphims, are but of yeſterday in compariſon of this plant. He is renowned for his antiquity; for he is "The Ancient of days, and the everlaſting Father," Iſ. ix.

N. B. Here he was deſired to conclude his diſcourſe, in reſpect the work in the church was over, and that he might give way to another miniſter that was to preach the evening Sermon.

EZEK. xxxiv. 29.—*And I will raiſe up for them a Plant of renown.*

THE SECOND SERMON ON THIS TEXT.

I HAD occaſion, upon a ſolemnity of this nature, not long ago, to enter upon theſe words, but had not time to go far into the import of them: After I had traced the connection of the words a little, I took them up in the few following particulars:

1. We have here a great bleſſing promiſed unto the church, and that is none other than Chriſt under the notion of a Prince, and a *Plant of renown.*

2. We have the party by whom this promiſe is made in the pronoun *(I)*, I JEHOVAH, the eternal God, *I will raiſe up for them a Plant of renown.*

3. We have the way how this *Plant of renown* is raiſed; *and I will raiſe* him up, I that am the great Huſbandman of the vineyard, *I will raiſe up for them*, &c. Then,

4. I noticed the perſons to whom the promiſe is made, *I will raiſe up for them*, that is, for his church, for his people that are brought into a very low condition, as ye will ſee by reading the preceding part of the chapter; the flock of Chriſt were ſcattered by the ſhepherds of Iſrael, they were torn, they were devoured, and under manifold trials; well, what will the Lord do for his flock in that condition? He ſays, *I will raiſe up for them a Plant of renown, and they ſhall hunger no more.*

The obſervation is much the ſame with the words themſelves:

Namely, "That our Lord Jeſus Chriſt is a *Plant of renown*, of his Father's upbringing; *I will raiſe up for them a Plant of renown.*

In proſecution of this doctrine, I propoſed to obſerve the order and method following.

I. To premiſe a few things concerning this bleſſed Plant.
II. To ſhew that indeed he is *a Plant of renown.*

III.

was laid on that head.

I likewiſe entered upon the *ſecond*, and ſhewed th is *a Plant of renown* in ſeveral reſpects: I mentioned twelve particulars wherein Chriſt is renowned, but I reſume theſe neither.

I ſhall only tell you a few things wherein this bleſ is renowned.

1 In the *firſt* place, this bleſſed Plant, he is renow his antiquity. There are many other plants in God's as angels, ſeraphims, cherubims, ſaints militant and t ant, they are all plants of God's garden; but they ar up-ſtarts in compariſon of him; for he was ſet up bef the earth was; you will ſee, that one name of this Pla nown is, the everlaſting Father, or the Father of ete it may be rendered.

2. As he is renowned for his antiquity, ſo for his he is the moſt beautiful Plant in all the garden of G am the Roſe of Sharon, and the Lily of the valleys; the apple tree among the trees of the wood:" He is re I ſay, for his beauty, and his glory, for the glory of in him. Is there any glory in his eternal Father? W glory ſhines in our Immanuel in the very brightne Heb. i. 3. He is the "brightneſs of the Father's glo the expreſs image of his perſon." Now, Sirs, if e eyes were opened by the Spirit of God, to take up t of this Plant, his glory has juſt dazzled your very ey that never ſaw any glory in him, you never ſaw him

flower of the field." He is a tree ever green; he never fades ſummer nor winter, and ſhall be ever a green Plant to the ſaints as it were to eternity. When millions of ages, yea myriads of ages, are paſt in heaven, he will be as freſh and green to the believer, as when he firſt ſaw him, or the firſt moment the ſaint entered into glory: Therefore it is, that the ſongs of the redeemed in glory, are ay new ſongs, and through eternity will ay be new ſongs; becauſe they will ay ſee matter of a new ſong, and the more they ſee, they will more wonder at him through eternity. Again,

4. This plant is renowned not only for his verdure, but for his virtue. We read in Rev. xxii. "That the leaves of the tree of life, were for the healing of the nations," that tree of life is the very ſame with this *Plant of renown*; the leaves of this Plant are for the healing of the nations; and we that are miniſters are come this day to ſcatter the leaves of this tree of life, of this *Plant of renown*: try, if you can get a leaf of it applied and ſet home upon your ſouls, depend upon it, there is virtue in every word of his: Sirs, mingle faith with a word, and you will find it will have the ſame efficacy with you as it had with the poor woman with the bloody iſſue, that was healed with a touch of the hem of his garment, who had ſpent all her living on doctors. O ſee if ye can find him; I aſſure you he is here, he is behind the door of every man's heart, Rev. iii. 20. "Behold, I ſtand (ſays he) at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me:" and O let him in; there is virtue in him for curing you all, though there were ten thouſand millions of you more than there are, there is virtue in him for healing every one of you. But then,

5. This bleſſed Plant, he is not only renowned for his virtue, but likewiſe for his fertility: He is not a barren plant; he would not be renowned if he were barren; he brings forth all manner of fruit every month; yea, I may add, every day, every moment. You read in Rev. xxii. of the tree of life, that brings forth twelve manner of fruits every month; that is to ſay, he brings forth all manner of fruit that is neceſſary for a poor ſoul: whatever thy ſoul ſtands in need of is to be found in him. See then and gather, ſee if you can gather ſome of it: There is the fruit of his incarnation; there is the fruit of his death; there is the fruit of his reſurrection; there is the fruit of his aſcenſion; there is the fruit of his interceſſion, and ſitting at the right-hand of God; there is the fruit of his prophetic office; there is the fruit of his prieſtly office; there is the fruit of his kingly office; there is the fruit of his appearing within the vail; there is the fruit of what he did without

without the vail, and without the camp. O what fruit is here! Here is wiſdom for fools; here is juſtification for the condemned ſoul; here is ſanctification for the polluted ſoul, and clothing for the naked; riches for the poor, bread for the hungry, drink for the thirſty; all manner of fruit is here, and we are trying, Sirs, to ſhake the tree of life among you, and bleſſed be God they may be gathered. O Sirs, they are dropping among you! O gather, gather, for ſalvation is in every word that drops from him, for his words are the words of eternal life. But

6. This bleſſed Plant is renowned for his ſcent, and pleaſant ſavour. O Sirs, there is ſuch a bleſſed ſavour in this *Plant of renown*, as has caſt a perfume through all the paradiſe above; he has caſt a perfume through all the church militant, which in Iſ. v. is called God's vineyard. O Sirs, do ye find any thing of the ſcent of this *Plant;* I can tell you, if ever you have been made to ken him, it will be ſo, Cant. i. 2. "Becauſe of the ſavour of thy good ointment, thy name is as ointment poured forth, therefore do the virgins love thee." The believer finds a ſcent about him, he draws a ſavour from him. What is the deſign of us miniſters but to caſt abroad his ſcent; and it is by this we win ſouls: and they that caſt out and drop the *Plant of renown* out of their ſermons, no wonder their ſermons ſtink, and they ſhall ſtink to eternity that throw Chriſt out of their ſermons. The great buſineſs of miniſters is to caſt forth the ſcent of Chriſt to people. I ſhall read you a word to this purpoſe, in 2 Cor. ii. 14—16. "Now thanks be unto God, which always cauſeth us to triumph in Chriſt:" the apoſtle triumphs in him, and all other honeſt miniſters will juſt triumph in him too, and all Chriſtians triumph in him that know him; "And maketh manifeſt the ſavour of his knowledge by us in every place. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh. To the one we are "the ſavour of death unto death, and to the other the ſavour of life unto life, and who is ſufficient for theſe things?" Who is able to tell the ſweet ſavour that is in him? But then, again,

7. This bleſſed *Plant* (in my text) is not only renowned for his ſavour, but likewiſe for his ſhadow, Cant. ii. 3. "I ſat down under his ſhadow with great delight," the ſhadow of the *Plant of renown.* You are all ſitting there or ſtanding, but are you ſitting under the *Plant of renown?* Jonah's gourd did him ſervice againſt the ſcorching heat of the ſun that was like to take away his life: but, alas, that ſoon failed him; for God ſent a worm and ſmote it, that it withered; and the worm of death will ſoon ſmite and wither you and me; O get

in

nder the ſhadow of this *Plant of renown*, and ye are ſecu- againſt death and vindictive wrath for ever; get in under hadow, the ſhadow of his interceſſion, the ſhadow of his er, the ſhadow of his providence, the ſhadow of his faith- efs; O ſit down under his ſhadow, and you will find ſhelter there nſt all deadly; whatever blaſts come, you will find ſafety e; would you be ſhadowed from the king of terrors, h is a terror to many, O if you would be ſhadowed againſt awful terrors of death and God's vengeance, get in under ſhadow, and you are ſafe.

Again 8. This Plant is renowned for his ſtature; he is a n Plant, he is a tall Plant. You ſee the heavens above , but they are but creeping things in compariſon of him, this glorious Plant, "he is the high and lofty one that abits eternity;" you can never ſee his height. Your eye look high, and your thought will reach higher; but nei- r your eye nor your thought will reach unto him. He is er than all the cedars in the Lebanon of God; "Eye hath ſeen, nor hath ear heard, neither hath it entered into the rt of man to think of the height and glory of this Plant of own." But then,

Laſtly, This Plant is renowned for his extent, not only for ſtature, but he is a broad Plant. He was planted in the promiſe in Paradiſe, he ſpread through the Old Teſta- nt church, he came the length of filling the land of Judea, at length this Plant has ſpread among us, and O that I ld ſpread him among you! and O that I could open leaves of this Plant to take you in! he is a broad nt, he will ſerve you all. We read of the tree of life ng on every ſide of the river. There is a great river wixt us and heaven, and that is death, and we are all run- g to this river of death. As one well obſerves on the ce, this tree is in the middle of the river, he is on this ſide time, and he is on that ſide of time. Now this Plant is both ſides of the river. Though you were going to the ſles of America, you will find him there as well as here, if u have but the art of improving him. And this Plant will ead himſelf through all kingdoms, Habak. ii. 14. "The th ſhall be filled with the knowledge of the glory of the rd, juſt as the waters cover the ſea." He will not only fill earth, but the whole heavens throughout eternity. O he is a ad Plant that will extend himſelf both to heaven and earth! d this ſhall ſerve for the *ſecond* thing propoſed, namely, to ow, that this Plant is indeed a renowned Plant.

III. The *third* thing I propoſed in the proſecution of this doc- ine was, concerning the raiſing or upbringing of this Plant.

of this blessed Plant

1*st*, He was raised up in the counsel of God's eternity. The Trinity sat in council anent the up him, "The counsel of peace was between them bo vi. 13. The Father and the Son agreed upon it, t fulness of time, the Son should come into the world. again,

2*dly*, He was raised up in the first promise to Eve. Until this Plant was discovered to them, like to run distracted. And indeed, Sirs, if Christ saw where they were, and the wrath of God that over their heads, they would be ready to run distra revelation of Christ was made to them. All the pr the prophecies, all the types, and all the doctrines Testament, were the gradual springings of this Pla was under ground, until,

3*dly*, His actual manifestation in the flesh, when, in of time, he appeared: "In the fulness of time, God his Son, made of a woman, made under the law, them that were under the law, that we might r adoption of sons." And then, again,

4*thly*, This plant was raised up, even in his death cut off from the land of the living, yet even th raised up, even in his very death; when this Pla down on Mount Calvary, his scent and savour ran most ends of the earth. And what is it but the c the cross of Christ, that catches sinners unto this These ministers must be the devil's ministers, and

in the croſs of our Lord Jeſus Chriſt, by whom the world
rucified to me, and I unto the world." And, writing to
Corinthians, he ſays, "I deſire to know nothing among
but Jeſus Chriſt, and him crucified;" and that will be the
of every faithful miniſter of Chriſt. But then, again,
thly, This plant was raiſed up in his reſurrection from the
d. For in his reſurrection from the dead he was "decla-
to be the Son of God with power, by the Spirit of holi-
s." By the upſpringing of this Plant after it was cut down,
hopes began to ſpring up again: And, Sirs, if this Plant had
ſprung up again, our hopes had periſhed for ever. But
bleſſed be the God and Father of our Lord Jeſus Chriſt,
ich, according to his abundant mercy, hath begotten us
in unto a lively hope," by the upſpringing of this *Plant of*
own, after he was cut down. A living Chriſt, Sirs, is no
all matter, a living Redeemer, our life is juſt bound up in
s *Plant of renown*; becauſe I live, ye ſhall live alſo. But
n, again,

5thly, This *Plant of renown* was raiſed up higher in his aſcen-
n into heaven, when he was ſet "down on the right-hand
the Majeſty on high," after he had, by himſelf, purged our
s: This *Plant of renown*, though he be preached unto us
ntiles in the church militant; yet he is now in perſon re-
ved up into glory, 1 Tim. iii. and is up above in the church
umphant, he is gone up with a ſhout. O let us ſing praiſes
the *Plant of renown*, for he is gone up on high as our
ad, as our God, as our great High Prieſt, in the higher
uſe.

And then, *7thly*, He is raiſed up likewiſe in the revelation
the everlaſting goſpel. And thus we are endeavouring to
ſe him up in the word and ſacrament this day, as "Moſes
ed up the ſerpent in the wilderneſs," John iii. 14. ſo we
endeavouring to lift up the *Plant of renown*, "That who-
ever believeth in him ſhould not periſh, but have everlaſting
e," John iii. 16. O Sirs! I bring this *Plant of renown* to
u, I offer him to every one of your hands, and ſay, Will you
ve him! O will you take this Plant, and ſpread his ſavour
mong you? He is the Father's elect and delight, and ſhall
t all this company ſay, It is he in whom my ſoul delighteth?
nd O, that every one of this company were ſaying it from
e favoury ſenſe of it upon their hearts! O carry him away
ith you, carry him in your hearts and foreheads, and let all
e world know he is yours, "My beloved is mine, and I am
s."

But then, again further, *8thly*, This *Plant of renown* is raiſed
in the day of the church's reformation. When the fallen
bernacle of David is reared up, then this Plant appears glo-
rious

without a rebuke; yea, without ſo much as a proteſt
them, who, I am perſuaded, are lovers of Chriſt. Al
pears there is little courage for Chriſt, to whom we
all: I ſay, this *Plant of renown* is raiſed up in the ch
formation; may it not be ſaid, "This is Zion whom
ſeeketh after?" Civil and eccleſiaſtic authority are
to bear down Chriſt, but this Plant will be up up
let them tread upon him in his members as they will
preme Deity and ſovereignty in his church will yet
for his Father hath ſaid, "Sit thou at my right han
make thine enemies thy footſtool."

But then I might tell you, *9thly*, That this *Plant*
will be raiſed up at his ſecond coming: And, O
Plant of renown will then appear in different view
different lights! To the ſaints he will appear in gl
will lift up their heads and ſing: But as for the wick
they will ſee him all in red flames, ready to deſtroy ar
them: behold, he will come in the clouds, and
ſhall ſee him; they that have pierced him by error;
have pierced him by robbing and ſpoiling his peop
privileges wherewith he hath made them free; theſe,
them of their valuable privileges which he has bo
them with his blood, they will howl and cry in
"they who pierced him, and all kindreds of the e
wail becauſe of him."

And then, *Laſtly*, This *Plant of renown* will be rai
the ſongs of the redeemed through endleſs eternit
work of all the ranſomed in glory will be to raiſe up

IV. The *fourth* thing I propoſed was, for whom is it that this Plant is raiſed up?

O, may ſome poor thing ſay, was he ever raiſed up for me? I tell you, Sirs, he was never raiſed up for the fallen angels; "For he took not on him the nature of angels, but he took on him the ſeed of Abraham." Our nature was highly honoured at firſt, but it ſoon ſunk below the beaſt that periſheth. But the ſecond Adam took our nature upon him, and he hath raiſed it to a higher dignity than the very angels; for to which of the angels did this honour appertain to be united to the eternal Son of God? So that I ſay, that this *Plant of renown* is raiſed up for mankind ſinners, not for angel-kind ſinners, and every mankind ſinner that hears tell of him, ſhould lay claim to him, as in Iſ. ix. 6. And I adviſe every one of you mankind ſinners to apply it; "Unto us a Son is given, unto us this Child is born, and the government ſhall be upon his ſhoulder: And his name ſhall be called Wonderful, Counſellor, The Mighty God, The everlaſting Father, The Prince of Peace;" to us he is given; unto us he is born. I remember the angel, at the birth of Chriſt, told the ſhepherds, "I bring you good tidings of great joy, which ſhall be to all people; for unto you (ſinners, not unto us) is born this day, in the city of David, a Saviour, which is Chriſt the Lord." O Sirs, let all this company receive it as glad tidings of great joy; for I tell you, that this *Plant of renown* is raiſed up for you, if you have but a heart for to uſe him. As the firmament is for you, if you will open your eyes, ſo the Sun of righteouſneſs is for you, if you will open your hearts to him: for the Lord's ſake do not refuſe him, or elſe it will not be telling you; you will rue it to eternity. But, ſay ſome, are you telling us, that Chriſt was raiſed up for all mankind? That is not what I ſay; but I ſay, that Chriſt was revealed to all mankind: I abſtract from ſecret things. Our duty is to go and "preach the goſpel to every creature;" therefore, according to our commiſſion, we bring this *Plant of renown* to every creature, whether young or old, every rational creature here; we command you (as you will anſwer at the bar of the great God, as you will anſwer at the day of judgement), that you receive this *Plant of renown*. For the Lord's ſake do not refuſe him; for this is the condemnation, that this *Plant* is brought into the world, and the world will not receive him. Let not the devil nor an unbelieving heart knock off your hands from embracing and receiving him, as offered in this goſpel we are preaching. The devil and an unbelieving heart will tell you, your ſins are ſo many, and you have run on ſuch a courſe of ſin, that he cannot belong unto you; but the very thing makes

you

where is thy victory? what harm canst thou do
" For to me to live is Christ, and to die is gain,"
endless evermore, because I will win to the imme
joyment of God, and abide for ever under the refre
dow of this *Plant of renown.*

N. B. I thought to have gone through what I design
subject, but time and strength will not allow; I sh
return afterwards, if there be occasion for it.

The Lord bless his word.

Ezek. xxxiv. 29.—*And I will raise up for them a*
Renown.

THE THIRD SERMON ON THIS TEXT.

V. THE *fifth* thing is, Why is he raised up, o
. ends and uses is this *Plant of renown* rai
JEHOVAH?

Answ. 1*st*, He is raised up as a Redeemer to set
tives of the mighty at liberty. It was a posing quest

lious man, he "makes reconciliation for iniquity," Dan. 24. God was in Christ reconciling the world unto himself, &c. "When we were enemies, we were reconciled to God by the death of his Son." And O what a great ter is it to be restored to the favour and friendship of that ious Majesty, to whose wrath we were lying obnoxious, &c.

ibly, He is raised up as a Surety, to pay the debt of a company of broken dyvers, and to bind himself under a bond to sfy justice for their crimes, and that he would reduce them bedience to their offended Lord. Hence he is called, Heb. 25. "The Surety of a better testament;" and as our ety he fulfils the law which we had broken, as a covenant, h in its do and die, in our room and stead, and then engages (by his Spirit) would write the law in their hearts, as a e, and, by putting his Spirit within them, would cause them walk in God's statutes.

ibly, He is raised up as a renowned Healer, a non-such ysician, Exod. xv. "I am the Lord that healeth thee." n, through sin, is become a leper from head to foot, full of nds, bruises, and putrefying sores, which renders him unfor any good service, unfit for answering the ends of his ation, to glorify God, or to enjoy him for ever. Well, rist is raised up for the recovery and health of diseased souls; has opened up a medicinal well, Zech. xiii. 1. that washes n sin and from uncleanness, and, whatever be your malady, invite you to come to this well, and wash and be clean, Naaman in the waters of Jordan; O he is all over virtue! "leaves are for the healing of the nations." And in a ticular manner, his commission carries him, to heal the ken in heart, and to bind up all their wounds.

ibly, He is raised up as a Witness to tell the truth, or as a phet to reveal it. We have by the fall lost the knowledge God, and of his truth, and any knowledge of the truth remains with us by nature, it is detained in unrighteousness. Well, Christ comes to make a revelation of God, and he things of God unto us; that Christ was raised up for end, see Deut. xviii. 18. "I will raise them up a Prot like unto thee, from among their brethren, and will put words in his mouth, and he shall speak unto them all that all command him." But see the awful certification that ows, ver. 19. "Whosoever will not hearken unto my ds, that he shall speak in my name, I will require it of him."

ibly, He is raised up as a Leader unto the people. We have our way to heaven, and Satan was leading all mankind to blindfold. But Christ came to shew us the path of life, to lead us into it, and, by his leading, he causes the way-

faring

for ever perfect them that are sanctified, &c. He
eate with the Father, to plead our cause, and to age
fineſs in heaven: As a Shepherd, to feed his church
in the wilderneſs; "He ſhall feed his flock like a
&c.: As a prince, to rule them by his word and ſp
the "Prince of peace, and of the increaſe of his g
and peace there ſhall be no end," &c.: As an everl
ther, in whom the fatherleſs family of Adam find m
As a wonderful Counſellor, to give counſel in all
difficult caſes, &c.: As a Huſband and Bridegroo
riſh and comfort his church and people, and acco
betrothes her unto him for ever. But theſe thing
inſiſt upon. I haſten forward to

VI. The *ſixth* thing, which was the application of th
Is it ſo that Chriſt is a *Plant of renown*, raiſed up by J

Then, *1ſt*, See hence the iniquity and wickedne
men, who ſtudy to derogate from the glory of thi
ed Plant. The Arians would darken the renow
bleſſed Plant, by denying his ſupreme Deity, and m
an inferior and dependent being; the Socinians, b
he had any being before his actual incarnation;
nians, by denying his righteouſneſs, and by making
cy of his grace to depend upon the will of man and
of depraved nature. O, Sirs, Chriſt is not renowne
land this day, either among miniſters or profeſſors,
ſometimes been. "The Head-ſtone of the corner is
the *Plant of renown* is caſt aſide by many miniſters i

his great buſineſs is to advance the glory of the *Plant of renown*, the ſmell and ſavour of his Maſter will be about him, which the true diſciples of Chriſt will diſcern.

3*dly*, See hence whence it is that believers flock to goſpel ordinances, where they can get them diſpenſed by theſe that bear Chriſt's commiſſion to diſpenſe them. Why, it is the ſmell of the *Plant of renown* that draws them thither: hence it is, that his tabernacles are amiable, "and a day in his courts better than a thouſand;" why, his ſcent perfumes theſe palaces of Zion, as with myrrh, aloes, and caſſia, &c.

4*thly*, See hence why God the Father is called a Huſbandman. Why, he is ſo called with reference unto his raiſing up this *Plant of renown*, John xv. 1. "I am the true Vine, and my Father is the Huſbandman;" he raiſed him up as the root, and upheld him, and takes branches of the wild olive, and grafts them into him, and makes them fruitful, &c.

5*thly*, See hence the regard that God hath for his church upon earth, as his own garden. Why, he plants this Tree of life in her, by which ſhe became a new paradiſe. The tree of life that grew in the earthly paradiſe, which was the ſeal and ſacrament of the covenant of works, is long ſince withered and gone; but the tree of life, in the new garden, of God's planting, of which even a ſinner may eat, and live for ever, will never wither. O let us admire God's way of grace! for it is full of wonder, in providing this renowned Plant, this new Tree of life, for us. His fruit is ſo far from being forbidden, that it is God's great commandment to all ſinners, "to come and eat, and live," &c.

6*thly*, See hence the excellency of Chriſt, in his perſon, nature, offices, and appearances. Why, he is the *Plant of renown*. O Sirs, Chriſt is ſuch an excellent perſon, that he is the Renown of the family of heaven and earth; he is the Renown of his Father, for he is "the brightneſs of his glory." He is the Renown of earth, for by him the human nature is raiſed up to a higher glory than that of angels; for, even as Mediator, he "hath by inheritance obtained a more excellent name than they." O ſhould not every one of mankind ſinners be ready to cry, "O let his name endure for ever, let his name be continued as long as the Sun; for men are bleſſed in him: and O, bleſſed be his glorious name for ever, and let the whole earth be filled with his glory?"

7*thly*, See what makes a land or a church pleaſant, a Hephzibah or a Beulah unto the Lord. Why, it is the *Plant of renown* that makes any church or land delectable: If the *Plant of renown* and his intereſt be thriving in a land or church, it

makes her "beautiful for situation, the joy of the whole earth," &c.

8*thly*, See when it is that a church loses her beauty and glory, and makes defection. Why, it is when Christ loses his favour among her ministers and professors: And when this *Plant of renown* is rejected, God rejects that church, and gives her to the spoil. Sirs, Christ has been long preached in Scotland, but folk have not entertained him by faith, and therefore the Lord, at this day, is threatening to take his Christ altogether away from among us.

9*thly*, See hence how a person may know whether matters be right or wrong, whether he be thriving and prospering in grace, or if he be decaying and going backward. Why, it is ay right with the soul, in whom and with whom Christ is in the ascendant. Is the *Plant of renown* rising or going back with you? If he be rising, then, (1.) He will be raised up in your esteem, as with David, Psal. lxxiii. 25. and Paul, Philip. iii. 8. 9. (2.) In your affection and love, "Whom having not seen, we love," &c. "Lord (says Peter), thou knowest all things, thou knowest I love thee," &c. (3.) He will be raised up in our meditation; every thought will be a captive to his obedience, and our "meditations of him will be sweet, and our souls satisfied as with marrow and fatness, when you remember him, and meditate upon him," &c. (4.) He will be raised up in your talk and walk, they will have a savour of the *Plant of renown*, and the chat and common talk of the world will be tasteless, like the white of an egg, to you. But, O, a talking of Christ, and of his truths, and of the concerns of his glory, will go well down with you. (5.) He will be raised up in your religious worship, both public and private, when you go to prayer, when you go to hear the word, or when you go to a communion table, nothing will please but Christ himself. "O that I knew where I might find him. One thing have I desired, and that will I seek after," &c. (6.) He will be raised up in your wishes and endeavours for the advancement of his kingdom and glory, in as far as your power can go. And whenever his cause comes upon the field, or the cry is made, "Who is on the Lord's side?" You will ay study, in your sphere, to take that side where you think Christ stands, and contend and witness for him, his truths, his ways, and worship, according to your power, &c.

10*thly*, May be by way of lamentation. If Christ be the *Plant of renown*, raised up by his eternal Father, may it not be for matter of lamentation that the *Plant of renown* is in so little

the requeſt among us at this day, and that there is ſuch a
ucking away of the glory of this bleſſed Plant. Some
ucking away the glory of his ſupreme Deity, as you were
aring, and ſtudying to reduce him among the rank of crea-
l and dependent beings: Some plucking at his ſovereignty
d ſupremacy, as the alone Head and King of his church;
afting laws inconſiſtent with, and directly oppoſite unto
eſe laws that he has given in his word: Some plucking at the
liberty wherewith he has made his people free," by violent
truſions of miniſters upon congregations, contrary to ſcrip-
re pattern, and the covenanted ſworn principles of the church
Scotland, inſerted in her books of diſcipline.

O Sirs, if the *Plant of renown* were flouriſhing in the
d, there would not be ſo many unſavoury plants allowed
grow or come up in his vineyard, as there are at this day.
he plant of Popiſh idolatry is connived at, and on the grow-
g hand, both through Scotland, England, and Ireland. The
ant of prelacy, error, and ſuperſtition, tolerate, contrary
ſolemn covenant engagements, which the land lies under;
e plant of unſound profeſſors of divinity, poiſoning our
untains of learning, and ſeminaries for the holy miniſtry;
e plant of lax erroneous miniſters and preachers, are grow-
g up apace, and filling the land every day. The plant of
malignancy againſt the power of religion and a covenanted
formation is growing up, eſpecially among a ſet of pretend-
Preſbyterians, falſely ſo called. The plant of profanity is
uriſhing apace, men abandoning themſelves unto wicked-
ſs, and giving themſelves looſe reins in drinking, ſwearing,
oting, whoredom, drunkenneſs, Sabbath-breaking, and all
anner of abominations, burleſquing the ſcriptures, ridiculing
e worſhip of God, and breaking their profane jeſts upon the
cred things of God. The plant of eccleſiaſtical tyranny,
hich ſeemed to be nipt a little theſe two years bygone, is
outing again as faſt as ever, notwithſtanding the great cries
a pretended reformation that we heard among a great many
iniſters and profeſſors in the eſtabliſhed church; witneſs
e proceedings of the laſt Aſſembly, in the caſe of Dennie
d Traquair, and the entertainment of the petition of the
riſh of Stow. I ſay, all theſe, and many other things that
ight be inſiſted upon, evidently declare that the *Plant of re-
wn* is not raiſed up among us, but rather that his flavour
d ſavour is gone away, in a great meaſure, from amongſt
agiſtrates and miniſters, from judicatories and aſſemblies
r worſhip, and from among the generality of profeſſors and
habitants of the land. Yea, many come that length, that,

like

like the Gadarenes, they would be well content that Chriſt were quite departed out of our coaſts, that they might with freedom enjoy their ſwiniſh luſts; and indeed he ſeems to be taking his leave of us. But O, what will follow upon his departure? "Wo, wo, alſo unto them, when I depart from them." See what comes of the vineyard of the Lord of hoſts, Iſ. v. from the beginning, when he departs he takes away the hedge, &c.

11*thly*, Is in a word of exhortation. Is it ſo that Chriſt is a *Plant of renown* raiſed up by JEHOVAH? Then let all that bear the name of Chriſt, eſpecially you who have been entertained at his table, and taſted of his ſpecial love and goodneſs, ſtudy to anſwer God's deſign, in raiſing up for us this *Plant of renown*.

Take this in the following particulars, with which I conclude. (1.) Sit down, and reſt your weary ſouls, under the ſhadow of this renowned Plant, after the example of the ſpouſe, Cant. ii. "I ſat down under his ſhadow with great delight." When you find no reſt in the world, by reaſon of temptations, afflictions, and the working of indwelling corruption, and when you are crying, "O tell me where he maketh his flocks to reſt," let your recourſe be ay to the *Plant of renown*, for to him "ſhall the Gentiles ſeek, and his reſt ſhall be glorious." (2.) I invite you to come and behold the glory and beauty of the *Plant of renown*: "O look unto him, and be ſaved, all ye ends of the earth." God the Father thinks ſo meikle of this Plant of his own raiſing, that he invites the whole world to behold him as the delight of his very ſoul, Iſ. xlii. 1. "Behold my Servant whom I uphold, mine Elect in whom my ſoul delighteth." It is by beholding of his glory, that the work of ſanctification, and conformity to the divine image, and the life of religion is maintained and kept up, 2 Cor. iv. laſt. "All we beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image. (3.) Come and feed upon the fruit of this *Plant of renown*; "For his fleſh is meat indeed, and his blood is drink indeed." You have been at his table, and perhaps got a meal there, but, Sirs, you would be continually feeding upon him. You ſee, in the cloſe of the verſe, this Plant is raiſed up to be food to the hungry; "I will raiſe him up for them, and they ſhall hunger no more," or be conſumed with hunger no more; and therefore be ay feeding upon his fruits, for they are "ſweet to the taſte, and make the lips of them that are aſleep, to ſpeak, like the beſt wine that goeth down ſweetly," &c. (4.) Whenever you find yourſelves wounded by temptation, or corruption, or the world, come to the *Plant of renown*

now for healing, for his "leaves are for the healing of the nations." You have a ſweet promiſe to this purpoſe, Mal. iv. 2. "To you that fear my name ſhall the Sun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth, and grow up as calves of the ſtall," &c. (5.) Let me exhort you, in your ſphere, miniſters and private Chriſtians, and I would begin take home the exhortation to myſelf. O let us all join iſſue with the Father of Chriſt, in ſtudying to raiſe up this *Plant of renown*, and to make him more and more renowned, this will be the ambition, and reſolution, and endeavour, of all that know him. Pſal. xlv. at the cloſe, ſays the church there, I will make thy name to be remembered in all generations, therefore ſhall the people praiſe thee, O Lord, for ever and ever." Let us (that are miniſters) preach and proclaim his righteouſneſs and renown, and the glory of his perſon, in the great congregation. And you (that are the people) O ſtudy to commend him by your walk and talk, and the holineſs of our converſation, upon all occaſions; and, when his cauſe and intereſt in the land is in ſuch a ſinking condition, let us take a lift of it. Let us lie at a throne of grace, pleading, that he would not forſake the land; but that he would yet return, and be "the glory in the midſt of us," Zech. ii. 5.

GOD'S DOVES FLYING TO HIS WINDOWS.

Is. lx. 8.—*Who are theſe that fly as a cloud, and as doves to their windows?*

IN the laſt verſe of the preceding chapter, God had made a promiſe of the continuance of the church upon earth to the uttermoſt ages of time: "As for me, this is my covenant," &c. Here, in the beginning of this chapter, we have a promiſe concerning the enlargement of the church under the New Teſtament, unto the uttermoſt ends of the earth: Ver. 3. 4. "And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing. Lift up thine eyes round about, and ſee; all they gather themſelves together, they

they come to thee, thy ſons ſhall come from far, and thy daughters ſhall be nurſed at thy ſide." We are likewiſe told, how the church ſhall be affected with this increaſe of her numbers and enlargement of her borders. (1.) She will be in a tranſport of joy upon this account; ver. 5. "Thou ſhalt ſee and flow together," &c. (2.) There will be a mixture of fear with this joy; "Thine heart ſhall fear," as though it were a thing unlawful to join with the Gentiles, &c. (3.) She ſhall be enlarged with love, ſo as to leave room for all the Gentile converts. (4.) She ſhall be ſtruck with ſurpriſe and wonder, ſaying, *Who are theſe that fly?* &c.

Where four things are conſiderable. 1. We have a ſweet ſight that the Old Teſtament church gets of the ſtate of matters under the New Teſtament, upon the revelation of Chriſt in the goſpel among the Gentiles. Why, ſhe ſees poor ſouls upon the wing, in great multitudes, flying to a Saviour; and a ſweeter ſight cannot be ſeen upon earth, &c. 2. Notice the manner of their flight; they *fly as a cloud, and as doves*: Of which more particularly afterward, when we come to proſecute the doctrine. 3. Notice the term or object of their flight; they fly to the windows for their relief. Like the windows of the ark of Noah, whereat the dove entered, when ſhe could find no place for the ſole of her foot, becauſe of the deluge. 4. Notice the pleaſant ſurpriſe that the prophet or the Old Teſtament church is put into at this ſight. This is implied in the manner of the ſpeech, *(Who are theſe?)* She is ſtriken with a pleaſant aſtoniſhment, to ſee the ſinners of Gentiles, "aliens to the commonwealth of Iſrael, ſtrangers to the covenant of promiſe," flocking in to Chriſt; Chriſt preached unto the Gentiles, and the Gentiles believing in Chriſt, being a branch of the great myſtery of godlineſs, 1 Tim. iii. and laſt.

Obs. That the flight of ſinners to a Saviour is a ſweet and ſurpriſing ſight. *Who are theſe that fly as a cloud?* &c.

The method, through divine aſſiſtance ſhall be,

I. To ſpeak a little of this flight of the ſinner to Chriſt, and ſhew what it imports.

II. I would ſpeak a little of the manner of their flight: *They fly as a cloud, and as doves.* What may be couched in theſe metaphors.

III. Speak a little of theſe windows to which they fly.

IV. Shew that this is a ſweet and ſurpriſing ſight.

V. Apply the whole.

I. The

I. The *firſt* thing is, to ſpeak a little of the flight of a ſinner to Chriſt, the Saviour.

1*ſt*, Then, This flight ſuppoſes that ſome ſpiritual life and ſenſation is given to the ſinner; for there can be no flying without life. The ſinner is by nature dead in ſin, legally dead, and ſpiritually dead; Eph. ii. 1. "You hath he quickened, who were dead in treſpaſſes and ſins." The Spirit of life that is in Chriſt Jeſus enters into the dead ſoul, and quickens, and gives it at leaſt a ſenſation of its caſe, otherwiſe there can be no flying to Chriſt.

2*dly*, This flight ſuppoſes or implies an apprehenſion and fear of danger from a purſuing enemy. The poor ſoul is made to ſee danger from the broken law, danger from the ſword of juſtice, the avenger of blood, and thereupon he falls a-trembling, like the jailor, "Sirs, what muſt I do to be ſaved," &c.

3*dly*, This flight of the ſoul to Chriſt implies a renunciation of relief from theſe lying refuges, in which it had formerly been truſting. The man, in flying to Chriſt, renounces an empty profeſſion, his common gifts, his common graces, his goſpel advances, his law works, his own holineſs and righteouſneſs, his tears and prayers; his righteouſneſs cannot profit him, therefore he cries out, "Aſhur ſhall not ſave us; we will not ride upon horſes, neither will we ſay any more to the work of our hands, Ye are our gods; for in thee the fatherleſs findeth mercy," Hoſ. xii. 3. "In vain is ſalvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the ſalvation of his people."

4*thly*, It implies a diſcovery and uptaking of Chriſt, and of his ſalvation, as he is held out in the goſpel. A beam of divine light ſhines into the heart, "even the light of the knowledge of the glory of God in the face (or perſon) of Jeſus Chriſt," whereby the man ſees him to be indeed what the goſpel repreſents him to be, a nonſuch and incomparable Saviour; one that is the "Man of God's right hand," Pſal. lxxx. 17.; "the Man who is God's fellow," Zech. xiii. 7. and therefore mighty to ſave, &c.

5*thly*, This flight of the ſoul to Chriſt implies the ſoul's hearty approbation of Chriſt, and of the way of ſalvation through Chriſt, as an ordinance of God calculate for his glory, as well as for his own ſafety and happineſs. O, ſays the man, "It is indeed a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners." I ſee this method of ſalvation through the new and living

living way to be every way worthy of the wiſdom of God, and calculate for the manifeſtation of the glory of his holineſs, juſtice, ſovereignty, faithfulneſs, and every other attribute of God, that was leſed by the ſin of man: Therefore the man approves of it with his ſoul, and bleſſes God that ever found out ſuch a device, &c.

6thly, This flight has in it a ſtrong and ardent deſire to be at this Saviour, and to be found in him. "O that I knew where I might find him!" O to be waſhed with his blood, clothed with his righteouſneſs, ſanctified by his Spirit! "Yea, doubtleſs (ſays Paul), I count all things but loſs, that I may win Chriſt, and be found in him," &c.

7thly, It implies a hope of winning him, and of being ſheltered and ſaved in him; for, if there be no hope of ſafety, the man will never flee, and this hope is founded upon the deſign of the incarnation, &c. the deſign of the revelation of him in the word, &c. the gracious grant made of him in the word, &c. the free promiſe of life and pardon through him, &c. the calls, and offers, and commands of God to come to him, and the redemption that others have met with, &c.

8thly, A reſting and truſting in him, and in him alone, for righteouſneſs, life, peace, pardon, and ſalvation, to himſelf in particular. The man does not ſimply believe that Chriſt is a Saviour, and that ſalvation is to be had in him for the elect, or for believers, but he believes in him and on him for his own ſalvation, Acts xv. 11. "We believe (or we are perſuaded), that, through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they." We find faith or truſt in ſcripture commonly expreſſed in words of appropriation and application. The man looks upon Chriſt as given and offered by God in the goſpel; and he ſays, with Thomas, "My Lord, and my God;" or with Paul, "He loved me, and gave himſelf for me; he is our Lord Jeſus Chriſt." He looks to the God and Father of Chriſt, and ſays, "He is my God, and my Father, and the Rock of my ſalvation," &c. He looks to the covenant of grace and promiſe ſealed with a Redeemer's blood, and cries with David, "This is all my ſalvation, that he has (in Chriſt, made or eſtabliſhed) with me an everlaſting covenant, ordered in all things, and ſure." I own indeed that this applying faith is not alike ſtrong in all believers, or yet alike ſtrong in the ſelf ſame believer at all times; for ſad experience makes it evident, that the confidence of faith may be ſadly ſhaken and ſtaggered through unbelief, temptation, and deſertion, as to cry out ſome times, "Is his mercy clean gone? Hath God forgotten to be gracious; I am caſt

out

ht of his ſight." But then it would be remembered, that although theſe fits, fears, and ſtaggerings, be in the believer, they are not in his faith, yea, his faith is oppoſite unto theſe doubts and fears, and is ſtill fighting againſt them, "Why are ye fearful, O ye of little faith: Fear not, only believe." And in as far as faith gets the maſtery over theſe doubts and fears, ſo farwill he have of this confidence, as to his own particular claim. Let faith get up its head, and it will ſpeak its own particular creed *, "Abba, Father, doubtleſs thou art our Father, and our Redeemer, and thy name is from everlaſting." Thus you ſee what this flight is.

II. The *ſecond* thing in the method, is to ſpeak a little to the manner of the ſoul's flight unto Chriſt. And this is held out here in the text, under a twofold metaphor: 1*ſt*, They *fly as a cloud*. 2*dly*, They fly *as doves to their windows*.

1*ſt*, They are here ſaid to fly *as a cloud*: Take this in the particulars following.

1. This points to the multitude of theſe that ſhould be converted to the faith of Chriſt, under the New Teſtament diſpenſation: For we find a cloud is ſometimes expreſſive of a multitude, Heb. xii. 1. "Seeing we are compaſſed about with ſo great a cloud of witneſſes," *i. e.* ſuch a great multitude of them, let us lay aſide every weight, &c. So here, *Who are theſe that fly as a cloud?* It ſays, that as there are innumerable drops of rain, or particles of miſt and vapours in a cloud; ſo under the New Teſtament, there would be vaſt numbers and innumerable multitudes, that would take a flight by faith, unto Chriſt, Rev. vii. We ſhall find, according to the calculation there made, that under the Old Teſtament they could be ſummed up; and they are reckoned in whole, out of all the tribes of Iſrael, to be "a hundred and forty-four thouſand." But when he comes to ſpeak of the converts among other nations, they are called "an innumerable company which no man can number," ver. 9. This was what the prophet Iſaiah foreſaw in the verſe immediately preceding my text; and likewiſe, chap. liv. 1. "Sing, O barren, thou that didſt not bear, break forth into ſinging, and cry aloud thou that didſt not travail with child: for more are the children of the deſolate, than the children of the married wife, ſaith the Lord." O what a cloud of ſaints have gone away to heaven ſince the goſpel came to be preached among the Gentiles? And what a cloud of them have gone to heaven out of Scotland, ſince about two hundred years after the death of Chriſt, when the goſpel came firſt to be preached among us? It is a ſad matter that there

* Its ſpecific language, or proper and native dialect.

them; they are all clothed with the same robes o and inherent righteousness; they have all one char are all heirs of the same inheritance, and they all tr same road, the "strait and narrow way that leads lasting life."

3. The *cloud flees* upon the wings of the wind, airth soever the wind carries them, thither do th all believers are acted, moved, and carried on in th by the wind of the influences of the Spirit. Whe blows, then the clouds accelerate their motion. Ju with the believer: If the Spirit be suspended, the ship wind-bound, they cannot move; but whenev of the heavenly wind blows, then they run the wa commandments; hence is that prayer of the spouse last, "Awake, O north wind, and come, thou so upon my garden, that the spices thereof may flow was by a gust of this heavenly wind, that the c made to cry, "Ere ever I was aware, my soul m the chariots of Amminadib," &c.

4. They *fly as a cloud.* It says, that there is much vereignty of God, and of the irresistability of his gr flight of a sinner unto Christ. The clouds are said t chariots, and God's chariot cannot be stopped or h its motion, "Who can hinder the motion of the c the heavens?" No, not all the powers of hell and hinder it: So the work of divine grace in bringi out of a state of nature into grace; it is the fruit o sovereignty, and he will go on with his work, let

kes in hand, for the Lord "is a rock, and his work is perfect."

5. *Who are these that fly as a cloud?* It implies, that God's work of grace is of a secret and mysterious nature. It is usual Scripture to express dark and mysterious dispensations by a cloud, "clouds and darkness were round about him," *i. e.* his dispensations were mysterious. So here, *Who are these that fly as a cloud? i. e.* it is wonderful and mysterious to see how the Lord brings the sinner to take a flight into Christ by faith; God's way in this is a great deep that cannot be searched out: like is that of Christ to Nicodemus, John iii. 8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth," &c.

6. The *clouds* are exhaled out of the earth by the heat of the sun, and raised up above the earth, and mount up towards heaven. Just so, by the warm influences of divine grace, (which are the beams of the Sun of righteousness) the sinner that is lying in the horrible pit, and in a miry clay, and licking up the dust of the earth, is elevate and raised God-ward, and heaven-ward, and made to seek things that are above, Is. xl. 31. "They mount with wings as eagles:" Heb. xi. 14. "They seek a better country, that is an heavenly."

7. The clouds, when raised up by the heat of the sun, they are kept up by the mighty power of God. So, believers being brought into a state of grace, they are kept in it "by the power of God, through faith unto salvation." It is he that preserves them in that state; hence believers are called the preserved in Jesus Christ. And as the clouds are in the hand of the Lord, so are all his saints, Deut. xxxiii. 3. "All his saints are in thy hand;" John x. 28. "No man shall pluck them out of my hand;" ver. 29. "My Father, who gave them me, is greater than all, and none is able to pluck them out of my Father's hand," &c.

8. Although the clouds have a louring and dark aspect to the eye, yet they have a blessing in them; they sift down rain upon the earth, which contributes unto its fertility. So God's work of grace on the soul, although it have a dark aspect at the beginning; yet there is a blessing in it in the event, a blessing to the soul when it is landed in Christ; and believers, however ill the world like them, yet they are a blessing unto the world, and contribute to its preservation and fruitfulness. The clouds, you know, pour down rain upon the earth: so believers wherever they come, they study to drop the knowledge of Christ; for the lips of the righteous feed many: hence is that of the prophet, Micah v. 7. "The remnant of Jacob shall be

be in the midſt of many people, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men." And thus you ſee why they are ſaid to *fly as a cloud.*

2*dly*, They are ſaid to *fly as doves to their windows.* Take the ſimilitude in the following particulars.

1. The dove, you know, is a timorous creature, it is ſoon frighted. So believers are timorous of ſin, timorous of offending the majeſty of God; and therefore they are commonly deſcribed to be ſuch as fear the name of the Lord. They are afraid of Satan, that roaring lion, as the doves are afraid of the birds of prey, which would devour and tear them; they are afraid of the ſnares of the world, and occaſions of ſin; and therefore they hate the very garments ſpotted by the fleſh.

2. The wings of the dove are its only weapons, it cannot fight, and therefore it flies from the enemy to its windows. So the flight of faith to Chriſt is the only ſafety of a believer. Hence they are ſaid to fly "for refuge to the hope ſet before them." And when the poor believer is toſſed with the tempeſts of affliction, temptation, deſertion, perſecution, and the workings of a body of ſin and death, he is ready to ſay with David, Pſal. lv. 6. "O that I had wings like a dove, for then would I fly away and be at reſt."

3. The wings of the dove are very beautiful, they are ſaid to be "covered with ſilver, and her feathers with yellow gold." So the flight of faith unto Chriſt is pleaſant and delightful unto Chriſt. He declares himſelf to be juſt raviſhed with it, Cant. iv. 9. "Thou haſt raviſhed my heart, my ſiſter, my ſpouſe, thou haſt raviſhed my heart with one of thine eyes, with one chain of thy neck." When the diſciples returned from preaching the goſpel among the cities of Iſrael, and told Chriſt of many that believed, it is ſaid, he rejoiced in Spirit &c. It is the pleaſure of Chriſt's heart to have ſinners flocking in under the ſhadow of his wings, and there is joy in heaven, when but one ſoul flees unto him by faith.

4. The dove is a mournful creature, the remnant of Iſr are ſaid to be like doves in the valley, mourning every one his iniquities. The flight of faith to Chriſt is penitential, with weeping for the offence the ſoul hath done to a Go love. The eye of faith is a weeping eye, Zech. xii "They ſhall look upon me whom they have pierced, mourn," &c.

5. The dove is a ſimple creature, without art or cun we read of the dove's ſimplicity, and of the ſerpent's ſu So faith is accompanied with a great deal of ſimplicity, it ſingle eye that fills the whole body with ligh ; and beli

when they betake themſelves to Chriſt, they lay aſide the wiſdom and policy of the fleſh. Whenever Paul became a believer, he conſulted no more with fleſh and blood; they ſtudy with ſimplicity and godly ſincerity (not with fleſhly wiſdom) to have their converſation in the world. Alas! there is little of this at this day, among miniſters and profeſſors: little of it among judicatures, where all affairs are managed with carnal policy and wiſdom, for pleaſing men, eſpecially great men, whatever become of Chriſt's little ones.

6. The dove is a cleanly creature, and delights much in clean waters and clean places. And ſo it imports that the flight of faith to Chriſt, is of a purifying and ſanctifying nature. When the ſoul flies to him, it flies to him to be cleanſed from ſin, both in the guilt and filth of it. And when the principle of faith is implanted in the ſoul, it is ay working and wreſtling againſt ſin, wherever it finds it, particularly in the heart; and like the living ſpring in the well, it is continually working until the mud and filth of ſin is wrought out, Acts xv. purifying their hearts by faith.

7. The dove is a ſocial creature, it loves to be in company with its own kind; hence commonly you ſhall ſee them flying in flocks. So believers fly and flock together: They do not love to fly with the vulture, the hawk, or the raven, but with their own fraternity. The ſaints love to be in one another's company; they that fear the Lord aſſociate together, they ſpake often one to another, Mal. iii. 6.

8. The flight of the dove is ſwift: and what is ſwifter than the wings of faith and love, whereby the believer in a moment will mount from earth to heaven? "and enter within the vail, where the Forerunner is for us entered," &c.

9. The dove is a very innocent and harmleſs creature, it doth injury to none of the other birds; ſo believers ſtudy to "be harmleſs and blameleſs, the ſons of God without rebuke, in the midſt of a crooked and perverſe generation." This much for the *ſecond* thing, namely, The manner of the flight, &c.

III. The *third* thing in the method was, to offer a few thoughts anent the *windows* to which the believer flies.

And there are theſe few things I offer on this head.

1*ſt*, That God has provided a houſe for his doves; for windows belong to a houſe. And what ſort of a houſe, God in his infinite wiſdom and love has provided, you may ſee, Prov. ix. 1. 2. "Wiſdom hath builded her houſe, ſhe hath hewen out her ſeven pillars." God took up houſe with man at his creation, but that houſe fell with the fall of Adam, and the breach

of

of the first covenant; and God and man parted house. But God's heart being full of love to man upon earth, he could not think of a total parting: and therefore, though he broke up family with them for a little, yet he sends his own Son to build him a new house, in which he might take up family again with man; for "he rejoiced in the habitable parts of the earth, and his delights were with the sons of men." And accordingly Christ comes into the world, and lays the foundation of a new house, and it is founded in Zion, and he himself is laid as the foundation of the house, "a tried stone, a precious corner stone, a sure foundation." And this is a house not for the merit of works, but a house of free mercy, Psal. lxxxix. 3. "I have said, mercy shall be built up for ever," &c.

2*dly*, I remark that there is bield * in this house of mercy that wisdom has built for lost sinners of Adam's family: And therefore the doves here are said to *fly into their windows*. See what bield there is for a sinner here, chased for his life by law, justice, and the devil, Is. xxxii. 2. "a Man (viz. the Man Christ Jesus, the Man of God's right-hand, the Master of the house) shall be as a hiding-place from the wind, and a covert from the tempest; as the shadow of a great rock in a weary land." O Sirs, by the revelation of Christ in the church, salvation is placed in Zion, and he bids all the frighted doves "look unto him and be saved, for he is God, and there is none else besides him.

3*dly*, I remark that there is light in the house, that God has provided for his doves. For one great use of windows in a house is for letting in the light; the church, the house of God, is a lightsome house, therefore called a valley of vision. Wherever God sets up a church, "the people who sat in darkness see great light: and to them who sat in the land of the shadow of death, light springs up." The light of the Sun of righteousness shines in the church; it shines in the dispensation of the word, and it shines in the manifestation of the Holy Ghost into the hearts of the inhabitants: and therefore all the indwellers of the house are called the "children of the light, and of the day."

4*thly*, I remark that the windows of this house are open; for the doves do not fly into the windows of a house that are shut. O Sirs, God keeps open doors, and open windows in his house for all comers. Let a sinner come by day or night unto Christ, he is ay welcome: "Come to me who will, I will in no ways cast out."

5*thly*, That sinners have a claim and title to the Saviour and his salvation, dispensed in the ordinances of the gospel: for they are here said to *fly as doves into their windows*. O Sirs, we

* Shelter or defence.

tell you, that Christ is your Christ! As the angels, when they preached Christ unto the shepherds, they said unto them, Unto you is born a Saviour; not to us, but unto you is he born; he has not taken our nature upon him, but yours: and therefore he belongs to you, that you may believe, and apply, and use him. Hence the church, Is. ix. 6. cries, "Unto us a child is born, unto us a Son is given," &c.

6thly, That in God's house of mercy, or in the church of Christ, there are a variety of ordinances, wherein the souls of believers may have access to fellowship and communion with him. For it is not here said in the singular number, that they shall *fly as doves to their window*, but, they shall *fly as doves to their windows*.

Now here I will tell you of a few of these windows, by which believers, who are God's doves, do enter upon the wings of faith, to fellowship and communion with the Lord: and these windows are of two kinds, either more private and secret, or more open and public.

1. I say, There are some more private and secret windows of the house, by which the doves do enter into fellowship and communion with the Lord, even in the worst times, when the public doors of the sanctuary are shut, that they can have no access unto them, either through corruption or persecution.

(1.) Then, there is the secret window of meditation. God's doves will enter into his house of mercy here, and have sweet fellowship with him, when none of all the world know any thing about it. David, Psal. lxiii. when driven into the wilderness of Judah, when he was driven into a dry and thirsty land, far from the sanctuary or public ordinances, yet he flees into this privy window, and finds sweet entertainment to his soul, ver. 5—7. "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. When I remember thee upon my bed, and meditate on thee in the night watches: because thou hast been my help, therefore in the shadow of thy wings will I rejoice," &c.

(2.) There is the privy window of secret prayer whether it be occasional, ejaculatory, or stated prayer. At this window the believer enters into communion with the Lord, many a time, and is sweetly fed. We find the saints delighting much in this window: No sooner is Paul converted, but immediately it is observed of him, "Behold he prayeth," Acts ix. 11.; and David, when speaking of God's doves, Psal. xxiv. 6. calls them the "generation of them that seek the face of Jacob's God." And David himself frequented this window of secret prayer much; seven times a day he would been hovering about it. And O, but God loves to hear the voice of his doves in prayer!

Cant

Cant. ii. 14. "O my dove that art in the clefts of the r
the ſecret places of the ſtairs, let me ſee thy countena
me hear thy voice; for ſweet is thy voice, and thy c
nance is comely!" He invites his doves to come h
quently to this window, and he promiſes to entertain
Matth. vii. 7. "Aſk and it ſhall be given you; ſeek
ſhall find; knock and it ſhall be opened unto you."

(3.) There is the window of praiſe, thankſgiving, a
ing of pſalms, not only in public, in conſort with oth
even in private and ſecret, Eph. v. 19. "Be ye fill
the Spirit: Speaking to yourſelves in pſalms and hy
ſpiritual ſongs, ſinging and making melody in your
the Lord: Giving thanks always for all things un
and the Father, in the name of our Lord Jeſus Chri
this window of praiſe is a pleaſant window to the
eſpecially when he has met with the Lord, and has
berally dealt with there, in private or in public ord
Then he is ready to ſay with David, Pſal. ciii. 1—4.
the Lord, O my ſoul: and all that is within me, bleſs
name. Bleſs the Lord, O my ſoul, and forget not al
nefits. Who forgiveth all thine iniquities: who he
thy diſeaſes. Who redeemeth thy life from deſt
who croweth thee with loving-kindneſs and tender m

(4.) There is the private window of reading the ſc
This Chriſt has recommended to his doves, and to
John v. 39. "Search the ſcriptures, for in them ye
have eternal life, and they are they which teſtify
Many a ſweet meal the believer gets, in reading of the
God, either alone, or in family worſhip: In this ordi
God, the Ethiopian eunuch found the Meſſiah. W
Spirit of the Lord glances into the heart of the believe
truth or doctrine, or hiſtory of the word, he can, in t
ſay, that the word of God is "better unto him than g
than much fine gold, ſweeter alſo than honey, and th
comb;" as David declares from his experience, Pſ
and Jer. xv. 16. "Thy words were found, and I did e
and thy word was unto me the joy and rejoicing
heart."

(5.) There is the private window of perſonal c
faſting and humiliation has been much owned of t
This we find recommended by Chriſt unto his friends
lowers, Matth. vi. 17. 18. "But thou, when thou
anoint thine head, and waſh thy face, that thou appea
to men to faſt, but unto thy Father which is in ſecr
thy Father which ſeeth in ſecret ſhall reward thee op

(6.) There is the private window of Chriſtian cor

and fellowſhip for conference, and prayer, and mutual edification. This has been much owned of the Lord; and God's doves we find in ſcripture aſſembling themſelves together after this manner frequently, in dark, cloudy, and evil days of general defection, Mal. iii. 16. When men were calling the proud happy, and robbing God, and ſpoiling his houſe, it is ſaid, "Then they that feared the Lord ſpake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Thus you ſee ſome private windows, &c.

2. There are ſome of them more open and public windows of God's houſe, unto which God's doves uſe to reſort in great flocks and companies, which are ſometimes called the gates of Zion, or the courts of the great King, where his ſubjects pay him a public tribute of worſhip before the world.

(1.) Then, There is the large and open window of preaching the everlaſting goſpel, calculate for gathering doves unto God's houſe of mercy: "Go ye into all the world (ſays Chriſt), and preach the goſpel to every creature." Apoſtles, prophets, evangeliſts, paſtors, and teachers, they are all ſet a-work to open this window, and to invite and call ſinners to come flocking into Chriſt by it. By this ordinance of preaching of the goſpel, the ſound of the voice of Chriſt is gone to the uttermoſt ends of the earth; and what are all miniſters but the voice (of Chriſt) crying in the wilderneſs of this world, to fly into him for ſafety from the wrath that is to come. Wiſdom (Prov. ix. 3—5.) "crieth in the tops of the higheſt places, Whoſo is ſimple, let him turn in hither: As for him that wanteth underſtanding, ſhe ſaith to him, Come, eat of my bread, and drink of the wine which I have mingled," &c. Sirs, there is a goodly company of ſouls gathered at preſent to this window of goſpel preaching. O that all this multitude would riſe like a cloud, and fly like doves into Chriſt, through the window of a preached goſpel! We read of three thouſand ſouls added to the church by one ſermon, Acts ii. 41. The reſidue of the Spirit is with Chriſt; and if there would come the ruſhing of the mighty wind of the Spirit among this company, there would be a pleaſant flight of a cloud of ſouls to the bleſſed Mediator.

(2.) There is the public window of baptiſm, that initiating ordinance, 'which ſignifies and ſeals our ingrafting into Chriſt, and our partaking of the benefits of the new covenant, and our engagement to be the Lord's *.' Sirs, ye are all entered into God's outer houſe by this window. O do not ſtay there,

* See Aſſembly's Shorter Catechiſm, Queſt. "What is Baptiſm?"

there, but fly in a little further, even into the chambers of preſence. The outward ſeal of God's covenant gives you a right to take hold of the covenant, and of Chriſt the covenant Head; and I may ſay to you (who have come in at this window of the viſible church), what Paul ſays concerning the Jews, Rom. ix. 4. "To you belongs the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes;" and therefore take care that you do not forſake your own mercy; never reſt until you get the baptiſm of the Spirit, as well as the baptiſm of water, by which ye ſhall be "ſealed unto the day of redemption."

(3.) There is the public window of the ſacrament of the Lord's ſupper, where there is a feaſt provided for the friends, the doves of Chriſt. This is the window which we are met here to open for all, who by faith have taken a flight to Chriſt, offered and preſented to them, either in the word read or preached; and therefore we call to all the Lord's doves, "Come and eat, O friends; drink, yea, drink abundantly, O beloved." Here, at this ordinance of the ſupper, there is meat indeed, and drink indeed, provided, even the fleſh and blood of IMMANUEL, God-man, all the bleſſings of the everlaſting covenant. You ſee the inſtitution of this ordinance, 1 Cor. xi. 23. &c.

(4.) I might tell you of the window of public prayer, wherein the miniſters offer up the joint prayers of the church, or God's people unto the Lord; he being God's mouth unto them in preaching, and their mouth unto God in prayer.

(5.) The window of public praiſe and thankſgiving, when all God's doves join together in offering up the tribute of thankſgiving to him with one mouth, and with one voice and conſent, which is an emblem of the work of the triumphant company in glory, who are continually warbling forth the praiſes of the Redeemer in high hallelujahs, every one crying, "Worthy is the Lamb that was ſlain."

(6.) There is the window of public faſting and humiliation before the Lord, for public ſins, and perſonal failings and backſlidings. Thus we find God's doves frequently employed, eſpecially when there has been grievous provocations in a church, and ſigns of the Lord's anger and diſpleaſure gone forth. Joel. ii. 15—17. "Blow the trumpet in Zion, ſanctify a faſt, call a ſolem aſſembly. Gather the people: ſanctify the congregation: aſſemble the elders: gather the children, and thoſe that ſuck the breaſt: let the bridegroom go forth of his chamber, and the bride out of her cloſet. Let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach," &c.

Thus

Thus I have given you ſix private and ſecret, and ſix public dows of the houſe of God, to which God's doves ſhould requently flying, upon the wings of faith, for a meeting h Chriſt.

V. The *fourth* thing in the method was to ſhow, that it is eaſant and ſurpriſing ſight to ſee ſinners flying to Chriſt *cloud, and as doves to their windows.*

Here I would ſhow, *1ſt*, That it is pleaſant: *2dly*, That it rpriſing.

ſt, That it is a pleaſant ſight: It is pleaſant to God the her, Son, and Holy Ghoſt, and to all the angels and glo- ed ſaints; for there is joy in heaven, when a ſinner on h takes a flight into Chriſt by faith. It is pleaſant to all eſt miniſters who travail in birth till Chriſt be formed in ers; and it is pleaſant to God's whole family; all his houſe ices when the prodigal comes home.

will tell you ſome things that make it a pleaſant ſight to ſinners fly into Chriſt *as doves to their windows.* 1. It can- but be pleaſant, becauſe it is a fulfilling of God's purpoſe race and love from all eternity. He has loved his own a an everlaſting love; he loved them when he ſaw them in r blood. Now, muſt it not be pleaſant to ſee the election God obtaining and taking place; to ſee his everlaſting love king out in the drawing of his own with loving-kindneſs? t muſt be pleaſant, becauſe the flight of ſinners to Chriſt ift the travail of Chriſt's ſoul, If. liii. "He ſhall ſee of the ail of his ſoul, and ſhall be ſatisfied." It is a ſatisfaction hriſt to ſee the fruit of his ſore travail, when he ſaid, ow my ſoul is exceeding ſorrowful, even unto death;" what is ſo pleaſant unto Chriſt himſelf, cannot but be ſant unto all that love him. 3. It is the day of his eſpou- the day of Chriſt's marriage and coronation, and there- muſt be very pleaſant to the bride, and the friends of Bridegroom, Cant. iii. 11. "Go forth, O ye daughters of n, and behold King Solomon with the crown wherewith his her crowned him in the day of his eſpouſals," &c. 4. Be- e then the priſoners are releaſed, "the captives of the hty are taken away, and the prey of the terrible is deli- d," &c. 5. It is pleaſant, becauſe then the head of the ſerpent gets a new bruiſe, and his works are deſtroyed e and more, "The ſtrong man is then bound, and ſpoiled is goods."

lly, I come to tell you, that the flight of the ſinner to it is not only pleaſant, but ſurpriſing and amaſing. And will appear, if we conſider.

The ſtate and condition that the ſinner is into before he

fly

2. The flight of the ſinner to Chriſt is ſurpriſing
ing the ſtrong oppoſition that ariſes againſt it fr
The ignorance of the mind lies in the way; for we
nate from the life of God, through the ignoran
in us," and it is impoſſible, while this ſtands in its
reign, that ever the ſinner can fly to Chriſt, beca
founded in knowledge, even "the light of the kn
the glory of God in the face of Jeſus Chriſt." Th
and hardneſs of the heart ſtands in the way. The
flexible, and will bend to nothing but the almight
God; and is it not ſurpriſing to ſee this iron fir
and made pliable by the rod of the Mediator's ſtre
The legal bias of the heart oppoſes the ſinner's
Chriſt: The man is married to the law as a coven
ture can never think of another way of accept
God than by doing or working; and is it not ſurpr
the ſinner that was wedded to the law, and to his
ouſneſs, crying, "I through the law am dead to t
I may live unto God," through the righteouſneſs
and ſaying with Paul, "What things were gain t
I counted loſs for Chriſt; yea, doubtleſs, I cou
but dung, that I may win Chriſt, and be found i
having mine own righteouſneſs," &c. Again, th
is upon the conſcience oppoſes the ſinner's flight
for we find a guilty Adam flying from the preſer
and the natural language of a guilty conſcience,
awakened, is, O there is no mercy for me, there is
acceptance. Now, is it not ſurpriſing to ſee the

turning his back upon all these things? saying with Solomon, "All is vanity," and seeking and "setting his affections on things that are above, where Christ is at the right hand of God."

3. The flight of the sinner to Christ is surprising, if we consider how active Satan is to keep the sinner under his power. He is called the strong man, and he keeps the house; he rules in the hearts of the children of disobedience, and leads them about in the chains of their own lusts. Now, is it not surprising to see Christ coming in a day of his power, "spoiling the strong man of his prey;" and not only so, but arming the poor captive of the devil as a soldier under his own banner, to resist that enemy, and put him to flight, and by the shield of faith quenching the fiery darts of the enemy?

4. It is surprising, if we consider the entanglements of an ensnaring world. The devil is called the god of this world, because, ever since the entry of sin, Satan has got so much power over the good things and bad things of it, as that they are all his tools for ruining the souls of sinners, and for detaining them in his service. Hence is it that we see most part of the world dancing to the devil's pipe, and selling their souls for profits, for pleasures, for riches, for honours, and the like. These are just the devil's baits, whereby he trains men and women on, until he has brought them to hell, where he is sure he has them fast through eternity. Now, is it not surprising to see a sinner that has been decoyed and deceived all his days with the things of the world, casting them all behind his back, and trampling on them like the woman, Rev. xii. 1. who hath the moon under her feet, &c.

In a word, is it not surprising to see the dry bones getting life, and flesh, and strength? to see the Ethiopian washed and made whiter than snow? the seed of the serpent that licked the dust taking a flight from earth to heaven?

V. The *fifth* and last thing in the method, was the *Application.*

Use *first* shall be of *inference*, in these following particulars.

1*st*, From what has been said, we may see the usefulness of gospel ordinances, when dispensed in their purity and power. Why, they are just the windows of wisdom's house, by which the soul enters into the presence of God, and enjoys fellowship and communion with him. David, upon this account, esteemed gospel ordinances under the Old Testament, and longed for them, Psal. lxxxiv. 1. "How amiable are thy tabernacles," &c. Ver. 10. "A day in thy courts is better than a thousand," &c.

2*dly*,

2*dly*, See hence whence it is that the ſaints, who have "taſted that the Lord is gracious," do frequent the ordinances of God's appointment. Why, they are God's doves, as they are frequently called in the book of the Song; and is it ſtrange to ſee doves flocking to their windows? Indeed, the world think it ſtrange to ſee ſome travelling far to a ſacrament, and are ready to ſneer at them as fools for their pains; but let a blind world do their uttermoſt, God's doves will not be ſcared from the windows of his houſe.

3*dly*, See hence the attractive virtue that is in Chriſt. Why, when he lets out his grace, and love, and glory, he garrs [makes] ſinners come flying like a cloud, and like flocks of doves after him, to the windows of his houſe. "If I be lifted up (ſays Chriſt), I will draw all men unto me." O, ſweet and victorious is his way of drawing! He draws with the cords of a man, and the bands of love. No wonder, when all is conſidered, though the gathering of the people be unto the bleſſed Shiloh.

4*thly*, See hence what is the great work of faithful miniſters of the goſpel. Why, it is juſt to open the windows of goſpel ordinances, and to invite the ſimple doves, expoſed to the fowls of the air, and ravenous birds, to turn in hither to Chriſt, who is a hiding place, &c.

5*thly*, See the folly of ſinners, yea, of the generality of goſpel hearers, who come flying about the windows of goſpel ordinances, and yet do not fly in at the windows to Chriſt himſelf, by a real faith cloſing with him. O, how many come to hear the goſpel of Chriſt, who do not cloſe with Chriſt! and how many come to a communion table, who do not feed upon Chriſt himſelf! O, the folly of ſuch is great, when ſalvation is near unto them, and they ſo near to ſalvation, and yet come ſhort of it through unbelief, &c.

6*thly*, See the madneſs and wickedneſs of ſome in our day, who ſcare God's doves from his windows, and who make the ordinances of God to be abhorred. Some do this by offering the doves unwholeſome food of error or heatheniſh morality, or truth unſkilfully prepared. Some ſcare the doves by their immoralities, and untender walk, like the ſons of Eli, &c.; and judicatories, at this day, are ſcaring and ſcattering the Lord's doves from their windows, by violent intruſions, whereby they ſhut both doors and windows of the ſanctuary, and then exclaim againſt the poor doves, that they do not haunt their uſual windows. God ſees well how his doves, his little ones, are guided at this day; and he knows how to provide his doves, and reckon with thoſe that ſcatter and fright them. He will, in his own time and way, take theſe foxes and vultures, which men and judicatories are letting ſlip through their

heir fingers: The day of vengeance is in his heart, and the ear of his redeemed is a-coming, Is. lxiii. 4.

7*thly*, See the use both of law and gospel, and how they and in a sweet subserviency unto the salvation of a soul. Thy, by the noise, and thunders, and terrors of the law, God's doves are wakened, and set to the flight from the wrath o come; and this being done, the gospel opens the windows, nd casts open the door of access to Christ, crying, "Turn ye o your strong holds, ye prisoners of hope," Zech. ix. 12.: o that Christ being discovered in the gospel, the law becomes schoolmaster to bring sinners unto Christ, that they may be justified by faith," Gal. iii. 24. "from all things from hich they could not be justified by the law of Moses," Acts iii. 39. This much by way of inference.

Use *second* may be of *Trial*.

Have you fled to Christ *as doves to their windows?* Many fly o Christ in a way of profession, but, if ever thy soul really ook a flight to him upon the wings of faith and love, you may now it by these or the like things.

1*st*, Did ever a thunder-clap from Mount Sinai startle you, nd raise you out of your natural security, and put you in a consternation, like a heap of doves at the sight of a gun? So hat you was wild, and knew not what to do, or whether to ly for help, like these converts, Acts ii. 37. and the jailor, Acts xvi. 27. and Paul at his conversion, &c.

2*dly*, When, like Noah's dove, you was wandering up and down in your thoughts for a place of rest, got you a discovery of the Ark Christ, and came hovering about the Ark? Our great Noah opened the windows of the Ark, and took thee in with himself, and became a hiding place unto thee, &c.

3*dly*, If this be the case at thy entry at the window of the Ark, thou hast been made to sing, Psal. cxvi. 7. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee;" or that, Psal. ciii. 4. "He redeemeth my life from destruction, he crowneth me with loving-kindness and tender mercies. Bless the Lord, O my soul; and all that is within me, bless his holy name," &c.

4*thly*, If so, when you took your flight to Christ, you left all idols behind you, crying with Ephraim, "What have I to do any more with idols?" These things you counted gain will be loss in your view. As for sins, even your dearest sins, your right hands and right eyes, you will be careful to cut them off, and pull them out, &c. As for the world you was taken up with, you will cry, Away with it; it is a mere mass of vanity, all vanity and vexation, &c. As for the law, you will be dead to it as a husband. "I through the law am dead

to

to the law." As for your works of righteouſneſs that you gloried in, you will count them dung, and loſs, filthy rags, &c. As for the wiſdom of the fleſh, you will reckon it ſtark folly and madneſs, &c. As for your own ſtrength, you will ſee it to be weakneſs. "I am not ſufficient of myſelf," &c. As for your own fulneſs, you have found it to be nothing but emptineſs; and that, inſtead of being rich and increaſed with goods, you have ſeen that you are wretched and miſerable, &c.

5thly, If you have really fled to Chriſt *as doves to their windows*, there are ſome things you have found in him, which you could never find any where elſe. 1. Thou haſt found the life of thy ſoul in him: Our "life is hid with Chriſt in God: He that hath the Son hath life," &c. 2. Thou haſt found reſt to thy ſoul in him: Thou triedſt to find this and the former in lying refuges, but was ay diſappointed in thy expectation, but now, now, thou haſt found it according to his promiſe, Matth. xi. "Come unto me, all ye that labour and are heavy laden, and I will give you reſt," O glorious reſt! Iſ. xi. 10. 3. Thou haſt found ſoul health in him, like the woman that ſpent all her means upon other phyſicians to no purpoſe, till ſhe came and touched the hem of Chriſt's garments, and then the bloody iſſue was ſtayed. So can not thou ſay upon thy coming to Chriſt; thou foundſt his countenance to be thy health; healing is under his wings, Mal. iv. 2. Pſal. ciii. 3. He healeth all my diſeaſes, &c. 4. Thou haſt found food to thy ſoul in him: His "fleſh is meat indeed, and his blood is drink indeed, &c. O taſte and ſee that the Lord is good," &c. 5. Thou haſt found clothing to thy naked ſoul in him: You was trying, like our firſt parents, to cover thy nakedneſs with fig leaves; but now thou caſteſt theſe away, and taking the ſkin of the word to cover thee with, which God provided, and upon thy being thus clothed with the righteouſneſs of Chriſt, thou haſt been made to ſing that ſong, Iſ. lxi. 10. "He hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs," &c. 6. You have found riches, and unſearchable riches, in him, that do not rot in the grave, gold better than the gold of Ophir, to make you up for all eternity. 7. In one word, you have found your God in him, whom you loſt in the firſt Adam; for God is in Chriſt, and you have found him as your own God: And now you will be ready to ſay, He is "my God, and I will prepare him an habitation, even the God and Father of our Lord Jeſus Chriſt; and therefore I will exalt him. Our God is the God of ſalvation," &c.

Uſe *third* may be of *Conſolation* unto God's doves in this dark

dark and evil day, in which their uſual windows to which they uſe to flock, are like to be ſhut by a ſett of men and judicatories who ſhould open them, and who ſhould gather God's doves, inſtead of ſcattering them.

There are theſe few things I offer for comfort in an evil day like this.

1*ſt*, Know for your encouragement, that, when the windows of public ordinances are ſhut up, either by perſecution, violence, or defections, or when you are ſcared away from them by vultures, or birds of prey, that have got into the houſe, yet God can let you in to communion with him, by the private and ſecret windows I mentioned in the doctrinal part. God's doves, though they may be ſhut out of the kirks, yet they ſhall not be ſhut out from fellowſhip with him, one way or other; no, he will gather unto him them that are ſorrowful for the ſolemn aſſembly, &c.

2*dly*, God hears the mourning of his doves even when they are driven to the "clefts of the rock, and ſecret places of the ſtairs," Cant. ii. 14. &c.

3*dly*, God's eye is upon his doves, and he "tells all their wanderings;—the eyes of the Lord are upon the righteous,—and they run to and fro," &c.

4*thly*, His heart and his affection is ſet upon his doves, even to a raviſhment, Cant. iv. 9. "Thou haſt raviſhed my heart, my ſiſter, my ſpouſe." And this affection is invariable, for he reſts in his love, &c.

5*thly*, The arms of his power and providence are about his doves, and "He covers them with his feathers, and he will hide them in the ſecret of his tabernacle, when thouſands ſhall fall at their ſide, and ten thouſand at their right-hand. Come, my people, "enter into your chambers, ſhut the doors about thee," &c.

6*thly*, Ere it be long, thy ſoul will take a flight out of this ill world, into the land of reſt, the houſe of many manſions, where thou wilt be at reſt for ever.

Uſe *fourth* might be of *Terror* unto all theſe that are doing hurt to God's doves at this day.

Some are ſcaring and frighting them, ſome are ſcattering them, ſome are plucking at their goſpel rights and privileges, ſome plucking at their name with ſlander, ſome plucking them out of their dwellings, becauſe they cannot commit themſelves into the hands of the birds of prey. I ſhall only ſay to you, if there be any ſuch hearing me, as I doubt not but there may be ſome of them to ſpy out our liberty on this occaſion, 1. "God is jealous for his doves with a great jealouſy," Zech. i. 14. 2. He is ſore diſpleaſed with you for the injuries th

are done to them in helping on their affliction, Zech. i. 15. 3. God is preparing a cup for you to drink, and a bitter one, Pſal. lxxiv. 8. "In the hand of the Lord there is a cup, and the wine is red," &c. He will render tribulation to them that trouble his doves. God's doves, that are mourning now, ſhall ſing when ye ſhall mourn; they will be ſinging in heaven, when ye ſhall be mourning and howling among devils, &c.

Uſe *fifth* ſhall be of *Exhortation*: *1ſt*, To all in general; *2dly*, To God's doves in particular.

1ſt, a word of exhortation to perſuade ſinners to riſe out of the earth like a cloud, and fly like doves unto Chriſt. O that all this company before me would clap their wings, and take a flight, and never reſt until they had fled for refuge to this hope ſet before them in the goſpel! To ſet you all a-flight, if poſſible, let me deal with you in a rational way.

1. God commands you to fly to Chriſt, "This is his commandment, That we ſhould believe on the name of his Son Jeſus Chriſt," &c.

2. He invites you to fly to his Chriſt, "Behold my ſervant whom I uphold," &c.

3. He intreats and beſeeches you to fly to him, "We pray you in Chriſt's ſtead, as though God did beſeech you by us, be ye reconciled to God," &c.

4. He expoſtulates with you, becauſe of your backſlidings, to fly to him, "O my people! what have I done unto thee?" &c.

5. He aſſures you of welcome by his promiſe, "Come to me who will, I will in no ways caſt out," &c. And by his oath, "As I live, I have no pleaſure in the death of the wicked, but rather that the wicked turn from his way and live," &c.

6. All things in his houſe are ready to give entertainment unto you, behold, "all things are ready, come to the marriage, Proverbs, 8th and 9th chapters.

7. Fly, the windows are open, the heart of Chriſt is open, &c. His arms are open and ſtretched out, &c. His covenant is open to you to take hold of it, &c.

8. Conſider what is behind you. (1.) The roaring lion, ready to devour you. (2.) The curſe of the broken law is behind you, &c. (3.) The wrath of God is behind you. O! who knows the power of it? &c.

9. There is no ſafety for you in heaven nor earth, if you do not fly from ſin: "There is no other name under heaven, given among men, whereby we muſt be ſaved," &c. "How ſhall

we

we eſcape, if we neglect ſo great a ſalvation, they that deſpiſed Moſes' law died without mercy," &c.

10. The time of flying will be gone within a little; no flying out of hell; none to come to you there to cry, "Turn ye to your ſtrong holds," &c. "He that lives for ever and ever, has ſworn, with his hand lifted up to heaven, that time ſhall be no more," &c. "And therefore to-day, if ye will hear his voice," &c.

11. Fly, or elſe you will loſe your ſoul for ever; "He that believeth not ſhall be damned." And "what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul," &c.

Object. 1. 'You bid us fly, but to what purpoſe, you tell us we are dead in ſins?' *Anſw.* It is the glory of ſovereign grace, to ſhew wonders to the dead; ſee what he did among the dry bones, Ezek. xxxvii. 3. &c. Can theſe dry bones live? Yea, if the Spirit of the Lord breathe upon them, God has bidden propheſy upon the dry bones, to cry to the dead, to ariſe and fly; and therefore we muſt do it. And if God would bid me ſay to the mountains remove, to the rocks and trees and graſs piles, ariſe and live, I would do it, and I would believe that God would make it effectual.

Object. 2. 'You bid me fly, but alas, I want wings to fly, "O that I had wings like a dove, for then would I fly," &c. *Anſw.* If there be a will to fly, and a hearty deſire to fly, thou haſt got wings: and if you want even that, ſeek wings from him that bids you fly, for he gives power to the faint, and then they mount up with wings as eagles, &c.

Object. 3. 'I have a load of ſin upon my back, I cannot get up.' *Anſw.* "Caſt thy burden upon the Lord," and if you cannot fly, reſt you with your load upon him; for as faith is a flying, ſo it is a reſting, &c.

Object. 4. 'Chriſt is ſo far away, that I will never reach him.' *Anſw.* Do not ſay ſo, for he is near, Rom. x. 8. &c.

Object. 5. 'When I attempt to fly, the devil and the world, and my own heart, pull me back again into the mire, and then I am juſt where I was.' *Anſw.* From that moment that thou makeſt an attempt to fly to Chriſt, the devil, the world, and corruption, will be upon thee to haraſs thee. But though they may do thee many an ill turn, yet they ſhall never pull thee out of Chriſt, if once thou haſt fled to him, no man "ſhall pluck them out of my hand, my Father who gave them me is greater than all (ſays Chriſt), and none ſhall pluck them out of my Father's hand." Many a pluck the enemy gives at Chriſt's doves, but they ſhall never pluck them away from him.

Duet.

Queſt. You bid me fly like a dove into Chriſt, and his windows; but will you give me your advice in order to it? *Anſw.* 1. Be much in viewing the holineſs of the law, and of the Lawgiver, "for it is a ſchoolmaſter to bring us to Chriſt," &c. 2. Be much in viewing your danger while out of Chriſt, condemned already, &c. 3. Be much in ſtudying the goſpel, Chriſt in his perſon, nature, and offices; the freedom of the covenant, and the fulneſs and ſuitableneſs of the goſpel remedy, &c. 4. Be perſuaded of the Lord's willingneſs to take you in to himſelf, at his windows, his bowels ſound towards ſinners, &c. 5. Cry for the wind of the Spirit to blow, that thereby you may be ſet a-flight, for he teſtifies of Chriſt, and joins the ſinner to him, &c. 6. Make a deſperate attempt to be at Chriſt, through the window of prayer, and of faith in prayer; wreſtle, cry, ſeek, and knock, for to ſuch it ſhall be opened, &c.

2*dly*, The *ſecond* ſort I would ſpeak to are believers, who have *fled like a cloud, and as doves to* Chriſt's *windows*.

1. Bleſs the Lord that gave you counſel, and did not allow you to ſit ſtill in a natural ſtate, within the ſea-mark of his wrath, but chaſed you with his law terrors, and drew you in at his windows to himſelf. Sing his praiſe, ſaying, "Bleſs the Lord, O my ſoul," &c. "He brought me up alſo out of an horrible pit," &c.

2. Have you fled to Chriſt? Abide in him as in a lodging and dwelling-place: Juſt as the man-ſlayer was to abide in the city of refuge, after he had fled to it, and was never to go out of it, until the death of the high prieſt: and your High Prieſt never dies; and therefore you are never to be found out of your goſpel-refuge, &c.

3. Frequent the windows of his ordinances, both the more ſecret and retired windows of prayer and meditation, reading, faſting, Chriſtian conference; and theſe that are more ſolemn and public, ſuch as word and ſacrament, when you can have acceſs: For there it is that Chriſt feeds his doves, and gives them interviews with himſelf; and when the public windows are ſhut, or defiled, or haunted with foxes or birds of prey, that fright, ſcatter, or tear the doves, be the more frequently reſorting unto the more private or ſecret windows, &c.

4. Have you fled to Chriſt *like doves to their windows*, and taken up your reſt in him: never look back to your old houſs and reſorts, your lying refuges, nor look to the general mercy, &c. Never look to an empty profeſſion, &c.; never take up again with the works of the law, &c.; bid all theſe adieu, never to come back to them again, &c.

5. When like the dove, you come to pick up any thing that

s neceſſary for you upon earth, do not ſit ſtill upon the earth, ut away again to your windows, and ſoar upward toward hriſt. " Set your affections upon things above, where hriſt is at the right-hand of God," &c.

6. Invite others to your windows where you have been en-rtained, and do what you can to recommend Chriſt and his ay and word and ordinances to them, " O taſte and ſee that ie Lord is good," ſays David, &c.

7. When the Lord has taken you from among the pots, and ade you like the wings of a dove covered with the ſilver and llow gold of his own Spirit and righteouſneſs. O do not file your feathers, do not tarniſh and blacken your profeſ-on with the filth of ſin. Do not lie down in the puddle ith the men of this world: " Be not conformed to this orld, but be ye transformed by the renewing of your mind. et your light ſo ſhine before men, that they may ſee your ood works, and glorify your Father which is in heaven."

8. Let God's doves drink the pure and running water of ie ſanctuary, I mean, keep by the pure word, worſhip, and rdinances of his appointment, the river of divine truth, goſ-el doctrine and worſhip, diſpenſed in goſpel ordinances. las! the ſtreams of theſe rivers do not make glad the city of od, at this day, through many corners of the land. Why, ie waters are fouled with the feet of a ſet of hirelings, in-uders, and corrupt and lax miniſters, that are forced in upon iem; men that are unſkilful in the law, men that want the ove-like ſpirit of Chriſt, and therefore are incapable of feed-ig God's doves. Let God's doves be aware of them that ul the waters of the ſanctuary, that corrupt the doctrine, iſcipline, worſhip, and government, which we in theſe lands e ſworn to maintain and preſerve in their purity, Philip. i. 1. " Beware of dogs, beware of evil workers, beware of ie conciſion," &c.

ACTION

PROV. viii. 23.—*I was ſet up from everlaſting, from ning, or ever the earth was.*

THERE are ſuch evident rays of the eternal an Deity of Chriſt, as alſo of his perſonality an oneneſs with the Father, in this paſſage, as looks t and Socinians, theſe blaſphemers of the Son of G out of countenance, and obliges them, though w abſurdity, to alledge, that what is ſpoken of and b this chapter, and particularly from ver. 22. to ver. be underſtood of wiſdom as one of the attributes of nature. But it is beyond controverſy, among all interpreters, that it is Chriſt the ſecond perſon of th Trinity, under the notion of wiſdom, that here might be cleared from many perſonal properties, acts, and perſonal words, that are aſcribed to him i ſage of ſcripture, which, for brevity's ſake, I cannot on at this time.

The penman of this book was Solomon, "But greater than Solomon is here," even Chriſt, "the God, and the power of God, in whom all the tr wiſdom and knowledge are hid." As Solomon h wiſdom out of this treaſure; ſo being under the c the Spirit of wiſdom and revelation, is led, as a type in the perſon of his glorious anti-type, as his fat doth frequently in the book of the Pſalms, particular

ticularly, (1.) He ſhews how, from all eternity, he lodged in his Father's arms and boſom, as his beloved Son, in whom he was, and is well pleaſed, ver. 22. "The Lord poſſeſſed me in the beginning of his way, before his works of old." (2.) He ſpeaks of his eternal deſignation unto the great work and ſervice of our redemption," in the words of my text, *I was ſet up from everlaſting*, &c. Where we may notice,

1. The divine perſon, who is the ſpeaker, in the pronoun, *I*) I the eternal Son of God, the glorious Immanuel, the faithful and true Witneſs. I who am God co-equal with the Father; and who ſat as a conſtituent member of the council of peace, anent the great affair of man's redemption, and therefore cannot but be well acquainted with what was tranſacted there.

2. The reſult of that eternal tranſaction declared with relation to himſelf, *I was ſet up, i. e.* I was, by an act of the divine will, common to all the three perſons of the glorious Trinity, Father, Son, and Holy Ghoſt, elected, ſet a-part, or fore-ordained to the great ſervice of man's redemption. A word parallel unto this, and which caſts a light upon the text, you have, Pſal. ii. 7. "Where Chriſt, ſpeaking of himſelf, ſays, "I will declare the decree: the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee." This is called the Father's will, Pſal. xl. 7. 8. "Lo! I come, in the volume of the book, it is written of me, I delight to do thy will."

3. In the words we have the date of the divine council and decree, with relation to our Redeemer, or when he was ſet up for that ſervice. It bears date from the ancient years of eternity, *I was ſet up from everlaſting, from the beginning, ere ever the earth was.* Here are words that ſwallow up all finite thought and conſideration, it leads us back to an eternity paſt, and who could ever have told us what was acted in the divine mind and council from all eternity, but he only who is the Alpha, and the Omega, from everlaſting to everlaſting, God. He *was ſet up from everlaſting, from the beginning, ere ever the earth was.* So much for explaining the words.

DOCT. "That as Chriſt is the everlaſting God; ſo, from all eternity, he was fore-ordained and ſet up for the great ſervice of man's redemption. *I was ſet up from everlaſting*," &c.

To this purpoſe is that of the apoſtle, 1 Pet. i. 20. "He was verily fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times."

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I. The *firſt* thing is to prove, That Chriſt is the ever God, and that he was *from the beginning, ere ever th was.*

The Socinians affirm, That he had no being before tual incarnation. And the Arians, Though they allo he had a being before his incarnation; yet they deny h nal exiſtence, and conſequently make him but a nomina and reduce him among the rank of created beings. N oppoſition to both theſe damnable hereſies, I ſhall end to trace a little, the ſcriptural account of the eternal ex of the Son of God, our glorious Redeemer.

And *firſt*, that he exiſted before his incarnation, or ing born of the virgin, is evident from the appearance h to our firſt parents in paradiſe, after the fall, Gen. iii. viz. the ſeed of the woman, ſhall bruiſe thy head, viz. t pent's, explained by the apoſtle, Heb. ii. 14. That t God in the perſon of the Son, intimating his future i tion, and the deſign thereof is evident, for God abl conſidered, is not a promiſing but an avenging God, ſuming fire unto the workers of iniquity. And all the ſes in him are yea and amen. It is only the Lion tribe of Judah, and none elſe, that opened the book of vine council anent our redemption. And therefore it and none elſe, that broke up this ſeal, and diſcloſed thi unto our firſt parents in paradiſe.

In like manner, it was he that preached the goſpel t ham, ſaying, "In thy ſeed ſhall all the nations of th be bleſſed," as is clear from Gal. iii. 8.

the great Prieſt of his church, before his actual appearance in the fleſh, Pſal. cx. 4. "The Lord hath ſworn, and will not repent, Thou art a Prieſt for ever after the order of Melchiſedeck," and his royal and kingly office is aſſerted by God the Father, before ever he appeared in the fleſh, Pſal. ii. "Yet have I ſet my King upon my holy hill of Zion:" I have done it; it is not a thing to do, but it is done already; I have ſet him King, &c. And he ſpeaks to him as a perſon actually exiſting: "Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion." Thus you ſee him executing all his offices before he was incarnate.

But I need not ſtand upon this point, in oppoſition to the Socinians, ſeeing we have it from Chriſt's own mouth, who is the faithful witneſs, John viii. 58. ſays he there to the Jews, "Before Abraham was, I am," alluding probably unto that ſame name he took to himſelf, when he appeared unto Moſes in the buſh, and ſent him to bring Iſrael out of Egypt: Go (ſays he), and tell them, "I AM hath ſent me unto you," Exod. iii. 14.; a name equivalent unto the name JEHOVAH, which ſignifies *paſt, preſent, and to come*, and diſtinguiſhes him from all the dunghill deities of the nations.

But then, *ſecondly*, let us go back further, even to the creation of the world, and we ſhall find his exiſtence and agency, in the production of all created beings, John i. 2. 3. "In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made." He muſt needs be the everlaſting God, who is the Creator of all the ends of the earth. Gen. i. 1. "In the beginning, God created the heaven and the earth;" hence, Pſal. cii. 25. "Of old haſt thou laid the foundation of the earth; and the heavens are the work of thy hands," &c. Which words are applied unto Chriſt, Heb. i. 10—12. "Thou, Lord, in the beginning, haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed: But thou art the ſame, and thy years ſhall not fail."

Again, *thirdly*, Let us run up to the endleſs ages before the creation of the world, and we find him exiſting or ever the earth was, John xvii. 5. He prayeth that he might be glorified with his Father, with the ſame glory that he had with him before the foundation of the world. Hence he is

not only called the mighty God, but the everlaſting Father, or the Father of eternity; and Micah v. 2. "His goings forth were from of old, from everlaſting." But I need not ſtand upon this, ſeeing the very words of the text are ſo clear as to this matter. *I was ſet up from everlaſting, from the beginning, or ever the earth was.*" If he were not the everlaſting God, he could never have been ſet up from everlaſting. So much for the firſt thing.

II. The *ſecond* thing propoſed was, to inquire, what is imported in his being *ſet up from everlaſting.*

And there are theſe few things that I take to be imported in this expreſſion.

1*ſt*, It ſuppoſes the council of peace, or an eternal tranſaction between the Father and the Son, concerning the redemption of loſt ſinners; for this is the reſult of the council here declared by the Son, *I was ſet up from everlaſting.* Zech. vi. 13. "The council of peace ſhall be between them both."

2*dly*, It implies the infinite complacency that the Father and Son had in each other from all eternity. This is more clearly expreſſed in the verſe immediately preceding the text, "The Lord poſſeſſed me in the beginning of his ways, before his works of old;" and yet more clearly, ver. 29. 30. "When he appointed the foundations of the earth, then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." So If. xlii. 1. Matth. iii. at the cloſe; chap. xvii. 5.

3*dly*, It implies a divine ordination and decree, whereby he was from eternity elected unto the great ſervice of man's redemption. Hence he is called his Father's Elect, If. xlii. 1. "Behold my Servant whom I behold, mine Elect, in whom my ſoul delighteth." So Pſal. lxxxix. 19. ſays God the Father, "I have laid help upon one that is mighty, I have exalted one choſen out of the people;" and, with an eye to this decree of the election of Chriſt is that forecited of the apoſtle, 1 Pet. i. 20. "Who verily was foreordained before the foundation of the world," &c. Though he be God coequal with the Father, yet he voluntarily came under a decree of election, that ſo he might be the head of the election among mankind ſinners, in whom they are elected unto everlaſting life, Eph. i. 4. "He hath choſen us in him, before the foundation of the world."

4*thly*, *I was ſet up from everlaſting*, it implies, that, in conſequence of the decree, he was called of God to undertake the work of redemption, If. xlii. 6. "I the Lord have called

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hee in righteousness, and will hold thine hand, and will keep hee, and give thee for a covenant of the people, for a light f the Gentiles," Heb. v. 4. 5. "No man taketh this ho- our unto himself, but he who is called of God, as was Aa- on: So also Christ glorified not himself to be made an high riest, but he that said unto him, Thou art my Son, this day ave I begotten thee."

5thly, It implies his own voluntary consent to, and com- liance with his Father's call: This is of so great moment, hat it is registrated in the volume of the book of God, Psal. . 7. 8. "Then said I, Lo, I come; in the volume of the ook it is written of me: I delight to do thy will, O my od; yea thy law is within my heart." Upon which words he apostle Paul comments, Heb. x. 5—10. applying them to e purpose in hand.

And, upon this voluntary consent of the Son of God fol- wed a multitude of great promises that the Father made to im. The Father promised to fit him with a human nature, be personally united to his divine nature: "A body hast ou prepared me; a promise of all needful furniture and as- tance in the undertaking, that an immeasurable fulness of e Spirit, and all his gifts, graces, and qualifications, should st upon him, Is. xi. 2. 3. chap. xlii. liii. 10—12. "The easure of the Lord shall prosper in his hand. I will di- de him a portion with the great, and he shall divide the oil with the strong:" That he should see his seed; a seed ould serve him, that should be accounted to him for a gene- tion, Psal. xxii. at the close: That he would make his ene- ies his footstool, and greatly plague all that hated him: And at, when he had drunk of the brook that ran in the way, should again lift up the head, and be repossessed, even in e human nature, of all that glory which he had with the ther before the world was. Thus you see what is implied his being set up from everlasting.

But now, before I go on to the third general head, I would re show, how (in consequence of all this, which was done fore the foundation of the world was laid) he was actually up in time, in the view of lost sinners of Adam's family, om he came to save and redeem. And,

1. His first appearance was in the promise made to our t parents, of his future incarnation, already mentioned, n. iii. 15. which was the only foundation of faith the urch had, until the days of Abraham, to whom that pro- se was renewed, "In thy seed shall all the nations of the th be blessed," Gen. xxii. 18.

2. He

and every one of them ſucceſſively ſpoke more c another, till John the Baptiſt came in the ſpirit of Elias, pointing him out with the finger, ſayin the Lamb of God."

4. He was ſet up perſonally and actually, in nation, obedience, and death. His birth was cel intimate by a company of angels, ſaying, "Unto in the city of David, a Saviour, which is Chriſt and that heavenly anthem, "Glory to God in and on earth peace, goodwill towards men." Hi tion unto his mediatorial work, at his baptiſm, w by the opening of the heavens, the deſcent of the him in the likeneſs of a dove, and a voice comi Father, from heaven, ſaying, "This is my belo whom I am well pleaſed;" which voice was aga at his transfiguration and his paſſion. His death ted by the rending of the vail of the temple from tom, a quaking of the earth, a rending of the r darkening of the ſun in the firmament; all imp now the finiſhing ſtroke was given to the head of pent, and that principalities and powers were the prince of this world caſt out of his uſurped au government.

5. He was ſet up in a glorious and triun and manner, in his reſurrection and aſcenſion; was "declared to be the Son of God with pow ing to the Spirit of holineſs, by his reſurrectio

looking unto which the Iſraelites were cured of the ſting of the fiery ſerpents. John iii. 14. 15. ſays Chriſt there, "And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up; that whoſoever believes in him ſhould not periſh, but have eternal life."

7. He is ſet up ſacramentally, in the ſacraments of baptiſm and of the ſupper, particularly in the laſt of theſe, which we are about this day to celebrate. In theſe ſymbols and ſacramental acts of his own inſtitution, he is evidently ſet forth crucified before you; and therein we may, as in a glaſs, diſcern the Lord's body, which was broken for us, and his blood of the New Teſtament, which was ſhed for us. There he is preſent, though not in a corporal and carnal manner, yet in a ſymbolical and ſpiritual manner, ſaying to his people, "Eat, O friends; drink, yea, drink abundantly, O beloved."

8. He is ſet up in an efficacious way and manner, in a day of converſion, and in the renewed manifeſtations of himſelf to the ſouls of his people, by the power of his word and Spirit. When he draws by the vail, and makes the light of the knowledge of his glory to ſhine into the heart, then, O then, Chriſt is ſet up in the heart of the ſinner; he gets the throne of the heart, and every thought is brought into captivity unto his obedience. What a pleaſant upſetting of Chriſt and his kingdom would it be, to ſee him going forth, with his bow and ſword, in the goſpel, travelling in the greatneſs of his ſtrength, making all the inhabitants of the land to fall under him, every one crying, The Lord is our Judge, the Lord is our King, the Lord is our Lawgiver! O then covenanting work would go on apace, and every one would ſay to another, "Come, and let us join ourſelves unto the Lord, in a perpetual covenant that ſhall not be forgotten," Jer. l. 5.

9. Chriſt will be ſet up in a glorious and remarkable way and manner, at his ſecond coming, without ſin, unto the ſalvation of his people; for then he will deſcend from heaven, with a ſhout, with the voice of the archangel, and the trump of God, when he ſhall come with clouds, and every eye ſhall ſee him. Then ſhall he be glorified in his ſaints, and admired in all them that believe, while all the wicked unbelieving world, and kindreds of the earth, ſhall wail becauſe of him, crying to the rocks and mountains to fall on them, and hide them from the face of him that ſits upon the throne, and from the wrath of the Lamb; and the heavens paſſing away with a mighty noiſe, the elements melting with fervent heat,

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So much for the ſecond thing propoſed; for all theſe were in view, when Chriſt was ſet up from everlaſting.

III. The *third* thing propoſed in the method was, to ſhew for what ends and purpoſes Chriſt was *ſet up from everlaſting, from the beginning, or ever the earth was.* I anſwer in theſe particulars.

1*ſt*, He was ſet up from everlaſting, as a Sun to give light unto this lower world, which (through the ſin of man) was become like a dungeon of darkneſs. No ſooner had man ſinned, but his mind (which before was like a lamp of light, as to the knowledge of God, and of his mind and will), became dark, yea, darkneſs itſelf. "Once were ye darkneſs," ſays the apoſtle, ſpeaking of man in his natural ſtate. There is the face of a covering caſt over all people, and the vail that is ſpread over all nations; and, upon this account, this world is called a dark place; and again, theſe parts of the earth, where Chriſt is not known, are called the dark places of the earth. But now Chriſt is and was ſet up, as a glorious Sun, to enlighten the world in the knowledge of God, and of the way of ſalvation, hence called the Sun of righteouſneſs, the Light of the world, becauſe he ſpreads the light of the knowledge of the glory of God among loſt ſinners of Adam's family, by his Word and Spirit. Hence, when the goſpel of Chriſt, which is the lamp of God's anointed, comes unto a people, they "that ſat in darkneſs ſee great light, and to them that ſat in the region and ſhadow of death light doth ſpring up."

2*dly*, He is ſet up as a ſecond Adam, the Head of a new covenant of grace and promiſe. All mankind were loſt and ruined in the firſt Adam, and by the breach of the covenant of works that was made with him as their federal head and repreſentative; ſo that the curſe of that covenant was the only legacy he could bequeath unto his poſterity; and under this curſe we had lien through all eternity, if God had not raiſed up for us "a Horn of ſalvation, in the houſe of his ſervant David." Sirs, God had a purpoſe of love and grace, from all eternity, toward a ſelect company of Adam's family, he pitches upon his own beloved Son, as a new covenant Head, and enters into a covenant of grace with him, to deliver them out of a ſtate of ſin and miſery, and bring them unto a ſtate of ſalvation through him, Pſal. lxxxix. 3. "I have made a covenant with my choſen, I have ſworn unto David my ſervant," &c. Accordingly Chriſt, as the ſecond Adam, ſteps in the room of the firſt Adam, and fulfils the covenant of works, both as to its precept and penalty; whereby the promiſe of eternal life made

made to him, upon condition of perfect obedience, devolves upon him as a ſecond Adam, and he becomes the righteous heir of everlaſting life, not only by birth, but alſo by purchaſe; and all the promiſes of the covenant, and all the ſalvation of the covenant, ſtands in him. And that moment a ſinner quits his holding of the firſt Adam, and of the law as a covenant, and, by a faith of God's operation, is determined to take hold of Chriſt, and the covenant whereof he is Head, that moment, I ſay, he is brought into the bonds of the covenant of grace and promiſe, according to that which you have, Iſ. lv. 3. "Hear, and your ſouls ſhall live, and I will make an everlaſting covenant with you, even the ſure mercies of David," &c.

3*dly*, He was ſet up from everlaſting, as a repairer of breaches between God and man. Whenever man ſinned, and joined himſelf in a confederacy with Satan, the god of this world, the breach between God and man became wide like the ſea; death and hell was the penalty of the law; the faithfulneſs of God was engaged, that "without the ſhedding of blood there could be no remiſſion of ſins." And though all the angels of heaven, and men upon earth, had been ſacrificed, and their blood ſhed, in order to ſatisfy juſtice, it would have been rejected; the offence was infinite, with reſpect to the object of it, and therefore a ſatisfaction of infinite value behoved to be offered, Pſal. xl. 6. Heb. x. Sacrifices and offerings thou wouldeſt not, viz. of man's providing. Well, then, How ſhall the breach be repaired? How ſhall the different claims of mercy and juſtice be reconciled, with reſpect to the guilty criminal? Lo, I come, ſays Chriſt, I will aſſume the human nature, and in that nature I will die in the room of the criminal; and in this way I will make peace through the blood of my croſs. I will be wounded for their tranſgreſſions, and bruiſed for their iniquities; the chaſtiſement of their peace ſhall be upon me, and by my ſtripes they ſhall be healed; and ſo juſtice ſhall be ſatisfied, and mercy ſhall be for ever magnified. 1 Pet. iii. 18. "Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God.") Thus he is ſet up as the Repairer of breaches; hence called the Mediator between God and man: and there is no Mediator between God and men, but the man Chriſt Jeſus.

4*thly*, He is ſet up as the true temple where God ſets his name, and in which alone God is to be worſhipped in an acceptable way and manner. The Old Teſtament tabernacle and temple was but a ſhadow of Chriſt, in whom the fulneſs of

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the Godhead dwells bodily. And as all the worſhip of Iſrael was to be performed in the temple; ſo all our ſacrifices and ſervices are to be offered up in the name of Chriſt, for he hath made us accepted in the Beloved. In him, as our New Teſtament Temple, is to be ſeen the true Shechina, the brightneſs of the Father's glory, and the expreſs image of his perſon. Here is the true oracle whereby the mind of God is conveyed unto us, "For no man hath ſeen God at any time; the only-begotten Son, who is in the boſom of the Father, he hath declared him." Here is the true ark where the tables of the law are kept, and in whom the law is magnified and made honourable. In him we have the true mercy-ſeat and throne of grace, unto which we are called to come with boldneſs, that we may obtain grace, and find mercy to help in every time of need. Here we have the Prieſt of our profeſſion miniſtering in the holy of holies, and appearing in the preſence of God for us.

5thly, He is ſet up as a bridge of communication between God and man, between heaven and earth, by which God comes down to us, and we come up unto him, notwithſtanding of the two infinite gulfs of natural and moral diſtance between him and us. Theſe gulfs were impaſſable, until Chriſt, by his incarnation, took away the natural diſtance; for in him, as IMMANUEL, God and Man meet together in one perſon: and by his death and ſatisfaction he removed the moral diſtance, by taking away the ſin of the world; for this end was he manifeſted, to take away our ſin. Now, theſe two infinite gulfs being removed, God and man meet together in a bleſſed amity and friendſhip; and we have "boldneſs to enter into the holieſt by the blood of Jeſus." Hence is that of Chriſt's, John xiv. 16. "I am the way, and the truth, and the life; no man cometh to the Father but by me." This was ſhadowed by Jacob's dream of the ladder, reaching from heaven unto earth, and the angels of God aſcending and deſcending thereupon; ſignifying that, through Chriſt (in whom all the rounds and ſteps of the ladder are finiſhed) the angels are miniſtering ſpirits unto the heirs of ſalvation, upon the footing of Chriſt's mediation; and that we have acceſs to God through him. Through him we aſcend unto God's holy hill, and abide in his tabernacle.

6thly, He is ſet up as the great goſpel city of refuge, typified by the cities of refuge under the law, unto which the man-ſlayer was to fly for ſafety from the avenger of blood, Heb. vi. 18. Believers are ſaid to fly for refuge, to lay hold upon the hope ſet before them: juſtice cries for vengeance: God's broken

broken law cries for vengeance: conſcience cries for vengeance: the devil, as God's executioner, cries for vengeance. O the deplorable caſe and condition of the poor guilty criminal before the revelation of Chriſt! All refuges fail him: for the hail ſweeps away all his refuges of lies, and in this caſe his hope and ſtrength periſhes from the Lord; until God make a diſcovery of Chriſt as the city of refuge that he has ſet open, with a cry from heaven, "Turn ye to your ſtrong holds, ye priſoners of hope:" Then, O then, the ſoul flies for refuge as a dove to its windows, and gets in to the clefts of the rock, and abides in the ſecret place and ſhadow of the Almighty, ſaying, O this is my reſt, and here will I dwell at eaſe; "for there is no condemnation to them that are in Chriſt." Here the poor ſoul can turn about to law, to juſtice, to conſcience, to the devil, and the world, and ſay, "Who can lay any thing to my charge? It is God that juſtifieth, who is he that condemneth?"

7thly, He is ſet up as a myſtical braſen ſerpent in the camp of Iſrael, in the camp of the viſible church, that the poor ſinner, finding himſelf ſtung by the fiery ſerpents, ſin and Satan, may, by looking unto him, be healed. Hence is that of Chriſt, John iii. 14. 15. "As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be lifted up," &c. The goſpel is the pole upon which he is lifted up, in the view of all mankind: for by his commiſſion we preach the goſpel unto every creature; and the cry goes forth to the ends of the earth, "Look unto me, and be ſaved, all the ends of the earth; for I am God, and there is none elſe." Sirs, the venom of the old ſerpent has diffuſed itſelf through all the powers and faculties of the ſoul and body; and it is worming out your life; and die you muſt, unleſs you caſt the eye of faith upon Chriſt, as the only ordinance of God for your ſalvation. As the ſtung Iſraelite had infallibly died, unleſs he had looked unto the braſen ſerpent; ſo the ſinner that does not look by faith unto Chriſt, the true braſen ſerpent, ſhall infallibly die, not the firſt death only, but alſo the ſecond: for there is no name, under heaven, given among men, whereby a poor ſinner can be ſaved, but by the name of Jeſus: but whoſoever believes (in the name of Jeſus) ſhall not periſh, but ſhall have everlaſting life."

8thly, He is ſet up as a foundation of hope and help to the loſt family of Adam, to build upon for their eternal ſalvation: Iſ. xxviii. 16. "Behold, I lay in Zion, for a foundation, a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation: He that believeth ſhall not make haſte, ſhall not be

be aſhamed or confounded." All other foundations are but foundations of ſand, and the houſe built upon the ſand will fall, and great will the fall thereof be; "for other foundation can no man lay than that is laid, which is Jeſus Chriſt." Adam, in innocency, did indeed ſtand upon another foundation; and, if he had continued there, he would have had obtained life and happineſs, by way of pactional debt; but there is no other foundation for a loſt ſinner to build upon, but the foundation Chriſt.

9*thly*, He is ſet up as the end of the law for righteouſneſs to every ſinner that believes in him. He has, by his obedience unto death, and the perfect holineſs of his nature, brought in an everlaſting righteouſneſs, for the juſtification of the ungodly ſinner that believes in him: This is his name, whereby he is called, The Lord our Righteouſneſs, Jer. xxiii. 6.: and "what the law could not do, in that it was weak through the fleſh, God, ſending his own Son, in the likeneſs of ſinful fleſh, for ſin condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us." This is that white raiment Chriſt counſels us to buy of him, that the ſhame of our nakedneſs may not appear. And ſee how he ſets up, or ſets out, this righteouſneſs, even to the ſtout-hearted, and far from righteouſneſs, Iſ. xlvi. at the cloſe, "I bring near my righteouſneſs; it ſhall not be far off, and my ſalvation ſhall not tarry," &c. And the language of the ſoul, when it puts on that robe, is that which you find, Iſ. xlv. at the cloſe, "Surely, ſhall one ſay, in the Lord have I righteouſneſs and ſtrength: In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory."

10*thly*, He is ſet up as a ſtorehouſe, out of which the bankrupted and beggared ſinners of Adam's family may be ſupplied with every thing they need: "For it hath pleaſed the Father, that in him ſhould all fulneſs dwell; and that, out of his fulneſs, all we may receive grace for grace." We, who are his miniſters and ambaſſadors, are authoriſed to call open the gates of this ſtorehouſe, and give full liberty unto all wretched, miſerable, blind, poor, and naked ſinners, to come and take what they want, without money and without price, Iſ. lv 1. Rev. xxii. 17.

11*thly*, To ſhut up this head at preſent, he is ſet up as the ſalvation of God to all loſt ſinners. Chriſt, in ſcripture, is frequently called "The Salvation of God." Jacob, Gen. xlix. 19. when he is bleſſing his children, makes a pauſe, caſting his eyes upon the Shiloh that was to ſpring out of the tribe of Judah, and cries, "I have waited for thy ſalvation, O Lord."

Old

Old Simeon gets Chriſt, when a babe, in his arms, Luke ii. 29. "Lord, now letteſt thou thy ſervant depart in peace, according to thy word; for mine eyes have ſeen thy ſalvation." In him, he who is our God, is the God of ſalvation. He has wrought, and ſtill works, manifold ſalvation in the midſt of the earth; ſalvation from ſin, Matth. i. 22.; ſalvation from the curſe of the broken law, Gal. iii. 13.; ſalvation from Satan, for he through death deſtroyed him, Heb. ii. 14; ſalvation from the ſting of death, 1 Cor. xv. 55.; ſalvation from hell, and the wrath that is to come, 2 Theſſ. i. 10. So that, whenever a ſinner looks unto him by the eye of faith, he may ſing that ſong, Iſ. xii. 1. 2. "I will praiſe thee; for though thou waſt angry with me, yet thine anger is turned away, and thou comfortedſt me. Behold God is my ſalvation: I will truſt, and not be afraid; for the Lord JEHOVAH is my ſtrength and my ſong, he alſo is become my ſalvation."

Thus you ſee ſome of theſe ends and uſes for which Chriſt was *ſet up from everlaſting.*

Many more particulars might be inſiſted on, if time and ſtrength would allow. I only name ſome of them.

1. He was ſet up as our Redeemer, to pay the ranſom juſtice demanded, that we might not go down to the pit.

2. As a Surety, to pay the debts of bankrupts; therefore called, Heb. vii. 22. "The Surety of a better teſtament."

3. As a Phyſician, to heal us of all our diſeaſes. With him is the balm in Gilead, and he is the Phyſician there.

4. As a Shepherd, to gather his Father's flocks unto his fold: Iſ. xl. 11. "He ſhall feed his flock like a Shepherd."

5. As a wonderful Counſellor, to give advice in all doubtful caſes, Iſ. ix. 6. So David, Pſal. xvi. 7. "I will bleſs the Lord, who hath given me counſel."

6. As an everlaſting Father, in whom the fatherleſs orphans of Adam's family findeth mercy, Iſ. ix. Hoſ. xvi.

7. As the mighty God, that was able to encounter principalities and powers, and to ſpoil them on his croſs, Iſ. ix.

8. As the Prince of peace, the King of Salem, "I create the fruit of the lips, peace, peace, to him that is afar off," &c.

9. As the Amen, the faithful and true Witneſs, by whoſe declaration all controverſies are to be decided between God and man, and man and man.

10. As a Guide and Leader, to guide the blind by a way they know not, by his word and Spirit.

11. As a Captain of ſalvation, or Commander, under whoſe banner

banner we are to fight our way to heaven, through the armies of hell and earth.

12. As a Bridegroom, with whom we are called to make a match, Iſ. liv. 6. Hoſ. ii. 19. 20.

IV. The *fourth* thing in the method was, to inquire into the grounds and reaſons why Chriſt *was ſet up from everlaſting*, for the great work and ſervice of redemption.

Anſw. 1. Here we muſt have recourſe unto adorable Sovereignty, becauſe it was his will and pleaſure, and ſay, as Chriſt ſaid in another caſe, Matth. xi. 26. "Even ſo, O Father, for ſo it ſeemed good in thy ſight."

Anſw. 2. Becauſe of the good-will he did bear to man upon earth. Hence this was one of the notes of the ſong of angels at his birth, Luke ii. 14. "Glory to God in the higheſt; peace, good-will to man.

Anſw. 3. Becauſe of his ability for the undertaking: Pſal. lxxxix. 19. "I have (ſays the Lord) laid help upon one that is mighty." He is the man of God's right hand, and the arm of JEHOVAH was in him and with him.

Anſw. 4. Becauſe he voluntarily offered himſelf unto the work and ſervice, as you heard in the firſt head of the doctrine, Pſal. xl. 8. he had a heart to the work: "Thy law (ſays he) is within my heart," Iſ. l. 5.

Anſw. 5. Becauſe of his undaunted courage to encounter all difficulties and oppoſition in the way; hence called "The Lion of the tribe of Judah." See his courageous behaviour, Iſ. l. 7—9.

Anſw. 6. Becauſe from everlaſting God foreſaw what a revenue of glory would accrue to the crown of heaven, through his mediation, even a greater glory than by all his other works of creation and providence. Hence the firſt note of the ſong of angels, Luke ii. 14. is "Glory to God in the higheſt," *q. d.* All the other works of God praiſe him; but now we ſee the higheſt revenue of glory to be levied out of the ſtrange work of God, in uniting the divine and human natures in that Child that is born in the city of David. And I conceive it was with an eye to this, Iſ. vi. when they are viewing the perſonal glory of our Redeemer, cry out, "The whole earth is full of his glory." As if they had ſaid, 'It is no ſurpriſe to us angels to ſee his glory ſhining in the heavens; but to ſee the glory of the only begotten of the Father made fleſh, and dwelling among men upon earth, a theatre of ſin, rebellion, and miſery; this is what indeed ſtrikes us with aſtoniſhment and admiration.' I might here let you ſee how all the

he divine perfections are glorified to the full in the work of redemption, for which Chriſt was *ſet up from everlaſting*. But I haſte to the

V. And *laſt* thing propoſed, which was the application of he doctrine.

Uſe *firſt* ſhall be of *Information*, in the particulars following.

Is it ſo that Chriſt was ſet up from all eternity, for the great work and ſervice of man's redemption?

1. then, See hence the antiquity and eternity of the love of God towards loſt ſinners of Adam's family. His love muſt be from everlaſting, becauſe Chriſt *was ſet up from everlaſting*, as a help meet for us, Pſal. lxxxix. 19. "I have laid help upon one that is mighty." I have done it in eternity, before the world was. Hence the eternity of his love is aſſerted, Jer. xxxi. 3. "I have loved thee with an everlaſting love." Run back the love of God, we ſhall never find the beginning of it.

2. See hence, not only the eternity, but the activity of the love of God. It was not an indolent, but an operative love; it was ſuch a love as ſet his power, his wiſdom, and other perfections a-work; and all the perſons of the glorious Trinity a-work, to accompliſh his purpoſe of grace and love towards ſinners of mankind. So that if the queſtion be put,

What was God doing from all eternity before he created the world? Here you have an anſwer: The Father and the Son poſſeſſed one another, "In the begining of his way, before his works of old:" and Infinite Wiſdom, inſpired by infinite and amaſing love, ſet him a-work to lay the plan of our ſalvation, through his beloved Son: as you ſee here, *I was ſet up from everlaſting*.

3. See hence that Chriſt is the great Secretary of heaven, who is intimately acquainted with the mind of God, which is unſearchable by any other but himſelf. For you ſee here, that he brings forth things that were done in eternity, before ever man or angels had any being, *I was ſet up from everlaſting*. There is a word to this purpoſe, Matth. xi. 27. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him." Sirs, would you know the ſecrets of heaven, the myſteries of the kingdom, that were hid in God from eternity? Then come to Chriſt: hear ye him, and he will tell you things, that none in heaven or earth can tell you, but himſelf: "No man hath

hath ſeen God at any time; the only begotten Son, who is in the boſom of the Father, he hath declared him."

4. See hence the ſtability and perpetuity of the covenant of grace. Why, Chriſt *was ſet up from everlaſting*, as the new-covenant Head. The covenant was tranſacted with him, as ſecond Adam, from everlaſting, Pſal. lxxxix. 3. And the covenant derives its ſtability from the covenant Head, Pſal. lxxxix. 28. "My covenant ſhall ſtand faſt with him:" and this is the very thing that makes it a ſure covenant unto us. Hence, Pſal. lxxxix. 33. 34. "I will viſit their tranſgreſſion with the rod; nevertheleſs, my loving-kindneſs will I not take from him:" and therefore, "my covenant will I not break (viz. with them), nor alter the thing that is gone out of my lips," Iſ. liv. 9. 10. "For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, &c.

5. See the great ground and reaſon of the ſtability and perpetuity of the church. Why, it is founded upon the everlaſting mountains of the divine decrees and perfections, whereby Chriſt *was ſet up from everlaſting*, as the baſis and foundation upon which ſhe ſtands. This is the rock upon which he builds his church, and the gates of hell ſhall never prevail againſt her. Storms and tempeſts are raiſed againſt her; Tempeſts of perſecution; tempeſts of error; tempeſts of diviſions and deluſions. But what do they all come unto in the iſſue? Why, they are juſt like the billows of the ſea breaking upon a rock daſhing themſelves into foam, while the rock ſtands immoveable.

6. Was Chriſt ſet up from everlaſting? Then ſee hence a good reaſon why all hands ſhould be at work to exalt him, and ſet him on high. Why, in ſo doing, we join with a whole Trinity; whoſe plot was to ſet him up from everlaſting. Though he be rejected by the generality of builders through England, and Ireland, and in Scotland alſo, there is no matter of that: God, who ſet him up from everlaſting, has made him the Head Stone of the corner; and therefore, however weak and impotent they be, that are bearing teſtimony for him and his cauſe, yet they ſhall prevail. Chriſt and his cauſe will ay be uppermoſt at the end of the day; for he that ſet him up from everlaſting, will have him ſet up, and his cauſe maintained through all periods of time, in ſpite of all the powers of hell and earth.

7. See

8. See how it is, that faith *pleases God*, inasmuch that, without it, "It is impossible to *please him*." Why, faith takes Christ, whom God *set up from everlasting*: It falls in with the great plot of heaven, and cries, O precious Christ! precious Christ! none but him. Psal. lxxiii. 25, "Whom have I heaven but thee? and there is *none upon earth* whom I desire besides thee." O says faith, he is "*my Lord* and my God." He is "my God, and I will *prepare him an habitation*; my Father's God, and I will *exalt him*. He is indeed fairer than the children of men. As the apple-tree among the trees of the wood. The chief among ten thousand; and altogether lovely. This is *my Beloved*, and this is my friend, O daughters of Jerusalem." Now, I say, such language of faith cannot but be pleasing unto God, who *set him up from everlasting*. Hence faith is called the very work of God, John vi. 29. "This is the work of God, that ye believe on him whom he hath sent."

9. See the reason why God has such an implacable quarrel against the sin of unbelief, as to declare, John iii. 18. "He that believeth not is condemned already." Why, the reason is, it counteracts the work of God from eternity. God set him *up from everlasting*: But unbelief is for pulling him down, and trampleth his blood under foot; crucifies him afresh; it despises and rejects him whom God *set up from everlasting*: and is it any wonder, then, that God is so much offended at the unbeliever? O Sirs, you that reject Christ, and continue in your unbelief, remember that the arrows of God's vengeance will be made drunk with your blood through eternity, for the indignities done to him whom God *set up from everlasting*.

9. See the reason why the pleasure of the Lord has prospered, and shall prosper in his hand, maugre [in spite of] all the opposition of hell and earth. Why, God *set him up from everlasting*, and therefore he has upheld, and will uphold, him. As he has finished redemption in a way of purchase, so he shall finish it in a way of power. "All his enemies shall be his foot-stool," Psal. lxxxix. 23.

> "I will beat down before his face,
> all his malicious foes;
> I will them greatly plague who do
> with hatred him oppose *."

His victorious arms shall prosper; he shall ride forth in glory and in majesty; and they shall bow under him, because God hath

* Metre translation received by the Church of Scotland.

hath *ſet him up from everlaſting.* Who then ſhall ever be al to ſhake his throne and government, Pſal. xi. 1—6. &c.

10. See what good reaſon we have to celebrate o Chriſtian paſſover, and to ſet him up ſacramentally, by p petuating his memory upon earth, until his ſecond comi This ſacrament of the ſupper is a public owning and confe ing him, and his dying love, and glorious achievements in t work of redemption, before God, angels, and men. It putting honour upon him, and avouching him as our R deemer, our Mediator, our Prophet, Prieſt, and King, in t face of the devil and his angels, who are looking on us wi vexation: It galls the devil, and ſtills that enemy and ave ger, to ſee Chriſt, who bruiſed his head upon Mount Calva exalted and ſet up among the children of men, at a comm nion table, Heb. ii. 14. "Through death he deſtroyed hi that had the power of death, and ſpoiled principalities a powers." How tormenting then muſt it be to the devil, ſee Chriſt at his table, dividing the ſpoils among a company poor ſinners, who once in a day were his vaſſals and bo ſlaves?

But now let us go on to celebrate actually the memoria of the death of our glorious Immanuel, and to divide t ſpoils of his victory over ſin, and Satan, death and hell, whi is the great work of the day.

THANKSGIVING SERMON.

ABRAHAM REJOICING TO SEE CHRIST'S DAY AFAR OFF.

JOHN viii. 56.—*Your father Abraham rejoiced to ſee my da and he ſaw it, and was glad.*

THE Jews, as you will ſee in the preceding part of t chapter, valued themſelves exceedingly upon t account, that they were the natural ſeed and poſterity Abraham, the father of the faithful; and they were offend at our Lord, for comparing himſelf to Abraham, ver. 52.

C

ur Lord, in the words that I have read, proves, that he was eater than Abraham; namely, becauſe Abraham having tten a promiſe of the Meſſiah to come of his lineage, he rneſtly deſired to ſee that happy day: And accordingly, ugh he did not ſee the real incarnation of the Meſſiah, yet got a ſight of it by faith, to the unſpeakable joy and admi- ion of his ſoul: *Your father Abraham rejoiced to ſee my day: d he ſaw it, and was glad.* In which words we may notice, *ſt*, Abraham's ambition and deſire; he *rejoiced to ſee my*

dly, Abraham's ſight, by faith; he ſaw the day of the Meſ-

dly, Abraham's frame, which was the fruit of his faith; *was glad.*

ſt, I ſay, we have the height of Abraham's ambition and ire expreſſed in theſe words, *Abraham rejoiced to ſee my day.* e word *ἠγαλλιάσατο* ſignifies, *he leapt at it.* Though the rd commonly is put for rejoicing, yet here, it muſt rather nify *a tranſport of deſire*, than of joy: Otherwiſe there would a tautology in the latter clauſe of the verſe, where it is ſaid ain, *He ſaw it, and was glad.* The notices he had received the Meſſiah to come, had raiſed in him an expectation of mething, that was ſo exceeding great, that he reached out nd ſtretched himſelf forth to ſee it. He never leapt ſo much o ſee the promiſed land, that God was to give to his poſterity, to ſee the day of the Son of man.

Obſerve, That they who diſcern the dawnings of the Sun f righteouſneſs, cannot but with to ſee his riſing. The myſ- ry of redemption, is that which angels deſire to look into; uch more ſhould we, that are more immediately concerned it.

2*dly*, We have Abraham's ſight of faith; he *ſaw it*, *i. e.* he w the day of the Meſſiah; he ſaw it by the ſpirit of propheſy, e ſaw it by the eye of faith acting upon that promiſe, "In by ſeed ſhall all the nations of the earth be bleſſed:" And he d his faith confirmed by the ſight of Melchiſedec, one made like unto the Son of God, the Prieſt of the moſt igh God, and King of peace, and of righteouſneſs:" He w the angel of the covenant, with two other angels, in the lains of Mamre. And in offering Iſaac, and the ram in the ſtead of Iſaac, he ſaw a double type of the great ſacrifice that as to be offered up in the fulneſs of time. And his calling e place Jehovah Jireh, "In the mount of the Lord it ſhall ſeen," ſays, that he ſaw ſomething more in it, than others d, which time would produce.

3*dly*, We have Abraham's frame as the fruit of his faith;

he *was glad.* He *was glad* of the Lord's favour and kindneſs to himſelf, and of the mercy, grace, and love, which he ſaw God had in ſtore for all the nations of the earth, in the promiſed ſeed. But the words will be further cleared, in taking notice of the following obſervations from them.

Obſ. 1*ſt*, That the time of the goſpel is the day of Chriſt, in a way of eminency and excellency.

2*dly*, That the Old Teſtament ſaints breathed and longed much for a ſight of the goſpel day, and for the actual coming of the great Meſſiah. Abraham here leapt, as the word ſignifies, through the ſtrength of deſire after it.

3*dly*, That even the panting deſires of the ſoul after Chriſt, though he be not enjoyed in a ſenſible way, are accompanied with a great deal of joy. So Abraham *rejoiced to ſee my day*; or his deſires after it was that which filled him with a holy joy.

4*thly*, That the breathing or longing deſires of the ſoul after Chriſt ſhall not be diſappointed. Abraham, though he did not ſee the Meſſiah actually manifeſted in the fleſh, yet he got ſuch a ſight of him, and his day, as yielded a great deal of ſatisfaction and joy.

5*thly*, That faith is the eye of the ſoul, whereby it takes up Chriſt, and the glorious bleſſings that come along with him, as held out in the revelation of the word. So here Abraham ſaw the day of Chriſt, by faith acting upon the promiſes and types of him, that were preſented before his view.

6*thly*, That faith acting upon the promiſe, will ſee Chriſt through many vails, and at a prodigious diſtance. Thus we are told, Heb. xi. 13. that Abraham, and others, ſaw the promiſes of Chriſt afar off, and they embraced them: Faith is a quick-ſighted grace, it takes up things at a vaſt diſtance.

7*thly*, That faith's views and uptakings of Chriſt fills the ſoul with joy and gladneſs. "Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory," 1 Pet. i. 8.

I ſhall abſtract from all theſe doctrines, and diſcourſe a little upon the words themſelves. And ſpeak a little,

I. Of the day of Chriſt.

II. Of faith's views and ſight of this day.

III. Of the joy and gladneſs ariſing from a ſight of this day.

IV. Whence it is, that a ſight of Chriſt, and of the day of Chriſt, brings ſuch joy and gladneſs.

V. Apply.

I. The *firſt* thing is to diſcourſe of the day of Chriſt. And here I will tell you,

I.

1st, Of some notable days of the Son of man. 2dly, Give you some qualities of the day of Christ. 3dly, Some notable sights that are to be seen in his day.

1st, I would tell you of some notable days of the Son of man.

1. There is the day of his eternal destination to be your Redeemer. This is a day of a more ancient date, than the day of the world's creation; for he was verily fore-ordained before the world was made. "I was set up from everlasting, from the beginning, &c. Of this day the psalmist speaks, Psal. ii. "Thou art my Son, this day have I begotten thee. I will declare the decree the Lord hath said unto me." Which decree was fully manifested in his resurrection from the dead, as the apostle Peter shews, Acts ii.: all the prophecies, promises, and types of the Old Testament, were nothing else but so many gradual openings of what was concerted in the council of peace from eternity.

2. There was the day of his actual incarnation, or manifestation in the flesh. When the eternal Son of God was made of a woman, made under the law: This was the most surprising day that ever the world had seen; a more remarkable day than that, when the foundations of the world were laid. This was a day in which a host of angels are dispatched from the throne of glory, to proclaim the glad news to the shepherds, Luke ii. "I bring you good tidings of great joy, which shall be to all people: for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

3. The day of his solemn inauguration and instalment into his mediatory office. This was a day of great solemnity; then the heavens were opened unto him, and a voice issued out from heaven, saying, "This is my beloved Son, in whom I am well pleased:" And the Spirit of the Lord descended on him, in the likeness of a dove; never such an ordination of a minister as this of Christ; for that day he was anointed with the oil of gladness above his fellows.

4. Another notable day of Christ was the day of his oblation or death, when by one offering he for ever perfected them that are sanctified. That day the work of our redemption was perfected in a way of purchase. Hence it was, he cried out, "It is finished, and bowed his head, and gave up the ghost." This day, the little stone cut out of the mountain, which broke in pieces the kings and kingdoms of the earth, was himself broken in pieces, by the heavy hammer of his Father's wrath. Oh! was it not a notable day, when the Father drew his glittering sword against his only and beloved

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Son, and bathed it in his blood for our ſins; wounded him for our iniquities, and cried, "Awake, O ſword, againſt the man that is my fellow."

5. The day of his reſurrection was a notable day; for then, and thereby, was fulfilled the ſign of the prophet Jonas, which was the conſummating evidence of his Meſſiah-ſhip, Rom. i. 4. He was "declared to be the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead." Was it not a remarkable day, when Chriſt as our Surety having deſcended into the grave, he came forth again as our Surety, like Samſon, carrying the gates and bars of the priſon along with him, crying to his friends, "I am he that liveth, and was dead, and behold I am alive for evermore," &c. "And becauſe I live, ye ſhall live alſo." His reſurrection is our diſcharge of the debt, and we are raiſed up together with him. Chriſt's reſurrection was a greater miracle, than if all the race of Adam had been brought out of the grave in a moment: for he had the heavy ſtone of the curſe of God, and of our ſins lying upon him. And who could roll away this "ſtone from the door of the ſepulchre? and yet it was not poſſible that he ſhould be held therein. He was taken from priſon and from judgement."

6. The day of his ſolemn aſcenſion into heaven, and his ſitting "down on the right hand of the majeſty on high," Heb. i. 3. There was but little of the ſolemnity of that day ſeen by the inhabitants of this world; only the diſciples, when upon Mount Olivet, in company with him, they ſtood gazing up into heaven as he paſſed out of their ſight. But O! it was a day of great ſolemnity in the eyes of the inviſible world of ſpirits! All the trumpets of heaven ſounded, and all the fiery chariots of angels attended him in his paſſage; "God is gone up with a ſhout, the Lord with the ſound of a trumpet. Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes," Pſal. xlvii. 5 6. and lxviii. 17. "The chariots of God are twenty thouſand, even thouſands of angels: the Lord is among them as in Sinai, in the holy place."

7. The day of Pentecoſt was a remarkable day, when, like a mighty Prince newly come to the throne, he ſcattered his gifts among his ſubjects; when, like "the ruſhing of a mighty wind," the Spirit was poured out from on high, in his miraculous and extraordinary gifts, endowing the apoſtles and others with the gift of tongues, in order to the propagating and ſpreading the goſpel among all nations of the world; and when ſome thouſands of ſinners (ſeveral of whom had

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their hands dipt in the blood of Chriſt) were converted unto his obedience.

8. The day of his manifeſtation by the goſpel, eſpecially among the Gentile nations, is a notable day of the Son of man. When the partition wall between Jew and Gentile was broken down, Eph. iii. 14.; the Old Teſtament œconomy unhinged, and the waters of the ſanctuary, which were pent up in the typical temple, began to run down to the valley of Shittim, and water the uncultivated nations, that were aliens to the commonwealth of Iſrael; the preaching of the goſpel unto the Gentiles was ſuch a notable day of the Son of man, that it is made a great branch "of the myſtery of godlineſs," 1 Tim. iii. laſt. This day was fulfilled the old prophecy of Jacob, that to "Shiloh ſhould the gathering of the people be," and the promiſe made to Abraham, "In thy ſeed ſhall all the families of the earth be bleſſed." And that of Iſaiah, chap. xi. 10. "There ſhall be a root of Jeſſe, which ſhall ſtand for an enſign to the people, to it ſhall the Gentiles ſeek."

9. The day of his marriage and coronation is a remarkable day of Chriſt, when the poor ſinner, that was in covenant with hell, lying among the pots, under the ſentence of death, and the curſe of the law, is taken and betrothed unto the Son of God; and he ſays to it, "Thy Maker is thine Huſband, (the Lord of hoſts is his name.") That day there is a new crown of glory ſet upon his head, and a royal diadem put in his hand, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart." This day makes little noiſe in this world, but it makes a great noiſe in heaven, "for there is joy in heaven at the converſion of one ſinner."

10. The day of the renewed viſits that he makes to the ſoul, in the ordinances of his appointment, word, ſacraments, prayer, or meditation; when the ſoul is made to ſay, "I ſat, down under his ſhadow with great delight. He brought me to the banqueting houſe, and his banner over me was love," &c.

11. Again, The day of his appearing in the power of his ſpirit, in the diſpenſation of the everlaſting goſpel, when he goes forth with his bow, and with his ſword, conquering and to conquer; pulling down the ſtrong holds of Satan; deſtroying the works of the devil, and rearing up his kingdom; reviving and reforming his churches; and ſinners flocking in to him, like

like doves to their windows, and like dew from the womb o the morning.

12. Again, The day of the believers death is a notable da of Chriſt, for then it is that he comes with the keys of hel and death in his hand, to uſher the poor ſoul into the houſe not made with hands, eternal in the heavens; the houſe o many manſions; according to his promiſe, "I will come again and receive you to myſelf, that where I am, there ye may be alſo."

Laſtly, The Day of his ſecond coming will be a notable day, for then he will come without ſin to the ſalvation of all that believe in him. Of this day Chriſt ſpeaks, when he ſays, "Look up, and lift up your heads, for your redemption draweth nigh." That day he will deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God; when the earth will caſt forth the dead, and the ſea will give up the dead which are in it; and a ſeparation will be made for ever between the ſheep and the goats; the wheat and the chaff. Oh, the awful ſolemnity of that day of Chriſt! when the heavens, being on fire, "ſhall be diſſolved, the elements ſhall melt with fervent heat, the earth, and the works that are therein, ſhall be burnt up." Thus I have given you ſome notable days of Chriſt. I ſhall not poſitively determine which of thoſe days Abraham had in his view, when he ſaw the day of Chriſt: perhaps all of them together: but eſpecially the day of his incarnation, death, reſurrection, aſcenſion, and manifeſtation by the word and ſpirit, for the ſalvation of ſouls.

2*dly*, I come to give you ſome of the qualities of the day of Chriſt.

1. then, You ſee in the text, that it is a day of joy and gladneſs; *Abraham rejoiced to ſee my day, and he ſaw it, and was glad;* and no wonder, for he is the conſolation of Iſrael, and gives the oil of joy for mourning. Whenever the day of Chriſt breaks on a poor ſoul, though formerly it had been ſitting in the region and ſhadow of death, it lays aſide its ſackcloth, and girds itſelf with gladneſs; ſo ſoon as ever he appears, "the ſhadows of death are turned into the morning." And it cannot miſs to be a day of gladneſs; for,

2. It is a day of light; and truly light is ſweet: the darkneſs of unbelief, the darkneſs of ignorance, the darkneſs of error, the darkneſs of deſpondency, evaniſhes, when the day o Chriſt breaks, juſt as the clouds and darkneſs of the nigh evaniſhes at the appearance of the ſun. And no wonder, ſo he is the "Light of the world; the Sun of righteouſneſs; th

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ight and the morning Star, given for a light to enlighten the entiles, and the glory of his people Israel."

3. His day is a day of life from the dead. Death spiritual d eternal, as well as death temporal, had been the heritage ll the race of Adam, if Christ had not come; but when he es, he brings life to a lost world. When he comes in a of conversion, the soul is "quickened, which was dead in spasses and sins." And after the dark night of desertion, en he returns to pay a new visit, by the refreshing influences is Spirit, it is "like life from the dead: I will be as the to Israel:" And what then? "They shall revive as the n." When he comes in the power of his Spirit, the dead e made to hear the voice of the Son of God." When he es at the last day, it will be a day of reviving to the bo- of his saints; for he will cry, "Awake and sing, ye that ell in dust: thy dew is as the dew of herbs, and the earth ll cast out the dead."

4. The day of Christ is a day of vengeance upon sin, Satan, d the world. Our glorious Immanuel, with a view to the y of his appearing in the flesh, and in the power of his word d Spirit, for the ruin of Satan's kingdom, cries, "The day vengeance is in mine heart:" and accordingly when he mes, he takes vengeance on the old serpent, spoils principali- s and powers; and for this end is he manifested, and ma- ested in the gospel, and manifested savingly to the soul, "to stroy the works of the devil."

5. The day of Christ is a day of jubilee: it is a year of re- se. Numb. xxv. 10. Deut. xv. 2. wherein he casts open prison gates, and cries to the prisoners to come forth, and them that are in darkness, shew yourselves, Is. xlix. 9. henever he comes, and makes day break upon a poor soul, ough formerly it was bound that it could not move; yea, enever he comes, I say, the bonds of sin, ignorance, and belief drop off, the lame man is made to leap like an hart, l the tongue of the dumb to sing.

6. It is a day of love, Ezek. xvi. 8. "When I passed by e, thy time was the time of love." By his appearing in flesh, and his manifestation in the gospel, the kindness e of God our Saviour towards man hath most appeared a surprising way. "Herein is love, not that we loved d, but that he loved us," 1 John iv. 10. Whenever he comes r to the soul, he causes a kindly yearning in the bowels of t towards himself; "Did not our heart burn within us, le he talked with us by the way, and while he opened the scriptures?" Luke xxiv. 32. If he withdraws himself

word to a poor ſoul, or call it by its name, as he did to Mary; immediately the poor ſoul will fall under the bonds of his love, and be ready to cry, as ſhe did, Rabboni, my Maſter; or with Thomas, My Lord, and my God.

7. The day of Chriſt is a day of peace, it is propheſied, that, "in his day, the very mountains ſhould bring peace to the people," Pſal. lxxii. 3. That "men ſhould beat their ſwords into ploughſhares, and their ſpears into pruning hooks," Iſ. ii. 4. His name is the Prince of peace: and peace on earth, and good-will towards men, was proclaimed by the angels, whenever he ſet his foot in this lower world; and whenever he comes and viſits a poor ſoul, he brings in peace with him, and a "peace that paſſeth all underſtanding." It is peace like a river: It is righteouſneſs like the waves of the ſea. "Peace I leave with you, my peace I give unto you: of the increaſe of his government and peace there ſhall be no end."

8. It is a day of ſalvation: He is given for ſalvation to all the ends of the earth. When he comes into the world he proclaims, "I that ſpeak in righteouſneſs, mighty to ſave." The day of his death was the day of purchaſed ſalvation. The day of the goſpel is the day of proclaimed ſalvation. This is the day of ſalvation, this the accepted time: "To-day, if ye will hear his voice, harden not your hearts." The day of converſion is the day of applied ſalvation; Luke xix. 9. "This day is ſalvation come to this houſe." And the day of death, and of his ſecond coming, is the day of completed and perfected ſalvation.

9. The day of Chriſt is an everlaſting day, a durable day, in which the ſun ſhall never go down. Indeed, in the day of Chriſt the ſun may be eclipſed, but it ſhall never ſet with reſpect to a poor ſoul, whom he has viſited with diſtinguiſhing love. No, the day of grace is but the beginning of the day of glory. "The Lord ſhall be unto thee an everlaſting light, and thy God thy glory." So much for the qualities of the day of Chriſt.

3*dly*, I would tell you of ſome wonderful and ſurpriſing ſights that are to to be ſeen, and ſome great works that are done in the day of Chriſt.

You have a cluſter of the great works that are done in the day of Chriſt, Dan. ix. from verſe 24th to the end of the chapter.

1. A ſtop is put to the mighty torrent of ſin, that had been overflowing the face of the world, like a mighty deluge. We are told, verſe 24th, that the Meſſiah ſhall finiſh tranſgreſſion.

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The word in the margin is, He shall restrain transgression. gnorance, atheism, infidelity, and all manner of wickedness, ad overflown Jews and Gentiles; as the apostle shews, om. i. ii. and iii. Now, by the coming of Christ a op was put unto this flood of sin: for, by the preaching of hrist crucified, the Jewish errors and superstitions, and the olatries and abominations of the Gentile world, are overrown; and the kingdom of Satan falls down before him, hrough the nations of the earth, Psal. cxiv. 3. 7. "The sea, ed, Jordan was driven back; at the presence of the Lord; at he presence of the God of Jacob."

2. In the day of the Messiah, transgression is ended, verse 4.; or, as it reads in the margin, it is sealed up, hid, or cover-d, out of the sight of God. By sin there is a separation between God and us. Well, Christ comes to make an end of t: To take it out of the way, that so there might be a meeting betwixt God and us again; and he seals it up: He covers t with his blood, so as, though it be sought for, yet it shall ever be found: and O, is not this a great work done in the ay of Christ.

3. In the day of Christ, verse 24. there is reconciliation nade for iniquity; "For God was in Christ, reconciling the vorld unto himself, not imputing their trespasses unto them," Cor. v. 19. Rom. v. 10. "When we were enemies, we vere reconciled to God by the death of his Son." No soonr had man sinned, but red war commenced between God and nan, Psal. vii. 2. God is angry with the wicked, and their earts are enmity against God. And the war had lasted hrough eternity, if Christ had not come and "made peace by ne blood of his cross."

4. In the day of Christ, everlasting righteousness is brought n, verse 24. By the sin of Adam, and the breach of the first ovenant, righteousness before God was gone quite out of the vorld. There was indeed something, and that very little, of moral righteousness to be found in or among some of the eathens; but, as one says, All their shining virtues were but blended sins. There was nothing of a law-righteousness to e found among all the race of mankind; nothing that could nswer the law in its spirituality: hence say the psalmist, nd the apostle, "there is none righteous, no, not one." But ow, Christ brings in an everlasting righteousness into the vorld, by his obedience unto the death. He "magnifies the w, and makes its honourable; and the Lord is well pleased r his righteousness sake," Rom. viii. 3. 4.

5. In the day of Christ the vision and the prophecy is seal-

is brought down from God out of heaven, Rev. xx. 16. We loſt an earthly paradiſe by the ſin of the firſt Adam, but we regain a heavenly paradiſe by the righteouſneſs of the ſecond Adam. Yea the new Jeruſalem is ſent down; all the glory of heaven and of a happy eternity are wrapt up in a word of grace; in a covenant of grace, and brought down to us, that we by faith may poſſeſs them.

4. A bridge is laid over the infinite gulph of natural and moral diſtance, between God and man, and the gulph of divine wrath, that cut off our communication with heaven! And by this bridge, a free paſſage and communication is opened, between God and man; by the bridge of the human nature united to the divine, offered in a ſacrifice to juſtice, we may paſs and repaſs, or "go in and out, and find paſture. The juſt ſuffered for the unjuſt, that he might bring us to God." He is the way to the Father, and there is no coming to the Father but by Chriſt. This is the ladder that Jacob ſaw, paſſing between heaven and earth, and the angels aſcending and deſcending upon it. It is upon the footing of the mediation of the Son of God, that the "angels are miniſtering ſpirits, ſent forth to miniſter for them who are the heirs of ſalvation."

5. In the day of the great Meſſiah, a throne of grace is reared, and proclamations iſſued out to all the ends of the earth, to come unto it with boldneſs, for "mercy and grace to help in time of need," Heb. iv. 16. Iſ. lv. 1. "Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come, buy and eat, yea, come, buy wine and milk without money and without price." O Sirs, is it not a happineſs to live in ſuch halcyon days, that whatever we need, we have it for the aſking? For now, ſince the tribunal of juſtice is ſprinkled by the blood of the Lamb, and turned to a mercy-ſeat, it is nothing but aſk and have, with the King that ſits on the throne: "Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you. For this is the confidence that we have towards him, that if we aſk any thing according to his will, he heareth us." So forward and liberal is he, that he even prevents us with his mercy, before we aſk it of him: "Before they call, I will anſwer; and whiles they are yet ſpeaking, I will hear." And again, "Hitherto have ye aſked nothing; aſk, and ye ſhall receive, that your joy may be full."

6. In the days of the Meſſiah the true manna is rained upon the children of Iſrael, in the wilderneſs of this world. It was a real and continued miracle that God wrought for Iſrael,

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in the wilderneſs, when, inſtead of feeding them with the product of the earth, he made the heavens to rain down bread among them, about their tent doors, till they came to the promiſed land. But, O Sirs, this was but a faint ſhadow of the miraculous way that God takes of feeding our ſouls, while travelling through the wilderneſs of this world, unto the promiſed reſt that is above: "My Father (ſays Chriſt) giveth you the true bread from heaven." And what is that true bread? It is the fleſh and blood of his eternal Son: "This is meat indeed, and drink indeed: and except we eat the fleſh, and drink the blood of the Son of man, we have no life in us." This true manna is rained down upon us, in the diſpenſation of the everlaſting goſpel. The preaching of an incarnate and crucified Redeemer, brings Chriſt and his ſalvation as near to us as ever the manna was brought to Iſrael, when it fell about their tent doors; yea, we have it in our hands; we have it in our mouths: we have it in our hearts; in the word of faith which we preach.

7. In this day the myſtical braſen Serpent is lifted up upon the pole of the everlaſting goſpel, that poor ſinners, who are dying of the ſting and poiſon of the old ſerpent, may be healed by looking unto it. John iii. 14. 15. "As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have eternal life."

8. In the day of the Meſſiah, the wells of ſalvation are opened. "Waters break up in the wilderneſs, and ſtreams in the deſart." It was propheſied, Iſ. xii. 3. (of the day of Chriſt) "With joy ſhall ye draw water out of the wells of ſalvation:" And I would fain hope, that, even in this place, and upon this occaſion, that promiſe has been fulfilled to not a few. The Rock has followed them, and been like rivers of waters in a dry place to their ſouls; paſſing through the valley of Baca, they found it a well, the rain alſo came down and filled the pools of ordinances; according to that promiſe, Pſal. lxxii. 6. "He ſhall come down like rain upon the mown graſs, as ſhowers that water the earth."

9. In his day, beggars are taken from the dunghill and ſet among princes. This is what is foretold by the prophet David, upon the humiliation of the moſt high God, Pſal. cxiii. 7. 8. "He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill, that he may ſet him with princes, even with the princes of his people." O what a ſurpriſing ſcene is it, when Chriſt the Prince of the kings of the earth comes, in a day of power, and takes the poor ſoul, lying in the dunghill

during the Old Teſtament diſpenſation; but Oh! now day of the Meſſiah, ſhe keeps houſe; or, as it is in brew, 'ſhe dwells in a houſe;' ſhe is brought in u roof of the houſe of mercy, which ſhall be built up f And ſhe is made a joyful mother of children: hence call given to the church of God among the Gentiles, u New Teſtament, If. liv. 1. "Sing, O barren, thou t not bear, break forth into ſinging, and cry aloud, t didſt not travail with child; for more are the childre deſolate, than the children of the married wife, ſ Lord:" The converts unto the Chriſtian faith under t Teſtament, among the Gentile nations, are far more nu than the converts that were made to him among th under the Old Teſtament. Rev. vii. 4—9. There is the tion made only of twelve thouſand out of every tribe; bu the reſt of the nations and languages of the world, the innumerable company which no man can number, with the white robes of the imputed and implanted rig neſs of Chriſt, crying, "Salvation to our God that on the throne, and unto the Lamb, for ever and ever."

11. In the day of the Meſſiah, not only is the hea old ſerpent bruiſed, but death, the king of terrors, is va ed, and his deſtroying or ſtinging power is removed death of Chriſt was the death of death; his burial an rection was the deſtruction of the grave, Hoſ. xiii. will ranſom them from the power of the grave." O rious Redeemer having ſpoiled death and the grave

1*ſt*, That it could not be a ſenſible corporeal ſight of the ay of Chriſt that Abraham had, like that of Simeon, when e " took him up in his arms and bleſſed God, ſaying, Lord, ow letteſt thou thy ſervant depart in peace, according to thy ord, for mine eyes have ſeen thy ſalvation." For in Abra-am's time Chriſt was not yet come in the fleſh, nor dead: He ame not for many hundreds of years after Abraham's days. nd therefore,

2*dly*, It muſt needs be a ſight of his day by faith, which is the evidence of things not ſeen, and the ſubſtance of hings hoped for." Faith is frequently expreſſed in ſcripture nder the notion of ſeeing, or believing in Chriſt, John vi. 40. He that ſeeth the Son, and believeth on him, hath everlaſt-ng life." Iſ. xlv. 22. " Look unto me, and be ye ſaved, all he ends of the earth;" and in many other places. What the ye of the body is unto the viſible frame of nature, that is aith unto the new world of a goſpel revelation; for as it is by he natural eye that we behold the heavens and the earth, ſun, noon, and ſtars, and all other material objects, and the glory f God in them; ſo it is by faith that we take up the new eavens and the new earth, of which Chriſt is the glorious un of righteouſneſs; hence is that of the apoſtle, 2 Cor. i. 18. " All we beholding as in a glaſs the glory of the Lord, re changed into the ſame image."

Now Abraham's ſight of Chriſt, and of the day of Chriſt, I onceive it carries theſe things following in it.

1. It plainly ſuppoſes, that Abraham had a revelation of Chriſt, and of what was to be done in his day, revealed to im in the promiſe, Gen. xxii. 18. " In thy ſeed ſhall all the nations of the earth be bleſſed:" He had it revealed to him in is type Melchiſedec; and in that remarkable trial of his aith, in offering up his ſon Iſaac. Sirs, without a revelation of Chriſt, faith could never take him up. The revelation of Chriſt is to the eye of faith juſt what the light of the ſun is o the eye of the body; take away the light, a man cannot ſee ny thing that is about him; ſo take away the revelation of he word, we can never ſee Chriſt, or the things of Chriſt. Hence the word is called " a light ſhining in a dark place"— ntil the day dawn. So then, Abraham, ſeeing the day of Chriſt, ſuppoſes he had a revelation of Chriſt. But, O Sirs, here is a vaſt difference between the revelation that Abraham had of Chriſt, and that which we now enjoy under the New Teſtament! There is as great an odds as there is between reak of day and the ſun ſhining in his meridian height and ight. But what a ſhame is it to us, that there ſhould be ſuch difference between his faith and our faith? Though the diſ-

covery

covery he had of Chriſt was ſo faint in reſpect of ours, yet we are told, "That he ſtaggered not at the promiſe of God through unbelief;" whereas we are ſtaggering almoſt at every ſtep.

2. Abraham's ſeeing of the day of Chriſt implies an act of the underſtanding, or a knowledge and uptaking of Chriſt, ſuited unto the revelation of him. His ſeeing of the day of Chriſt, ſays, that the light of the revelation had not ſtaid without him, but it had entered into his heart; according to that, 2 Cor. iv. 6. "God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts." God, by his Spirit, takes the things of Chriſt, and he ſhews them unto us. "Unto you it is given to know the myſteries of the kingdom of heaven."

3. Abraham's ſeeing of the day of Chriſt, it has in it an act of delectation, *He ſaw my day, and was glad.* He was delighted at the ſight of the day of Chriſt, Zech. ix. 9. "Rejoice greatly, O daughter of Zion, ſhout, O daughter of Jeruſalem; behold thy King cometh unto thee, meek, and having ſalvation!" &c. Oh, with what triumphant delight doth the ſpouſe expreſs her ſight of him! Cant. ii. 8. "It is the voice of my beloved: behold he cometh leaping upon the mountains, ſkipping upon the hills."

4. An act of application and improvement. To be ſure, when Abraham got that promiſe of the Meſſiah, to come of his loins, "In thy ſeed ſhall all the nations of the earth be bleſſed," he would be ready to ſay as Jeremiah did, chap. xv. 16. "Thy words were found, and I did eat them; and thy word was unto me the joy and the rejoicing of mine heart." He would no doubt bring it home with particular application to his own ſoul, ſaying, Surely in this bleſſed ſeed have I righteouſneſs and ſtrength, in him will I be juſtified, and in him alone will I glory. "This is my beloved; and this is my friend."

5. I think it may have in it alſo, an act of wonder and admiration: He ſaw the day of Chriſt, and was ſurpriſed with the ſight, ſaying with the apoſtle, "Without controverſy, great is the myſtery of godlineſs, God was manifeſt in the fleſh." Thus you ſee what is implied in that ſight that Abraham had of the day of Chriſt; but eſpecially I think it points at the two principal acts of faith, viz. knowledge and application.

Queſt. What are the grounds of the metaphor? or why is faith repreſented in ſcripture under the notion of the bodily ſight?—I ſhall endeavour to clear this in the few following particulars.

1 The

1. The eye, you know, is a passive recipient kind of an or-
n: My meaning is this, the eye does not send out a light
om itself, nor doth it give and communicate any thing unto
e object that it beholds: What do you give or add to the
n, moon, or stars, when you behold them? Your eyes only
ceive the print or image of them into your mind, without
ding any thing unto them.

Just so is it with faith, it does not give or communicate any
ng unto God, or Christ, or to what it beholds in the world
grace, but it just takes them up, or takes them in, as they
presented to the soul's view in the light of the revelation.
hat did the Israelites give unto the brasen serpent, when
ey looked unto it, and were healed? As little do we give
add unto Christ, when we look unto him and are saved.

2. The eye of the body is a very assuring sense. What are
more sure of, than of what we see with our eyes? If a man
the light of the sun, all the world will not persuade him
that it is day, or that the sun is up.

So faith is a grace that carries a great deal of certainty in
very nature and bosom of it, Heb. xi. 1. "Now faith is
substance of things hoped for, and the evidence of things
seen." And ver. 13. it is said of the worthies, that they
"the promises afar off, and were persuaded of them, and
braced them."

3. The eye is a directing organ. The man that has the
ht of the day, and his eyes open, he will know his way,
l is not so ready to stumble and fall into ditches and pre-
ices as a blind man, or one that walks in darkness.

So faith is a directing grace, when by faith we "look unto
us, then we run the race that is set before us." We are
l "to walk by faith and not by sight."

4. The eye, though it be little, is a very capacious organ.
e man that has the light of day, and his eyes open, will see
ry thing visible; it takes up the whole visible frame of na-
e.

So faith is a most capacious grace, extending itself to every
ng that lies within the vast circuit of the revelation. I own
eed there may be a true faith which takes up but little of
light of revelation at first. Like the eye of an infant, it
lly takes in the light, and perceives external objects, but
h a great deal of weakness and confusion, until it come
dually to more strength; and then it widens and extends
lf further and further. Just so is it with the eye of faith:
first the light of knowledge, it is but dim; the man, like
infant, does not see far; but "the path of the just is as the
ning light, that shineth more and more unto the perfect

day," Prov. iv. 18. As the light and ſtrength of faith gro it widens itſelf to take in more of God; more of Chriſt; m of things that are above, where Chriſt is. It wades dee and deeper into the myſteries of the kingdom, until it co to be at laſt ſwallowed up in immediate viſion.

5. The eye is an impreſſing organ; what we ſee with eyes leaves an impreſſion upon our minds. If a man l upon the ſun for a little, he will find the impreſſion of ſun in his eye, even though he ſhut it, or though he turn eye away from it.

Even ſo faith leaves an impreſſion of the glory of the S of righteouſneſs, 2 Cor. iii. 18. "All we, beholding as i glaſs the glory of the Lord, are changed into the ſa image."

6. The eye is a very quick ſort of an organ, taking things at a great diſtance: it will run from the one end of heavens to the other, in a very trice *, it will mount up to heavens among the ſtars, and in a moment will view whole circuit of the heavens.

So faith is ſuch a quick-ſighted grace, it takes up thing a great diſtance, as the faith of Abraham did here, when ſaw the day of Chriſt afar off. It will in a moment, a were, look back to an eternity paſt, and view the everlaſt ſprings of electing and redeeming love, before ever foundations of the world were laid; and then, at the ſa breath, turn itſelf towards an eternity to come, and tak view of the hidden glories of an inviſible world that are wit the vail.

7. The eye is a curious piece of work. Naturaliſts tell it is the moſt curious part of the whole body of man: Th is much of the glory, wiſdom, and power of the great Creat to be ſeen in the formation of the eye of the body.

So faith is a grace that is curiouſly wrought in the ſo There is more of the power and wiſdom of God diſcovered the formation of the grace of faith, than in any other part the new creature. Hence it is he takes one of his bleſ names from it, and ſtyles himſelf "The Author and the niſher of faith." And as "he fulfils in us all the good pl ſure of his goodneſs," ſo in a particular manner the "work faith with power," 2 Theſſ. i. 11. Yea that ſame "exce ing great and mighty power of God," which was put fo in the reſurrection of Chriſt from the dead, is ſaid to exerted in them that believe, Eph. i. 19.

8. The eye of the body is a very tender thing; it is ſ hurt and prejudiced. A very little waſf of any thing will

* A moment, or the ſhorteſt time wherein one can ſay, *one, three.*

t hurt, and if it be hurt it will ſoon weep. And this is the ay how it comes to health; it weeps out any duſt or mote at gets into it.

Juſt ſo is it here, faith is a very tender kind of a grace, it ives beſt in a pure conſcience. Hence the apoſtle ſpeaks " keeping the myſtery of the faith in a pure conſcience." e lively actings of faith are marred by the duſt of ſin, or vanities of the world getting into the mind where it is ted. And wherever true faith is, if it be hurt by ſin, it ts itſelf in a way of godly ſorrow and repentance, Zech. 10. "They ſhall look on him whom they have pierced, d mourn:" And as long as there is any thing of the duſt of cleaves to the ſoul, faith will ay be venting itſelf in a way repentance, and mourning, ſaying, "Wretched man that I , who will deliver me from this body of death?" Thus I ve given you ſome account of Abraham's faith, whereby he w the day of Chriſt.

III. The *third* thing in the method was, to ſpeak a little of is joy, which was the fruit of his faith. *He ſaw his day, and as glad.* For clearing of this I offer the few following pro-ofitions.

1. There are ſeveral ſorts of joy men are incident unto.

1ſt, A natural joy common to all, with the reſt of the affec-ions, and is in itſelf neither good nor bad, and is commonly aiſed by the actual enjoyment of ſomething loved or deſired.

2dly, There is a ſenſual joy; when the heart is, as it were, oaked and drenched with the delights and pleaſures of a pre-ent life. Such a joy was that of the rich man, Luke xii. 16—20. who cried, "Soul take thine eaſe, eat, drink, and be merry, for thou haſt goods laid up for many years." See Jam. 5 v. 5.

3dly, There is yet a more criminal, or rather I may call it a deviliſh joy: When men are ſo far abandoned of God, as to take pleaſure in ſin, that abominable thing which God hates; like thoſe who are ſaid to "drink iniquity as the ox that drinketh up the water. To draw iniquity with cords." Rom. i. 32. there we are told of ſome who not only commit ſins, but "have pleaſure in them that do them."

4thly, There is a ſpiritual joy and gladneſs; ſo called, becauſe the Spirit of God is the author of it, and ſpiritual things the object thereof. "Light is ſown for the righteous, and glad-neſs for all that are upright in heart." And it is of this laſt kind of joy that I now ſpeak.

Prop. 2. This ſpiritual joy is a thing proper and peculiar nly to believers in Chriſt: It will not, it cannot grow in any other

other ſoil, but a believing heart. The reſt of the world are ſtrangers to it, and ſtrangers do not intermeddle with their joy. Indeed a believer may want the exercise of this holy joy; his harp may (through prevailing troubles, temptation, unbelief, and deſpondency) "be turned into mourning, and his organ into the voice of them that weep." Hence David cries out, "Reſtore unto me the joys of thy ſalvation, that the bones which thou haſt broken may rejoice." But though a believer may want the exerciſe of this holy joy, yet,

1*ſt*, He has always ground of rejoicing; while Chriſt lives, while the covenant ſtands, while the love of God laſts, he can never want ground and matter of rejoicing. Hence,

2*dly*, He hath always God's call and warrant to rejoice: "Rejoice evermore. Rejoice in the Lord always, and again, I ſay, rejoice. Rejoice in the Lord, ye righteous, and ſhout for joy, all ye that are upright in heart."

3*dly*, He hath always the promiſe of joy: "Your hearts ſhall rejoice, and your joy no man taketh from you." The redeemed of the Lord ſhall return and come to Zion with ſinging, and everlaſting joy ſhall be upon their heads: They ſhall obtain gladneſs and joy, and ſorrow and mourning ſhall flee away." He has promiſed the oil of joy for mourning.

4*thly*, They have always the ſeed of joy in the ſoul. The ſeed of God is the ſeed of joy; yea, their very tears of godly ſorrow are the ſeed of joy: "They that ſow in tears ſhall reap in joy. He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again rejoicing, bringing his ſheaves, with him," Pſal. cxxvi. 5. 6.

Prop. 3. This ſpiritual joy and gladneſs it hath ſeveral ingredients of which it is made up: As,

1*ſt*, It includes in it ſome meaſure of ſpiritual health and ſoundneſs of mind and ſpirit. A ſick man may have the habit of joy, but the want of health will reſtrain the exerciſe of it. Where this joy is, the Sun of righteouſneſs has ariſen, with ſome meaſure of healing under his wings, upon the ſoul; the broken bones are reſtored, and ſet in their joints again.

2*dly*, It includes ſome meaſure of ſatisfaction, ariſing from a ſupply of ſoul wants. Where there is nothing but want and need, there can be but little of this holy joy. Prov. xiii. 12. "Hope deferred maketh the heart ſick:" If thy ſoul be rejoicing in the Lord, it is a ſign thou haſt got a taſte of the marrow and fatneſs that is to be found in the houſe of God.

3*dly*, It has in it a dilatation and enlargement of the heart, that was under bonds and fetters. A man under the bonds and fetters of darkneſs, unbelief, and deſpondency, his joy is marred: But O, when his fetters are knocked off, and he brought

brought out of priſon, he leaps like an hart: "I will run the way of thy commandments, becauſe thou haſt enlarged my heart."

4thly, It has in it ſomething of an internal peace, quiet, and ſerenity of mind: For where there is no peace, there can be no true joy. The ſtorms of an awakened conſcience muſt be huſhed into a pleaſant calm, where this joy is, through the diſcovery of a reconciled God, or ſome beams of his favour; and then the ſoul cries, as in Pſal. cxvi. 7. "Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee."

5thly, It has in it an elevation of the heart and ſoul after the Lord Jeſus, and things that are above; whereby the ſoul gets above this weary land, and all the ſtorms, clouds, and tempeſts thereof. The man mounts up as upon eagles wings; and ay the higher he aſcends, like the lark, he ſings the ſweeter notes of praiſe and thankſgiving.

Prop. 4. Of all other joy, this joy of faith is the moſt glorious and excellent: Which will appear from the following qualities of it.

1ſt, It is a cordial joy: It pervades the heart, and all the corners of the ſoul; "Your heart ſhall rejoice, and your joy no man taketh from you. My heart is glad." The joy of the wicked is but ſkin-deep; it is ſuperficial: "In the midſt of laughter the heart is ſorry:" But the joy of faith is like the "beſt new wine, that goeth down ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak," Song. vii. 9.

2dly, It is a hidden and a ſecret joy. Many a blyth heart has the believer in ſecret, which the world knows nothing of. His life is a hidden life, hid with Chriſt in God; and his joy is like his life. The ſprings of this joy are hidden, it flows out of a ſecret fountain, even from the throne of God and of the Lamb: The channel of it is hid, even the covenant of grace and promiſe: The actings of it are hid, and the ſubject in which it reſides.

3dly, It is a ſtregthening joy. Neh. viii. 10. "The joy of the Lord is your ſtrength;" and no wonder, for faith brings in ſtrong conſolation, Heb. vi. 18. This ſpiritual joy is health to the navel, and marrow to the bones. What appeared inſupportable before, now appears to be eaſy; duties and difficulties in the way are eaſily vanquiſhed; when the joy of faith comes, the feeble then becomes as David, Zech. xii. 8. and the poor ſoul becomes like a giant, refreſhed with new wine, hearty and ſtrong for battle.

4thly, It is a glorious and unſpeakable joy. 1 Pet. i. 8. "Whom having not ſeen, ye love; in whom, though now

ye

bet, with an air of heavenly grace about them. "
no man taketh from you," ſays Chriſt. It is but t
ings of that eternal joy and triumph which the ſ
have above, through an endleſs eternity.

6*thly*, It is a matchleſs, and tranſcendent, and i
henſible joy. There are ſeveral joys that we read o
ture, but the joy of faith tranſcends them all.

1. There is the nuptial joy. The day of marriag
a day of gladneſs.

2. There is the joy of children: There is joy wh
child is born into the world. It was, and is ſtill
a valuable mercy, becauſe children are an heritag
Lord.

3. There is the joy of conqueſt and victory: "
rejoice as men when they divide the ſpoil," Iſ. ix. 3

4. There is the joy of harveſt: "They joy befor
cording to the joy in harveſt." But now, I ſay,
faith ſurpaſſeth them all, for it is unſpeakable, an
glory. "Thou haſt put gladneſs in my heart, mo
the time that their corn and wine increaſed." This
the third thing in the method.

IV. The *fourth* thing was, to inquire whence i
ſight of Chriſt, and of his day, by faith, fills the ſou
and gladneſs.

Anſ. 1*ſt*, This flows from the excellency that fa
the day of Chriſt: "This is the day which the Lord h
we will be glad, and rejoice in it." It is a day of

gladneſs. Whatever great things we ſee or hear tell of, we will not be much moved therewith, except we have an intereſt and concern therein. Now, faith it intereſts the ſoul in Chriſt, and all the bleſſings of his kingdom and adminiſtration, and hence it is that it brings ſuch gladneſs; the language of faith is, "This is our God, we have waited for him," &c.

4*thly*, Faith is the parent of hope, and is the ſubſtance of things hoped for, and ſo it fills with joy. "We rejoice in the hope of the glory of God."

V. The *fifth* thing is the uſe of the doctrine.

Uſe *firſt*. It ſerves for *Information*, in theſe few following particulars.

1*ſt*, From what is ſaid, we may ſee from whence it was that the Old Teſtament ſaints longed ſo much for the coming of Chriſt, and the days of the New Teſtament. O, ſays the ſpouſe, "Until the day break, and the ſhadows fly away, turn, my Beloved, and be thou like a roe, or a young hart upon the mountains of Bether." All that they had in the type, promiſe, or prophecy, were but ſhadows and expreſſions of what was to come.

2*dly*, See hence what a privilege and happineſs we are poſſeſſed of, whoſe lot is caſt in the day of Chriſt, the goſpel-day, which Abraham and other ſaints rejoiced to ſee at ſuch a great diſtance. Chriſt ſays to his diſciples, while here upon earth, "Bleſſed are your eyes and ears, for they ſee and hear thoſe things, which many prophets and righteous men deſired to ſee and hear, and did not ſee nor hear them."—But yet we, who live in the day of the goſpel, ſee and hear more than the diſciples did themſelves. They ſaw the Meſſiah only in a ſtate of humiliation at that time, like a prince in diſguiſe; but now we ſee him upon the throne, veſted with all power in heaven and in earth. Upon this account, Chriſt ſays, that the leaſt in the kingdom of heaven, viz. in the kingdom of the New Teſtament church, is greater than John the Baptiſt, who was greater than any that had been born of a woman ſince the fall of Adam, becauſe he was put in caſe to ſay, "Behold the Lamb of God, which taketh away the ſin of the world."

3*dly*, See hence the miſery of unbelieving ſinners under the New Teſtament diſpenſation. Why, the day is broken, and yet they never ſaw day-light, "The light ſhineth in darkneſs, and the darkneſs comprehendeth it not." There is an awful word that points at you, 2 Cor. iv. 3. 4. "If our goſpel be hid, it is hid to them that are loſt: in whom the god of this

world

ly, that, if an honest ministry got into a congregation, of Christ would break there, and that would break kingdom, and his works of darkness, in which the world do delight; and in them is literally fulfilled th of Christ, John iii. 20. "Every one that doeth evil ha light, neither cometh to the light, lest his deeds sh reproved." They know very well that a faithful would lift up his voice like a trumpet, and reprove thei and therefore it is that they cannot endure a man that thing of the savour of God or religion about him: a cry will presently be raised against him, as a danger turbulent person, one that will make a rent in the ch turn the world upside down.

5thly, See hence whence it is that believers are c "children of the light, and of the day:" Why, beca not only live in the day of Christ, but the Day-spring hi them in a saving way; the day has dawned, and the day arisen in their hearts, "even the light of the knowled glory of God, in the face of Jesus Christ." And this is son why there is a divine light shines in the way and the believer, which is not to be seen about other folk light so shines before men, that they, seeing their goo glorify their Father which is in heaven.

Use *second* may be of *Trial*.

Sirs, since it is your privilege to live under the Christ, I ask you, Has the light of the day ever da vingly? If so, then,

1st. The light of it has darkened the light of thi

ikes day, I mean Christ, the glorious Sun of righteousness; d you will be so much taken up with him, that you will count all things but loss, &c.

4*thly*, The light of the day of Christ has warmed thy soul th love to the Lord; love to his ordinances, a day in his urts will be better than a thousand; love to his people, they e my delight, the excellent ones of the earth.

Use *third* shall be of *Exhortation*.

Sirs, has your lot fallen in the day of Christ, which Abram saw by faith, and was glad? Then,

1*st*, Receive the light of the day; entertain the light of e Sun of righteousness. O behold that glorious Sun, that hining upon you in the dispensation of the gospel! You e as much warranted to make use of the light of the Sun of hteousness, to direct you to glory, as you are warranted to ke use of the natural sun, to direct you in your way home your several abodes. What freer than the light? The begr has as good a right to use it as the prince upon the throne. the day-light of the Sun of righteousness, and the blessings his day, are as free to you as to any man; and therefore, do not shut out the light, but entertain and receive it, hn viii. 12. "I am the light of the world (says Christ); that followeth me shall not walk in darkness, but shall have : light of life."

2*dly*, Is this the day of Christ? O then, work while it is y, work out the work of your salvation while the day last-, for the night hasteth on, wherein no man can work. id if you ask, What is the work of God? I give you the ne answer that Christ gave, and I cannot give you a better, This is the work of God, that ye believe on him whom he th sent." The everlasting gospel is preached to all nations, the obedience of faith. O, for the Lord's sake, believe on : name of the Son of God, for this is his great command:nt; this is the foundation of all obedience, and without it u cannot obey one commandment of the law, for "whatsr is not of faith is sin."

3*dly*, Is this the day of Christ? O then, let us be glad, and joice therein. This was the practice of Abraham, the fa:r of the faithful, and this will be the practice of all the ge:ine true-born children of Abraham, Psal. cxviii. 24. "This the day which the Lord hath made, we will rejoice and be id in it." O let us rejoice in his person, for he is the glory mankind, as well as the brightness of his Father's glory. t us rejoice in him, saying, "To us a Son is given," &c. t us rejoice in his fulness, suitableness, and excellency, for such an High Priest became us, who is holy, harmless,

ii. xii. 3. "Behold, God is my salvation; I will not be afraid; for the Lord JEHOVAH is my strength, he also is become my salvation; therefore with ye draw water out of the wells of salvation."

CHRIST, AS THE BREAKER, OPENING ALL GLORY, THAT WERE IMPASSABLE

OPENED UP IN THREE SACRAMENTAL SERMON

MICAH ii. 13—*The breaker is come up before them broken up, and have passed through the gate, and out by it; and their king shall pass before them, Lord (or Jehovah) on the head of them.*

WHATEVER literal respect these words may the return of the children of Israel, from Babylonish captivity, through the instrumentality of Cyrus is generally agreed upon, not only by Christian

near, through the earth. But ſenſe and reaſon might look on this as a thing altogether impracticable, becauſe of the ſtrong foes that ſtood in the way, and the great oppoſition that would be made by hell and earth, to the rearing and gathering the New Teſtament church: therefore the prophet here prophecies, that Chriſt ſhould rid the way, and clear the paſſage, and make mountains as a plain.

In which words we have theſe three things:

1ſt, The way of the Lord's ranſomed opened up by the great Redeemer, *The breaker is come up before them.*

2dly, The eſcape of the ranſomed by this way, or the improvement they make of it by faith. This is held forth in three expreſſions, *They have broken up—They have paſſed through the gate—They have gone out by it.*

3dly, We have the glorious march of the ranſomed under the Redeemer's conduct, as their renowned general, *Their King ſhall paſs before them, and* JEHOVAH *on their head.*

1ſt, I ſay, we have the paſſage opened up by the great Redeemer, *The breaker is come up before them.* Where again we have,

1. The deſignation given to the glorious Meſſiah, he is called the Breaker. Cyrus was an inſtrument in the hand of God, in breaking the Babyloniſh yoke, and ſo paving a way for the return of Iſrael into their native land; and herein he was a type of Chriſt, by whom the yoke of our ſpiritual captivity under ſin and Satan is broken, and a way paved for coming up to the land of reſt and glory that is above, of which the earthly Canaan was a corruptible type. Some think that in this expreſſion, there is an alluſion unto the he-goat, or the ram, which in a ſtorm breaks the way to the reſt of the flock. Chriſt is "given for a leader and commander to the people," and he it is, that opens the paſſage to glory for us, through the ſtorms and tempeſts of his Father's wrath, and the rage of men and devils. Whatever alluſion there may be in this name, yet it is abundantly plain, that it is Chriſt that is intended; for he that is called the Breaker in the beginning of the verſe, is called their King, and Jehovah, in the cloſe of it; *their King ſhall paſs before them, and Jehovah on the head of them*: and who can bear this name, or wear the weight and worth of it, but he who has "a name above every name."

2. We have the courageous appearance of the glorious Redeemer in his breaking work. He comes up, he appears upon the field with an undaunted and heroic courage, to encounter enemies and oppoſition that ſtood in the way, he ſets his face to it, and is not afraid to meet the enemy in the field of battle.

3. We

3. We have the party that he heads, or thoſe in whoſe rel this Breaker appears; *He comes up before them.* being a relative, leads you back to the preceding verſe, we find them ſet forth under the notion of a flock of ſilly, weak, and timorous creatures, that can do noth their own defence; the bark of a dog will make ten th of them to run. Such weak, helpleſs creatures are we Chriſt appears for our relief, *The breaker is come up them.* As for the other particulars in the verſe, it we may have occaſion to point at them in the ſeq the diſcourſe; at preſent, I offer this doctrine fr words.

OBSERVE, "That as Chriſt is the Breaker up way to glory, ſo he comes up before us, for our enc ment, as the renowned Captain of ſalvation."

In diſcourſing this doctrine, I ſhall endeavour, thro vine aſſiſtance,

I. To inquire upon what account Chriſt is call Breaker.

II. Speak of the coming up of this Breaker.

III. Inquire into the import of his coming up bef people.

IV. Shew why he acts the part of a Breaker.

V. Apply.

I. The *firſt* thing is, to inquire into the reaſon name, Why is Chriſt called the Breaker?

Anſw. 1. In general he is ſo called, becauſe of the grea ſition he had to break through, in the glorious underta our redemption, both in the purchaſe and applicatio The eternal Son of God had a ſpiritual kingdom to re this lower world, among the loſt family of Adam; bu he could effectuate his deſign, he muſt break in upon the of hell, and overthrow the uſurped kingdom of the dev becauſe of his univerſal empire that he had obtained, The god of this world. Accordingly, the firſt work Son of God undertakes, is, to bruiſe or break the hea ſerpent, Gen. iii. 15. *i. e.* to deſtroy his power, or the government out of his hand: accordingly, when finiſhed the work of our redemption upon the croſs, h to have "ſpoiled principalities and powers, and mad of them openly, triumphing over them in it."

2.

2. Having broken the head of the ſerpent, he breaks open his priſon, and proclaims freedom and liberty unto his priſoners. Had that queſtion been put to all the angels in heaven, and men upon earth, which you have, Iſ. xlix. 24. "Shall the prey be taken from the mighty, or ſhall the lawful captive be delivered?" it would have ſilenced them, and put them to an eternal ſtand. Well, who anſwers the queſtion? The bleſſed Breaker that is come up before us, he ſteps in, ver. 25. "Thus ſaith the Lord, even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered; for I will contend with him that contendeth with thee, and I will ſave thy children." O Sirs, we had remained eternal captives to Satan, unleſs the Son of God had undertaken our deliverance, and broken the chains of our captivity, Zech. ix. 11. "As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit wherein there is no water."

3. He is fitly called the Breaker, becauſe he breaks up a new and living way, by which we have acceſs to God and glory. The old way of the covenant of works was blocked up with ſo many bars, thorns, woes, and curſes, that it was become impaſſable; none of the fallen race of Adam could enter by that road: but our bleſſed Goel, our kind Kinſman, comes, and by his obedience unto the death, opens up a new entry or paſſage, by which we have acceſs to God, and Chriſt himſelf is that way, John xiv. 6. "I am the way, and the truth, and the life; and there is no coming to the Father but by me." Of this new way, caſt up by the Breaker that is come up before us, the prophet Iſaiah ſpeaks, chap. xxxv. 8—10. "A high-way ſhall be there, and a way, and it ſhall be called the way of holineſs: the unclean ſhall not paſs over it, but it ſhall be for thoſe; the wayfaring men, though fools, ſhall not err therein: no lion ſhall be there, nor any ravenous beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk there. And the ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads; they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away."

4. He is called the Breaker, becauſe he breaks through the ſtorms of divine wrath, the rage of men and devils, in order to accompliſh our redemption. The juſtice of God ſtood in his way, with a flaming ſword, ready to be ſheathed in his bowels; the curſe of the broken law rolled mountains in his way: the armies of hell were combined to oppoſe him in his work, "many bulls compaſſed him, the ſtrong bulls of Baſhan ſurrounded

rounded him; a ſea of blood and ſufferings preſented him upon his undertaking: but ſuch was the love of his heart, that he breaks through, he forces his way, ſetting his face as a flint againſt all diſcouragements.

5. He may be called the Breaker, becauſe in a day of power he breaks the enmity of our hearts againſt him; "pulls down the ſtrong holds of iniquity," that Satan has reared up in our hearts, "bringing every thought into captivity unto his obedience." The hearts of the children of men are, by nature, hard as leviathan's, Job xli. 24.; but he breaks it by the hammer of his law. The heart is bolted againſt him with enmity, unbelief, pride, and prejudices, but theſe bars he breaks in pieces, by the power of his victorious all-conquering grace.

6. He may be called the Breaker, becauſe thoſe who will not bow unto his royal authority, he breaks them in pieces: according to what you have, Pſal. ii. 9. "Thou ſhalt break them as with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel." And Pſal. lxviii. 21. "He will wound the head of his enemies, and the hairy ſcalp of all them that go on ſtill in their treſpaſſes." Proud Pharaoh refuſes to bow to his word and commandment, and the Lord breaks him, and his numerous hoſt, and ſinks them like lead in the mighty waters. He has many breaking judgements at hand, whereby he can deſtroy whole nations and kingdoms, when they rebel againſt him, as we ſee in the ten plagues of Egypt.

7. He may be called the Breaker, becauſe of the breaking trials that he many times brings upon his own people, and children in this world. "Thou breakeſt me, ſays Job (chap. xvi. 14.), with breach upon breach, and runneſt upon me like a giant." Pſal. xliv. 19. "Thou haſt ſore broken us in the place of dragons," &c. And indeed, eſcape who will, they ſhall not, if they offend him: "You only have I known of all the families of the earth, therefore I will puniſh you. If his children forſake my law, and walk not in my judgements, if they break my ſtatutes, and keep not my commandments, I will viſit their tranſgreſſion with the rod, and their iniquity with ſtripes." And O! how breaking is the rod of a father unto his own dear children, when they have provoked him by ſin! David was ſo broken with a ſenſe of God's anger againſt him, Pſal. li. 8. that he is made to complain, that his bones were broken: "Make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoice."

8. He may be called the Breaker, becauſe of his breaking judgements and calamities that he brings on a ſinful or offending

nding church and nation; ſuch as ſword, famine, peſtilence, ſolation by fire or water, the withdrawing of his Spirit, the ithdrawing of the means of grace. You ſee how the Lord eaks his barren vineyard, Iſ. v. &c.

II. The *ſecond* thing was, to ſpeak of the upcoming of hriſt as the Breaker. I underſtand it of his coming up to renge the quarrel of his children and people. Like a mighty ampion he takes the field, and enters the liſts with the owers of hell and earth, in order to avenge the quarrel of is Iſrael.

You have a deſcription of this renowned Champion, and of is coming up in his church's cauſe and quarrel, Iſ. lix. 6—18. "And he ſaw that there was no man, and wonderd that there was no interceſſor. Therefore his arm brought alvation unto him, and his righteouſneſs, it ſuſtained him. 'or he put on righteouſneſs as a breaſtplate, and an helmet f ſalvation upon his head; and he put on the garments of engeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to is adverſaries, recompence to his enemies, to the iſlands he vill repay recompence." Here I will tell you of ſome ſeaſonble upcomings of the bleſſed Breaker, for the help and relief f loſt ſinners; and then tell you of the manner of his coming p.

1*ſt*, The bleſſed Breaker came ſeaſonably up, and appeard in our quarrel, in the council of peace. When the queſion was put, Who will take the field againſt the old ſerpent nd his ſeed, for the help and relief of loſt ſinners of Adam's amily? preſently the bleſſed Breaker appeared in our quarel, ſaying, Lo, I come, ſend me, and I will "bruiſe the ead of the ſerpent," and ſet the captives at liberty, to the glory of divine juſtice, and to the eternal honour of his aw.

2*dly*, He came up ſeaſonably upon the field, immediately after the fall of man. The prey had no ſooner fallen into the hands of the mighty, but the mighty Redeemer ſteps in upon the enemy, giving him a deadly thruſt: With the word of his mouth he ſlays the wicked one, ſaying, "It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel," Gen. iii. 15.; which at once gave a deadly wound to the enemy, and ſaved the poor priſoner "out of the pit, wherein there is no water." All the appearances of Chriſt for his church during the Old Teſtament diſpenſation, were founded upon the grace of this firſt promiſe.

3*dly*, He came up really and perſonally in his incarnation.

What

What was his whole life in this world, but a continued battering and breaking down of the kingdom of darkneſs? This was the deſign of his doctrine, miracles, life, and death; by the preaching of his goſpel through the cities of Iſrael, he ſaw "Satan fall like lightning from heaven;" by a word ſpoken, he, in a miraculous manner, threw him out of the ſouls and bodies of men at once; and by his death he deſtroyed "him that had the power of death, that is the devil:" And with a view unto this, he tells his diſciples, "Now is the judgement of this world come; now ſhall the prince of this world be caſt out." And by his reſurrection from the dead, and his aſcenſion into heaven, he came up as a victorious and renowned Conqueror from the field of battle, carrying the ſpoils of ſin and Satan, hell and death, along with him: "God is gone up with a ſhout, the Lord with the ſound of a trumpet; twenty thouſand chariots of angels attending him, as at Sinai. He aſcended up on high, and led captivity captive."

4thly, He may be ſaid to come up, or to take the field againſt the enemy, when he appears in the power of his Spirit in the diſpenſation of the goſpel, when he girds his ſword on his thigh, and rides proſperouſly and ſucceſsfully upon his chariot of truth, dividing a portion with the great, and ſharing the ſpoil with the ſtrong. Oh how terrible is this Breaker unto the powers of hell, when he ſends the rod of his ſtrength out of Zion, making a willing people in the day of his armies! When the "armies which are in heaven follow him, whoſe name is, The WORD of GOD!" When he "ſmites the nations with the ſharp ſword that goeth out of his mouth!" While every one that runs may read his name "on his veſture, and on his thigh, King of kings, and Lord of lords!"

5thly, He may be ſaid to come up in the outward diſpenſation of his providence, for the relief and deliverance of his church and people, when they are haraſſed or oppreſſed in their temporal or ſpiritual privileges, by men of malignant ſpirits, who bear rule over them. Thus the Breaker came up ſeaſonably for the relief of Iſrael in Egypt, when they were groaning under their Egyptian taſk-maſters, breaking their oppreſſors and enemies with plague upon plague. Thus he many times came up for their relief, during the government of the judges and kings of Iſrael. Thus he came up after the ſeventy years captivity, and broke the Babylonian empire in pieces, to make way for the return of his people to their native land.

6thly, He comes up as a mighty Breaker, when he finds religion at under, and has a mind to revive his own work in a

g land and church. He comes firſt and breaks down, begins to build up. There is commonly a ſhaking s, before the deſire of all nations come, for the ıp of Zion. See in what awful majeſty the Breaker Hab. iii. in order to the reviving of his work in the :he years. The prophet, ver. 2. puts up a prayer, "O ive thy work in the midſt of the years; in the midſt of make known; in wrath remember mercy." Well, r is heard, God comes for the revival of his work, orious march was ſo awful, as made the prophet him-ll a-trembling, ver. 16. "When I heard, my belly , my lips quivered at the voice; rottenneſs entered ones. When he cometh up unto the people, he will ıem with his troops." And yet how ſweet and glo-ıe iſſue of that awful diſpenſation? as you ſee in the owing.

He may be ſaid to come up in every diſplay of his d love to a particular believer, when he ſeaſonably s for the relief of a poor ſoul, ſinking under the bur-ı, temptation, affliction, and deſertion. The Breaker ı ſeaſonably, when he diſpels clouds, and lifts up the ıis countenance; when he rebukes the roaring lion, ts and breaks his fiery darts; wh n he ſays to the , Fear not, I am with thee; when he hearten: or the poor ſoul for its work or warfare, ſaying, "Fear worm Jacob—I will make thee a new ſharp threſh-ıment, having teeth. My grace ſhall be ſufficient

And O how ſeaſonably does he come up at death, e poor ſoul is trembling at the thoughts of going Jordan, and launching out into a wide eternity? weet up-coming is it, when he ſays to the ſoul, as 7. "Fear not, for I am he that liveth and was dead, ld I am alive for evermore." Thus I have given you he ſeaſonable up-comings of the bleſſed Breaker.

In what manner doth he come up in our quarrel, to of the weak againſt the mighty?

1. He comes up ſeaſonably. All his appearances for and relief of his people have ever been well timed. :aſonably did he interpoſe immediately after the fall, : roaring lion was about to tear the prey, ſaying as , in another caſe, "I will purſue, I will overtake, I ıe the ſpoil?" Then indeed he came up and bruiſed of the ſerpent. How ſeaſonably did he deliver Iſ-of Egypt? How ſeaſonably did he turn back their ? How ſeaſonably did he interpoſe for our relief in

land, at the late glorious revolution, when we were upon the point of being ſwallowed up with Antichriſtian tyranny and darkneſs? O how ſeaſonably does he come up to the help and relief of the poor ſoul, when it is upon the point of being ſwallowed up with temptation, deſertion, and affliction? Deut. xxxii. 36. "The Lord ſhall judge his people, and repent himſelf for his ſervants, when he ſeeth that their power is gone, and there is none ſhut up, or left."

2. He comes up for the help of his church and people ſolitarily; or he alone comes up: It is his own arm that brings ſalvation. He ſtood alone in the glorious work of redemption; "He trode the wine-preſs alone, and of the people there was none with him:" and therefore he alone muſt bear the glory of it; "Not unto us, O Lord, not unto us, but unto thy name give glory." And when he comes up for the deliverance of his church and people from tyranny and oppreſſion, whatever inſtruments he may make uſe of, yet he alone muſt have the glory, becauſe they are but inſtruments, and can do no more than the tool without the hand of the workman. Hence is that of the church, Pſal. xliv. 3. "They got not the land in poſſeſſion with their ſword, neither did their own arm ſave them; but thy right hand, thine arm, and the light of thy countenance."

3. He comes up in our quarrel with the greateſt alacrity and cheerfulneſs. He "rejoiced in the habitable parts of the earth, and his delights were with the ſons of men." The Sun of righteouſneſs rejoiced to run his race; and like a giant or ſtrong man, refreſhed with new wine, he gave a ſhout when he came up into the field of battle: "I have a baptiſm (ſays he) to be baptized with, and how am I ſtraitened till it be accompliſhed."

4. He comes up ſpeedily: he did not linger nor tarry when he came upon his redeeming and ſaving expedition; no, he flew as it were upon wings, Cant. ii. 8. "Behold he cometh, leaping upon the mountains, and ſkipping upon the hills."

5. He comes up courageouſly to his breaking work, challenging all the powers of hell, as it were, to the combat. With what undaunted magnanimity did he ſet his face to the cauſe, when he is entering the field! See Iſ. l. 8. 9. "He is near that juſtifieth me, who will contend with me? let us ſtand together; who is mine adverſary? let him come near to me. Behold the Lord God will help me, who is he that ſhall condemn me? lo, they all ſhall wax old as a garment; the moth ſhall eat them up."

6. He comes up victoriouſly, diſtributing death and ruin amongſt all his and his church's enemies. Victory follows

him

n whitherſoever he goes! his enemies being unto him but briars and thorns entering the liſts with a conſuming fire. hen he whets his glittering ſword, and his hand takes hold judgement, he "renders vengeance unto his enemies, and eward unto all them that hate him."

7. His up coming to his breaking work is irreſiſtible. Who ı ſtay his hand, or ſtop him in his march? When Red ſeas l Jordans of wrath and vengeance were in his way, this aker did break through them; when the armies of earth and l were in his way, he "trode them in his anger, and mpled them in his fury, and ſtained all his raiment with ir blood." And hence it follows,

8. That the up-coming of the Breaker is with much awful jeſty, and aſtoniſhing greatneſs. When he came up upon field of this world, he ſtruck terror amongſt the powers of l. When they ſaw the divine majeſty and greatneſs that s about him, they cried, "What have we to do with thee us, thou Son of the moſt high God, art thou come to tor- nt us before our time?" When he comes up to plead the ıtroverſies of Zion, the proud and wicked of the earth, that ried it with a high hand againſt his church and people, they uld then be content to creep into the clefts of the rocks, l caves of the earth, "for fear of the Lord, and for the ry of his majeſty," If. ii. 19. And when is it that they are ıs ſtruck with terror? It is when the Lord comes up to his aking work, as you ſee in the cloſe of that verſe, when ariſeth terribly to ſhake the earth. So much for the *ſecond* ng, namely, the up-coming of the Breaker.

III. The *third* thing in the method was, to inquire what y be implied in his *coming up before them?*

But before I go on to this, you may readily aſk, to whom is that he comes up?

I anſwer, 1. As the Shepherd of Iſrael, he comes up to the ep of his paſture, to preſerve or deliver them from wolves foxes, that would tear them.

2. He comes up as a Captain to his ſoldiers, to head and ıd them on againſt the armies of the aliens; for he is given r a "Leader and Commander to the people."

3. He comes up as a King to his ſubjects, or on the head of ı armies, to rule and defend, to reſtrain and conquer all his d their enemies; as in the cloſe of the verſe, *their King ſhall ſ before them, and* JEHOVAH *on the head of them.* Thus u ſee the Breaker comes up to his ſheep, his ſoldiers, and ıjects; and whoever they be that are not of that number, the

the Breaker comes up againſt them, for they are not
Lord's ſide.

Now to come to the queſtion, what is imported in
ming up to them?

1ſt, It imports, that he has them and their caſe de
heart, that he is heartily engaged in their quarrel; oth
how would he come up to them as a Breaker. Many th
the name of ſhepherds of the flock now a-days they ha
caſe of Chriſt's ſheep, his little ones, ſo little at heart, th
are very eaſy what come of them, if they get patro
the great ones of the world pleaſed. But however lit
count they make of them, and their rights and privileg
the great Shepherd has them ſo near at heart, that he
clared, that it were better for ſuch that "a millſto
hanged about their necks, and they caſt into the midſt
ſea, than that they ſhould offend or hurt one of the
ones." At the coming up of the Breaker, the we
this wo will be felt, however little account ſome ma
of it now, while they are tearing the flock of C
pieces, and forcing them to ſend up many a heavy comp
heaven.

2*dly*, His coming up to them implies, that their pa
hard and difficult, that their way is lined with many har
enemies, and difficulties; otherwiſe why would he com
a Breaker to them? Some think that there is an
here to the cuſtom of ſending pioneers before the ar
level the way, and to make rough places plain, th
march of the army may not be retarded. Sirs, t
to heaven is an up the-hill way; it is a thorny and
way, where we may lay our account with many diff
and trials: "In the world (ſays Chriſt) ye ſhall have
lation." It is not a peradventure, but a ſhall be. Rev.
"Theſe are they who came out of great tribulation.
here is your comfort, the Breaker has gone up before
has rolled the inſuperable mountains of law and juſtice,
wrath, out of the way; and he has left nothing behind to
our march to glory, but "a few light afflictions which
for a moment," and ſhall (through his over-ruling provi
"work for us a far more exceeding and eternal we
glory."

3*dly*, His coming up to them implies his authori
right to rule and govern them, as a captain-general has
and authority in the army. I remember what the Lo
unto Joſhua, chap. v. 14. when appearing in the for
man. Joſhua aſks him, "Art thou for us, or for our
faries?" Nay, ſays he, "But as Captain of the hoſt
Lord am I now come." So here, the Breaker is com

them; it implies, that he is a head of government unto them, and ſo it is implied in the cloſe of the verſe, *their King ſhall paſs before them, and the Lord on the head of them.* God has ſet his Chriſt as his "King upon his holy hill of Zion;" he hath given him to be "Head over all things to the church;" and his name is, The KING OF KINGS, AND LORD OF LORDS: and accordingly they acknowledge his authority, ſaying, "The Lord is our King, the Lord is our Judge," &c.

4thly, It implies not only authority, but ſtrength and ability to ſupport it. The Breaker that goes up before them is the mighty, yea, the almighty God: his name is JEHOVAH that is on the head of them: he rides in the heavens by his great name JAH, for the help of his Iſrael, and in his excellency on the ſky: This is he that "weighs the mountains in ſcales, and the hills in a balance; who metes out the heavens with a ſpan, and comprehendeth the duſt of the earth in a meaſure." Oh! who is able to ſtand before this mighty Breaker that is come up before them?

5thly, It implies their ignorance and inability to break up their own way. There are two things wherein believers are exceedingly defective, while on their journey towards Immanuel's land.

1. They are ignorant of the way, as Thomas ſaid, John xiv. 5. "How can we know the way?" It is a way which lay hid in God, and which none was able to diſcover, unleſs Chriſt had done it. The Breaker is that Lion of the tribe of Judah, that breaks open the ſeven ſeals of the book of God's councils anent our redemption He breaks the ſeals of the book doctrinally, by revealing the will of God, and bringing life and immortality to light: and practically, by the powerful working of his Spirit, giving us an underſtanding to know him, that he is the way, the truth, and the life; and in this way, the wayfaring men, though fools, ſhould walk and not err, when the Breaker goes up before them.

2. Inability is another thing incident to the ſaints while on their way. They want ſtrength to walk in the way, when it is revealed. Well, but the Breaker goes up before them, and he "gives power to the faint, and increaſes ſtrength to them that have no might."

6thly, The Breaker is gone up before them; it implies, that he has paved the road, and travelled the way before them, as their Leader and Commander. And there are three things eſpecially, wherein Chriſt goes before his people.

1. In obedience. 2. In ſuffering. 3. In going through death into glory.

1. He

1. He goes before us in obedience, for he himſelf was made under the law. Although, as to his own perſon, he was above the law, being the great Lawgiver, yet he ſubmitted to obey it: as a Surety, he ſubmitted to obey it as a covenant; and as a pattern of holineſs and obedience, he ſubmitted to it as a rule. Hence he calls us to learn of him, and to take his yoke upon us, particularly the yoke of obedience unto the law? for, ſays he, my "yoke is eaſy, and my burden is light." A green yoke is galling and uneaſy to the cattle, till it be well worn and uſed. Well, ſays Chriſt, 'The yoke of my law, I have made it eaſy, by uſing or wearing it before you, I have fulfilled it as a covenant, and obeyed it as a rule, that it may not be uneaſy.'

2. He goes before us in ſuffering. "Chriſt (ſays the apoſtle Peter) has ſuffered for us, leaving us an example, that we ſhould follow his ſteps," 1 Pet. ii. 21. and chap. iv. 1. "Foraſmuch as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind," viz. that ye may follow him in the ſame road of ſuffering. Hence alſo is that of the apoſtle, Heb. xii. 2. 3. "Looking unto Jeſus the Author and Finiſher of our faith; who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame. Conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds."

3. The Breaker comes up before us through death, and by entering into glory as our Forerunner. Death, the king of terrors, ſometimes looks with ſuch an awful aſpect, that the very thoughts of its approaching, is enough to overwhelm us with fear and terror; and the apoſtle tells us of ſome, "who, through fear of death, are all their lifetime ſubject to bondage." Well, but how may a poor ſoul be delivered from the fear of death? Why, here is the antidote; the Breaker has come up before us, through the valley of the ſhadow of death; he has broken the ſtrength, and pulled out the ſting of that formidable all-conquering monarch, by his death and reſurrection from the dead. He has ſhewed us, that death is not the end of our courſe, but a paſſage into a happy immortality. Hence he promiſes, that whoſoever believes in him, "though he were dead, yet ſhall he live." And again, he ſhall not ſo be devoured of death and the grave, but "he will raiſe him up at the laſt day." Thus the apoſtle argues at large, 1 Cor. xv. 12—21. Chriſt has gone before us through death, ver. 20. and become the "firſt fruits of them that ſleep." Had Chriſt paſſed into heaven before he died, as Enoch and Elias, we had wanted the great pledge and evidence of a future immortality.

ty. But Chriſt, as the great Captain of our ſalvation, he ered, he died, and then entered into his glory; to aſſure that in this road we are to follow him, that we may be h him.

thly, The *Breaker is come up before them*; it implies his ing and diſcomfiting all theſe enemies that ſtood in the of our ſalvation.

The principal enemies the believer has to grapple with are , 1. Satan; 2. Sin; 3. The world; and, 4. death. Now, Breaker, by going up before us, routed and broke the ngth of all theſe enemies.

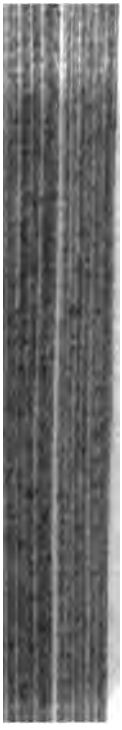
. As for Satan, he has bruiſed his head, and through death royed him.

. As for the world, he has vanquiſhed both its ſmiling and rning things: "Be of good comfort (ſays he), I have over- e the world."

. As for ſin, he has "finiſhed tranſgreſſion, and made an of ſin: and condemned ſin in the fleſh." By his ſacri- on the croſs, he condemned it as an arch-traitor againſt ven.

. As for death, he entered the territories of the grave, and iled it of its power and ſtrength: "O death, I will be thy gue; O grave, I will be thy deſtruction." Theſe enemies de an attempt upon the Son of God, but they were all led in the enterprize: The Breaker that went up before has broken and ſhattered them, ſo that we have no cauſe fear them. We ſee by what Chriſt hath done, that theſe emies are not invincible; that their power is not incon- ulable; they were conquered by him as our Head and Re- ſentative in our cauſe and quarrel; and therefore we may, faith, take up and divide the ſpoils, ſaying, "Thanks be to God, which always cauſe thus to triumph in Chriſt;" what was done by the Head, in his own perſon, ſhall ſhort- be done in all the members.

But further, I ſay, that Chriſt, by his engaging with theſe emies, has quite maimed and diſarmed them, and taken a- y their right to hurt any of his friends and followers. By breach of the covenant of works, theſe enemies have a r-right over all the children of men: the curſe of the bro- n law gave Satan a law-right to rule, the world to vex, ſin enſlave, death to deſtroy us, and give us up to hell: All s was contained in that "hand-writing which was againſt , and contrary to us." But now, I ſay, Chriſt upon the croſs e and cancelled that hand-writing, by ſatisfying juſtice, and oming a curſe for us; and ever ſince, the devil has no law-



or moleſt me? Your law-right fell to the groun
Head and Surety tore the hand-writing that was
And you know, whatever power or ſtrength an
have, yet it weakens and diſpirits him exceeding
law-right is challenged, and he cannot ſhew it; be
caſe, his actions are but vicious intromiſſions, an
treated as a thief and robber. So then, learn
your enemies upon a law-ground, upon the fo
death and ſatisfaction of Jeſus Chriſt, this would
you with courage in your reſiſtance, and diſpirit t
attacks.

8*thly*, The *Breaker is gone up before them;* it
way to heaven is patent, and that there is no leg
pediment to ſtop or hinder their paſſage to the la
whither the Breaker is gone up. Chriſt has co
as a Surety and Repreſentative, and by his obed
death, has given complete ſatisfaction to the law
of God, and ſo has cleared the way of all legal i
ariſing from the breach of the firſt covenant.
that believers, through the death and reſurrectio
are put in a capacity to challenge all adverſaries
tions, ſaying, as Rom. viii. 33. 34. "Who ſhall l
to the charge of God's elect? It is God that ju
is he that condemneth? It is Chriſt that died, ye
is riſen again, who is even at the right-hand of G
ſo maketh interceſſion for us:" As if the apoſtle
Breaker is come up before us; and therefore, what

be not diſmayed, for I am thy God: I will help thee, yea, I will ſtrengthen thee, yea, I will uphold thee with the right-hand of my righteouſneſs." Accordingly, when faith views the preſence of a reconciled God in Chriſt, it contemns and deſpiſes the moſt threatening dangers, Pſal. xxiii. 4. "Yea, though I paſs through the valley of the ſhadow of death, I will fear no evil, for thou art with me."

IV. The *fourth* thing was, to inquire into the grounds and reaſons of this diſpenſation, why doth Chriſt break up the way to his people? why doth he come up upon the field in their quarrel?

Anſw. 1*ſt*, Becauſe they were gifted to him of the Father, as a heritage and poſſeſſion, Pſal. ii. John xvii. "Thine they were, and thou gaveſt them me." Now Chriſt makes very much of his Father's gift, they are beloved of him for his Father's ſake; and for the ſake of his Father who gave him them, he will *break up the way before them.*

2*dly*, Becauſe they are the purchaſe of his blood, he has bought them from the hand of juſtice, at a dear rate. The bleſſed Breaker was broken in their quarrel, "He was wounded for their tranſgreſſions, and bruiſed for their iniquity;" and therefore it is no wonder that he comes up in their cauſe, and opens the way to them through the armies of hell.

3*dly*, Becauſe his faithfulneſs is engaged to lead them in their way through all the difficulties of their pilgrimage, "I will bring the blind by a way they knew not," &c. "I will never leave thee, I will never forſake thee; I will contend with him that contendeth with thee, and I will ſave thy children."

4*thly*, Becauſe he is to give an account of them unto his Father, who gave them to him. The day comes, when Chriſt will deliver up the kingdom to the Father, that God may be all in all." When the preſent adminiſtration of Chriſt, as Mediator, comes to an end, Chriſt will "gather all his elect together," and ſay, "Here am I, and the children whom thou haſt given me." Now, that he may make a faithful account of them, he will break up their way before them.

5*thly*, Chriſt breaks up their way, becauſe they cannot break up their own way; "While we were yet without ſtrength, in due time Chriſt died." Believers are a feeble folk, inſufficient of themſelves to think or do any thing of themſelves: Now, the Lord loves "to perfect ſtrength in their weakneſs, and out of weakneſs to make ſtrong, for he is a ſtrength to the poor, and a ſtrength to the needy, in their diſtreſs."

6*thly*, He breaks their way, and comes up before them, be-

cauſe they truſt in him as their Leader and Commander
he will not betray their truſt: no, he will anſwer the ex
tion of the poor: "This poor man cried, and the Lord
They looked unto him, and were lightened."

7*thly*, He comes up before them as a mighty Breaker
he "may ſtill the enemy and the avenger;" that he m
amends of Satan for diſturbing the creation of God, diſ
ing his works, ſtriking at his Father's image, and maki
attempt upon man, whom he had planted as his vice
this lower world. Therefore, immediately after the fa
Lord tells that enemy, that he would bruiſe his head,
him, and all his works in pieces, and ſo avenge our q
upon that uſurping enemy; "The day of vengeance (fa
is in mine heart, and the year of my redeemed is come."

8*thly*, He comes up as a Breaker in their quarrel, b
of the near and dear relation that he has come under
them. He is their Redeemer, and will he not come up
quarrel of his ranſomed ones? He is their everlaſting F
and will he not come up before his children, his ſeed th
Lord hath given him? Yea, for "like as a Father piti
children, ſo the Lord pitieth them that fear him."
their Shepherd, and will he not break the way to his fl
follow him? Yea ſurely, for he leadeth "Joſeph as a flo
He ſhall gather the lambs with his arm, he will carry th
his boſom; and ſhall gently lead thoſe that are with y
He is their Huſband and Bridegroom, and will he no
the way through all oppoſition of hell for his beloved
whom he hath betrothed to himſelf for ever? He i
King, Captain, and General, and will he not appear
quarrel of his ſoldiers, and head them in their march to
Yea, *their King ſhall paſs before them*. Thus much for o
the words in a doctrinal way.

CAH ii. 13.—*The Breaker is come up before them; they have roken up, and have paſſed through the gate, and are gone ut by it, and their King ſhall paſs before them, and the Lord (or Jehovah) on the head of them.*

THE SECOND SERMON ON THIS TEXT.

HAVING diſcuſſed the doctrinal part in a former diſcourſe, I now proceed to the *Application*.
nd the *firſt* uſe ſhall be of *Information*.
rom what has been ſaid we may ſee,
. Whence is it that the true church of Chriſt is "terrible n army with banners." Why, the Breaker is in the midſt er, and comes up before her: When Jehovah is on her l, ſhe cannot miſs to be a terror to the gates of hell, and ts auxiliaries. You have a paſſage to this purpoſe, in Pſal. i. 1. 2. compared with verſes 3. 5. 6. 7. "In Judah is God wn; his name is great in Iſrael. In Salem alſo is his tabacle, and his dwelling-place in Zion. There brake he the ws of the bow, the ſhield and the ſword, and the battle. h. The ſtout-hearted are ſpoiled, they have ſlept their ; and none of the men of might have found their hands: thy rebuke, O God of Jacob, both the chariot and e are caſt into a dead ſleep. Thou, even thou, art to be -d; and who may ſtand in thy ſight when once thou art y?"
dly, See hence whence it is, that God's Jeruſalem proves rdenſome ſtone, and they that hurt her, do it to their coſt in the iſſue. Why, the Breaker comes up, and apts in the quarrel, in his own time. Some bold ſtrokes are n at this day at the carved work of God's temple, invas made upon the fundamental rights and privileges of the rch, and of God's people particularly, in chooſing their paſtors; patrons and corrupt clergymen, and their folers, are peeling and ſpoiling the ſpouſe of Chriſt, and "tay away her vail from her." But wait a little, till the aker come up, till Jehovah enter the field, and then we ſee breach for breach. I read you a word for this, Iſ. 11. 12. 13. 16. "Behold, all they that were incenſed againſt

againſt thee ſhall be aſhamed and confounded; they ſh
as nothing, and they that ſtrive with thee ſhall periſh.
ſhalt ſeek them and ſhalt not find them, even them tha
tended with thee; they that war againſt thee ſhall be
thing, and as a thing of nought. For I the Lord thy Go
hold thy right hand, ſaying unto thee, Fear not, I wi
thee."

3*dly*, See hence whence it is that the true church c
at any time falls into the hand of the enemy, though Je
be her Head, her Patron, and Protector: Why, the n
of it lies here, ſhe ſins away her Breaker, by not fol
him in the road that he has broken up to her. Chri
travelled the road, he hath ſhewed us the way both as t
trine, diſcipline, worſhip, and government: Now, whe
ſible church doth not follow him, but will needs, like
follow other leaders, and walk after the commandm
men, and manage the affairs of Chriſt's kingdom, acc
to the plan of worldly politics, whereby the kingdoms
world are ru'ed and governed; in that caſe, ſhe does
low her King, ſhe practically diſowns Jehovah for he
and thereupon ſhe is diſmantled of her walls of ſalvati
chariots and horſemen are gone, and in that caſe, the
out of the wood doth waſte her, and the wild beaſt
field devours her." The church of Chriſt can neve
but by treading the footſteps of Chriſt, the Breaker,
gone up before us, he having "left an example,
ſhould follow his ſteps *."

4*thly*, See hence the moſt effectual way to ſtop th
of defection that we have been going into for a conſ
tract of time, when religion is very low and langu
when a corrupt party, or a church are prevailing;
error like a gangrene is prevailing, and the foundatio
out of courſe;" what is the beſt method in that caſe to
enemy that comes in like a flood? Why, in that c
ſhould call the mighty Breaker, that he may come ba
to us, for whenever he appears, then the enemy tha
in like a flood is driven back, Pſal. cxiv. 3. 4. "The
Jordan is driven back, the mountains ſkip like rams,
little hills like lambs." Yea, ver. 7 the very "earth
trembling at the preſence of the God of Jacob."
"He turns the rock into ſtanding water, and the f
a fountain of waters."

5*thly*, See hence whence it is that "the righteous

* See more on this ſubject in my father's Synodical ſerm
Pſal. cxviii. "The Stone which the Builders refuſed, the ſ
come the Head of the Corner."

his way, and waxes ſtronger and ſtronger," notwithſtanding of his having the powers of hell, the world, and indwelling corruption, to wreſtle with. Why, here is the reaſon of it, *the Breaker is gone up before him*, he hath opened his way, he hath Jehovah on his head, as the Captain of his ſalvation: and hence it is, that "though the archers ſhoot at him, and grieve him, yet his bow abideth in its ſtrength, and the arms of his hands are made ſtrong, by the hands of the mighty God of Jacob."

Uſe *ſecond* of this doctrine is of *Trial.*

Is it ſo that the glorious Redeemer is the Breaker up of the way to glory, and that he comes up as a mighty Champion to fight their battles againſt the powers of hell and earth? Then, Sirs, may we not cry on this occaſion? "Who is on the Lord's ſide?" Are you for this Breaker, or are you againſt him? The whole race of Adam are divided between Chriſt and the devil, they muſt either be of the ſeed of the woman, or the ſeed of the ſerpent; it will not prove you to be on the Lord's ſide that you are called Chriſtians, for many that bear that name were never anointed with his Spirit, and "if any man have not the Spirit of Chriſt, he is none of his:" It will not prove you to be on his ſide, that you have been admitted to a communion table; for many will plead on the day of accounts, "Lord, Lord, we have eaten and drunken in thy preſence;" yea, ſome will be capable to ſay more, namely, that they "have propheſied in his name, and done many wonderful works in his name;" and yet he will utterly diſown them, ſaying, "Depart from me, ye that work iniquity, I never knew you:" And therefore you need ſome other things to diſtinguiſh you from others, or to prove that you are on the ſide of this mighty Breaker, who came up before the armies of Iſrael.

Queſt. How ſhall I know whether I be on his ſide, or againſt him? In anſwer unto this queſtion, I ſhall go no further for marks than the text itſelf.

1ſt, Then, I aſk you for trial, have you broken up from your natural bondage and captivity? Every ſinner is, by nature, a captive, a priſoner in chains, held faſt in the "gall of bitterneſs, and under the bond of iniquity." Now, Chriſt having purchaſed liberty with his blood, he comes in a goſpel-diſpenſation, and "proclaims liberty to the captives, and the opening of the priſon to them that are bound:" Now, the queſtion that I aſk is, Whether has the Lord ever, by the power of his Spirit, determined you to break up, and ſhake off your ſpiritual fetters? Has the chain of ſpiritual darkneſs been broken by the light of the Lord ſhining into your hearts? Has

Has the chain of enmity been broken by the love of God ſhed abroad in your hearts by the Holy Ghoſt: Has the chain of unbelief been broken off, ſo that now you would give a thouſand worlds to be rid of an evil heart of unbelief, that cauſes you to depart from the living God? Have you broken up from all the unfruitful works of darkneſs, and been made to ſay with Ephraim, "What have I to do any more with idols?"

2*dly*, I aſk for trial, Have you *paſſed through the gate?* For they that follow the Breaker, as they break up, ſo they *paſs through the gate.* And I will tell you of a two-fold gate you have readily paſſed through, if you be followers of Chriſt.

1. The law-gate. And, 2. The goſpel-gate.

(1.) Many paſs through the law-gate of conviction, who yet never paſs through the goſpel-gate of believing in the Son of God. But I do not think there are any adult perſons that ſhall ever paſs the gate of the goſpel, without paſſing the gate of the law, "for the law is our ſchool-maſter to bring us unto Chriſt." So then, I aſk you, have you paſſed the law-gate of conviction, terror, and humiliation? Has Chriſt, the mighty Breaker, taken the hammer of his law, and broken the rock in pieces? Has he made thee even to fall a-trembling with the jailor? and made you to cry, "What muſt I do to be ſaved?" I do not limit the holy One of Iſrael to any ſtinted meaſure of law-work. He acts as a Sovereign, both in diſpenſing the terrors of his law, and the conſolations of the goſpel: But this, I think, I may ſay with ſafety, that no ſinner will ever fly to a Saviour, till he ſee, that if God mark his iniquity, according to the tenor of his law, he cannot ſtand before him. But, as I ſaid, many go through this gate of law-terrors and conviction, who never go further. Cain, Judas, Felix, and many others, are ſtanding witneſſes of the truth of this. And therefore,

(2.) The main inquiry is, whether you have really paſſed "the ſtrait and narrow way of believing in the Son of God?" Chriſt is the only gate and door of ſalvation for a loſt ſinner, John x. 9. Heb. x. 19. 20. and a believing in him is an entering in at God's door, an entering into God's reſt, a ſtate of peace, favour, and fellowſhip, with God. Now, I ſay, have you entered in at this door by believing in the Lord Jeſus Chriſt? I remember Chriſt ſays, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

And if you be among theſe few, I will tell you of two or three things you have left behind you; "For it is eaſier for a camel to go through the eye of a needle," than for a man to carry

ry them along with him, in his paſſage through this " gate believing in the Lord Jeſus Chriſt."

ſt, You have left ſelf behind you: For, ſays Chriſt, " If r man will come after me, let him deny himſelf," particu-ly, ſelf-righteouſneſs, or the works of the law, in point of tification and acceptance. This can never go in through gate; no, no, " Publicans and harlots (ſays Chriſt to the -righteous Phariſees) go into the kingdom of God before ." So ſoon as ever Paul paſſed through this gate, though ore he was, " touching the righteouſneſs which is in the , blameleſs," yet then he reckoned it but dung.

dly, You have left your ſins and luſts behind you. The row gate of ſalvation will not admit of theſe neither: ſo n as ever a man enters this gate, he cries with Ephraim, What have I to do any more with idols? if I have done ini-ty, I will do no more." Yea, though they were as dear near to him as his right hand, and his right eye, he will ſpare them: No, he caſts them all to the moles and bats, wages war for ever againſt every known ſin.

dly, You have left the love of the world; for " if any n love the world, the love of the Father is not in him. e friendſhip of this world is enmity with God:" The love God and the love of the world cannot reign in the ſame rt; " No man can ſerve two maſters, we cannot ſerve God Mammon." So ſoon as ever a man paſſes through this gate, gets the eye of his underſtanding opened, to ſee that God's dict of it is true, that it is all vanity and vexation of ſpirit. d then as he falls out of conceit with the things of this rld, as his portion, ſo he quits the ways and courſes of this rld, according to that exhortation of the apoſtle, " Be not nformed to this world, but be ye transformed by the renewing your mind." And particularly he quits carnal reaſon and icy, as his guide, in the things of Chriſt, and matters that ncern the glory of God, and ſalvation of his ſoul. As you in the apoſtle Paul, ſo ſoon as " it pleaſed God (ſays he) reveal his Son in me, immediately I conferred not with h and blood."

thly, We are told here alſo, that the followers of Chriſt, glorious Breaker, " go out at the gate that he breaks up hem." An expreſſion like this we have, John x. 9. " I the door: By me, if any man enter in, he ſhall be ſaved, ſhall go in and out, and find paſture." So ſoon as the r ſoul paſſes through the gate, he finds ſome things with-the gate as it were, which he could never find before. I l inſtance a few, among many things, he goes out to, when e paſſes through the gate."

1. He

ing.

2. He goes out from death to life. The man paſſed this gate, was dead, legally dead, ſpirituall every moment in danger of going down to the ſe but now he enters into life, into a life of juſtifica the hand-writing cancelled and croſs-ſcored by t the Lamb. "There is no condemnation to them Chriſt Jeſus:" No, they are alive unto God thr He enters into a life of ſanctification and holineſs who before was wallowing among the pots, gets t the Lord his God put upon him; whereby he is m like the wings of a dove. He enters into a life of ariſing from the intercourſe and fellowſhip that h with the Lord. The light of God's countenanc gladneſs in his heart, "than when corn, and wi doth abound." In a word, a man no ſooner goes gate, than he enters into life eternal: "For he t Son hath life. He that believeth in the Son hat life." And, like an heir of ſuch inheritance, he ca "like a ſtranger in the earth, looking for a city foundations, whoſe builder and maker is God."

3. The man goes out from bondage: The bo Satan, and the curſe, "unto the glorious liberty dren of God:" So that the man does not look on i as a piece of thraldom, like Doeg, to be detaine Lord, in his ordinances. No, no, he is ready xxvii. 4. "One thing have I deſired of the Lord, I ſeek after, that I may dwell in the houſe of the

eouſneſs; and he is ready to ſay with David, "O that my ways were directed to keep thy ſtatutes! My ſoul breaketh with he longing that it hath unto thy righteous judgements at all imes." But I do not inſiſt further on this uſe.

MICAH ii. 13—*The breaker is come up before them; they have broken up, and have paſſed through the gate, and are gone out by it; and their king ſhall paſs before them, and the Lord (or Jehovah) on the head of them.*

THE THIRD SERMON ON THIS TEXT.

Thirdly, A *third* uſe I make of the doctrine, may be by way of *Terror* unto all the wicked and ungodly world, who are living in a ſtate of ſin and rebellion againſt God.

This mighty Breaker will take the field againſt you, and O, when he whets "his glittering ſword, and his hand takes hold on judgement, he will render vengeance unto his enemies."

Queſt. Who are they that may be ranked among that number of the enemies of Chriſt, whom he will break, as with a rod of iron? I anſwer,

1ſt, The great potentates of the earth, who do not employ their power in the ſervice of his kingdom; or who employ their power to the hurt and prejudice of his cauſe and intereſt in the world: They are not exempted from his authority, no, they muſt ſtand on a level with others before this awful Breaker; Pſal. ii. 9. "Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel. Be wiſe now therefore, O ye kings, be inſtructed, ye judges of the earth." When men of power and authority begin to kick againſt him, he can, with the greateſt eaſe, be avenged on them, for he "ſhall cut off the Spirit of princes; he is terible to the kings of the earth; he pours contempt upon princes, and ſtrikes through kings in the day of his wrath."

2*dly*, This mighty Breaker will, in his own time, t
field againſt all unfaithful miniſters and ſhepherds, wh
ſtead of feeding the flock of Chriſt, feed themſelves wi
fat; and who, inſtead of gathering, do ſcatter the Lord'
and rule them with rigour and cruelty. To this purp
may read the whole 34th chapter of Ezekiel, from the
ning to the end, at your own leiſure, and ſee whether
that paſſage be applicable to any of us, who are calle
herds at this day.

3*dly*, The Breaker will take the field againſt all i
perſons, who live in darkneſs in the midſt of light; '
people of no underſtanding; therefore he that made th
not have mercy on them, and he that formed them wi
them no favour."

4*thly*, Againſt all unbelievers, who reject the offer
grace through Chriſt: "He that believeth not is con
already, and the wrath of God abideth on him."
come "in flaming fire, taking vengeance on all that kn
God, and obey not the goſpel."

5*thly*, Againſt all nominal profeſſors, who reſt ſatisfi
a name to live, whilſt dead in ſin.

6*thly*, Againſt all covenant breakers, who deal dec
with God or man, in the matter of ſolemn vows, whet
tional or perſonal; a heavy charge, which we in this la
take home, and for which, it is to be feared, God will l
ged on us: "Shall he break the covenant, and be deli
No, ſays the Lord, "I will bring a ſword upon you,
ſhall avenge the quarrel of my covenant."

7*thly*, He will come up as a Breaker againſt all a
and backſliders, who ſeemed to run well in the ways
but quickly turn aſide, like a deceitful bow, unto crooke
Many of you have been lifting up your hands to th
high God at a communion table, making a ſolemn pr
to God, angels, and men, that you will follow the Lor
thereſoever he goes: Oh, for the Lord's ſake, beware o
a perfidious part with God, like theſe, Pſal. lxxviii. 35.
remembered God as their Rock, and the high God
Redeemer, but whoſe hearts were not right with him,
were they ſtedfaſt in his covenant," ver. 37. For bac
in heart ſhall be filled with their own ways. No man
his hand to God's plough, and looking back, is fit for t
dom of God.

8*thly*, Againſt all unclean perſons who wallow in th
of their abominable luſts, Heb. xiii. 4. "Whoremong
adulterers God will judge." You are by name and
excluded out of the kingdom of heaven, 1 Cor. vi. 6—

9*thly*, Againſt all the proud and haughty ones of the earth, who carry themſelves inſolently towards others, as if they were not their fellow creatures, or worthy to be ſet with the dogs of their flock: All who pride themſelves in their riches, ornaments, wiſdom, honours, or preferments, and are lifted up in their hearts with theſe or the like things; the Breaker will be upon you with his rod of iron: Iſ. ii. 11. 12. "The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day: For the day of the Lord of hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low."

10*thly*, The Breaker will come up againſt magiſtrates and elders that do injury to the Lord's vineyard, and ſpoil his poor people of any rights or liberties that he allows them, whether as men or Chriſtians. See to this purpoſe, Iſ. iii. 14. 15. "The Lord will enter into judgement with the ancients of his people, and the princes thereof;" that is, the great men that bear rule, and have authority in their hand; "for ye have eaten up the vineyard, the ſpoil of the poor is in your houſes. What mean ye, that ye beat my people to pieces, and grind the faces of the poor, ſaith the Lord of hoſts?" Some that are guilty this way, may perhaps ſcreen themſelves with ſome colour of law; but if any ſuch be hearing me at preſent, I warn them, in the name of God, that their cob-web pretences will ſtand them in no ſtead, when the Breaker takes the field againſt them.

11*thly*, The Breaker will come up againſt all ſuch as declare their ſin as Sodom, and who, inſtead of taking with the reproofs of the word, the reproofs of conſcience, the reproofs of providence, do harden their hearts as if they would bid heaven a defiance, and, like ſwine, turn about and rent thoſe who caſt the jewel of a reproof before them; "He that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy. O! conſider this, ye that forget God, leſt he tear you in pieces, when there is none to deliver you out of his hand."

And becauſe all this and many more evils are prevalent and rampant in the day and generation wherein we live, we have reaſon to fear, that ſome breaking calamity or other is at the door; and let none ſuch promiſe themſelves impunity, for there is no eſcaping the ſtroke of this awful Breaker; no, no, whither will ye flee from his preſence? See an awful lecture to this purpoſe, Amos ix. 2—6, &c.

That I may, if poſſible, ſtrike terror into the hearts of a wicked and ungodly world, that they may awake, and flee from the

the wrath that is to come, I ſhall take notice of a few breaking engines that this mighty Breaker has at hand, wherewith he can reach a blow unto them.

1. He has a breaking arm. Who has an arm like God? "His right hand and his holy arm hath gotten him the victory" over all his enemies, and will do ſo to the end of the world.

2. He has a breaking countenance. When he frowns upon a perſon, or when he lifts up his reconciled countenance upon a ſoul, he puts more gladneſs into it, than when corn and wine and oil did abound. But, Oh! when he caſts down his countenance, and frowns, who is able to bear it? Pſal. lxxx. 16. "They periſh (ſays the church) at the rebuke of thy countenance;" and no wonder, for "the pillars of heaven tremble and are aſtoniſhed at his rebuke."

3. He has a breaking word; "Is not my word a hammer that breaketh the rock in pieces?" Indeed his promiſing word yields comfort, and is the ſavour of life: But, Oh! his threatening and condemning word, "it is a breaking hammer and a piercing two-edged ſword," and by this ſword of his mouth he will ſlay the wicked. "I have hewed them by the prophets, I have ſlain them by the words of my mouth."

4. He has a breaking voice. O! "Who can thunder with a voice like him? The voice of the Lord breaketh the cedars, the Lord breaketh the cedars of Lebanon." Oh, when this mighty Breaker ſhall, at the laſt day, "deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God," how will the wicked appear? they will fall "a-wailing becauſe of him, and begin to cry to the rocks and mountains to fall on them, and cover them from the face of him that ſitteth on the throne, and from the wrath of the Lamb."

5. He has a breaking wind; "With the breath of his lips ſhall he ſlay the wicked," Iſ. ix. 4. Pſal. xviii. 8. "There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured; coals were kindled by it:" And by this breath of the Almighty, hell-fire is kindled, which can never be quenched, Iſ. xxx. 33. "Tophet is ordained of old; yea, for the king it is prepared, he hath made it deep and large; the pile thereof is fire and much wood, the breath of the Lord like a ſtream of brimſtone doth kindle it."

6. He has at hand breaking bolts of thunder, whereby he can ſtrike the ſinner dead in a very moment; and if he let fly one of theſe bolts, who is able to withſtand it, Pſal. lxxviii. 42. He ſent hot thunder-bolts amongſt the rebellious Egyptians.

7. He has many breaking armies of angels, ſtars, and plagues at

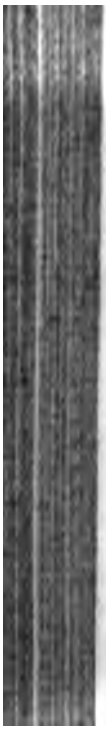
at his command, whereby he can puniſh a rebellious church or nation: If he but hiſs for the fly, the locuſt, the caterpillar, or ſuch like inconſiderable inſects, how ſpeedily will they run to avenge his quarrel? as you ſee in the caſe of Egypt. Thus, I ſay, this mighty Breaker does not want abundance of engines; and, therefore, let not the rebellious exalt themſelves againſt him, but let the wicked forſake his way.

Uſe *fourth* of this doctrine may be by way of *Conſolation* and *Encouragement* to believers, under all their diſcouragements and difficulties, in their way through the waſte howling wilderneſs. There is no dark or difficult ſtep in the way that Chriſt has not beaten and travelled before you; and therefore has ſanctified it to you. I ſhall inſtance in a few particulars.

1*ſt*, In general, here is comfort under a multiplicity of troubles and ſorrows, like ſo many billows breaking upon you. *The Breaker is come up before* you in this road. Chriſt "was a man of ſorrows and acquainted with grief: He was oppreſſed and afflicted;" and therefore, in bearing the croſs, look unto him, and conſider him,—leſt ye be wearied and faint in your minds: And know, for thy encouragement, "that thy light affliction, which is but for a moment, worketh for thee a far more exceeding and eternal weight of glory. Chriſt ſuffered, and then entered into his glory:" And ſo thoſe muſt "enter the kingdom through many tribulations."

2*dly*, And more particularly, here is comfort in caſe of temptation. Perhaps the roaring lion ſeems to be let looſe upon thee, his fiery darts of temptation fly thick about thy ears, and thou art ready to ſay, One day or other I ſhall fall by the hand of Saul; here is comfort, *the Breaker is come up before* thee in this road, he was in all points tempted like as thou art. You ſee, Matth. iv. what furious onſets he met with from the tempter; and had he the boldneſs to make an attempt upon the Leader and Commander, and ſhould the ſoldiers, the followers, think it ſtrange that he attacks them with the ſame or the like temptations? And know, for thy comfort, that the enemy had his head bruiſed, his kingdom and ſtrength ruined, in the attempt he made upon Chriſt; and he has alſo promiſed, Rom. xvi. 20. to tread Satan under thy feet: and therefore be of good comfort, and hold on thy way.

3*dly*, Haſt thou a load of ſin and guilt lying on thee, perhaps crying, "Mine iniquities have gone over mine head, as an heavy burden they are too heavy for me to bear?" Why, here is comfort, the Breaker has gone up before thee, he has the experience of this weight, for "the Lord laid upon him the iniquity of us all," and he has ſuch a tender ſympathy with



what black and dark clouds were about him, wh
" My God, my God, why haſt thou forſaken me?"
is his ſympathy with his poor people in that caſe,
left a promiſe for their encouragement, that thou
hide for a ſmall moment, and in a little wrath, yet
turn with everlaſting kindneſs. " Weeping may
a night, but joy cometh in the morning."

5thly, Here is comfort in caſe of reproach. F
name is pierced through with the ſharp arrows o
and calumny. Why, the Breaker has travelled th
was called " a blaſphemer, a wine-bibber, a frien
cans and ſinners," and charged with a correſpon
Beelzebub: What worſe can be ſaid of thee? But,
the world blacken thee as they will, the day com
will openly acknowledge and acquit thee, and thy
be had in everlaſting remembrance with him: he w
bring forth " thy righteouſneſs as the light, and
ment as the noon-day."

6thly, Art thou deſerted and betrayed, forſaken
and familiar acquaintance, in whom thou truſted?
Breaker has gone up before thee in this road alſo:
trayed by Judas, and forſaken by all his diſciples,
did eat bread with him, lifted up their heel againſt
he has told thee for thy encouragement, that, deſe
thee who will, he will never do it, " I will never
nor forſake thee;" flames of fire and floods of wat
ver ſeparate thee and him.

7thly, Perhaps thou meeteſt with hard juſtice,

rors, in the face, thy heart and fleſh ſhrinks when thou thinkeſt of going through the dark valley into an unknown world, a bottomleſs and awful eternity: Well, take courage, *the Breaker is come up before* thee, and, in his up-coming, he has plagued death, and deſtroyed the grave, Hoſ. xiii. 14. ſo that the very nature of it is, as it were, altered; that "cup of trembling given him of the Father," is turned into a cup of conſolation, by his taſting of death for every man; and therefore, believer, thou mayeſt lift up thy head, when thou ſeeſt death making his approaches, and invading that tabernacle of clay, for the day of thy redemption draweth nigh.

Thus you ſee there is no road thou canſt travel in thy journey through this weary wilderneſs, but the way is already paved and broken up by thy glorious Head and King: And the experience that Chriſt had of theſe things unavoidably brings along theſe two things with it.

1. A tender ſympathy with his people in the like caſes. He knows the heart of a ſtranger, for that he himſelf was a ſtranger in the earth; in all their afflictions he is afflicted; he is touched with the feeling of our infirmities, being in all points temped like as we are. And, O! how relieving is it to a poor creature in affliction, to have a tender ſympathiſing friend, to take a lift of its burden?

2. His experience of this evil brings forth ſpeedy ſuccour; for in "that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted."

But O, ſay you, the ſuccour is long a-coming.

Anſ. It ſhall not tarry a moment longer than he ſees it for his glory and thy good; and therefore take a good heart, it ſhall come in the beſt time, and thou ſhalt be convinced of it, when it comes, that it is ſo: "The viſion is yet for an appointed time,—though it tarry, wait for it; for at the end it ſhall ſpeak, and not lie, becauſe it will ſurely come, it will not tarry." Do not ſay, that the Lord has forgotten to be gracious, becauſe he delays the promiſed relief; no, "a woman may forget her ſucking child (ſays he), yet will I not forget thee: Thou art engraven upon the palms of his hands," &c.

Uſe *fifth* of this text and doctrine ſhall be of *Exhortation.*

1*ſt*, To ſinners, to the captives of hell, who are yet under the chains of their ſpiritual captivity.

Has Chriſt broken in upon the powers of hell? broken up Satan's priſon? and broken up the way to heaven and glory? removed all legal bars and impediments out of the way of ſalvation? Oh! then, let me exhort and call you who are yet in covenant with death, and in an agreement with hell," to ſhake off the fetters of ſin; for this mighty Breaker calls you

to

3. I find him ſometimes called JEHOVAH SHAMMAH, The Lord is there, Ezek. laſt chapter, laſt verſe; which points at his gracious preſence in his church, and among his people: "He is in the midſt of her, ſhe ſhall not be moved; the Lord will help her, and that right early." By his eſſential preſence he fills heaven and earth; and he is preſent in his church, in a way of ſpecial grace, for he ſays of Zion, "This is my reſt for ever, here will I dwell; the Lord is there ſitting upon a mercy-ſeat, to hear, help, and give out liberally to his ſubjects.

4. He is ſometimes deſigned JEHOVAH-JIREH, The Lord will ſee or provide, Gen. xxii. 14. This name is a glorious encouragement under any want or ſtrait, whether as to the ſoul or body, for hereby we are aſſured, that, "when the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, the Lord will hear them, the God of Iſrael will not forſake them," Iſa. xli. 17.

5. I find him called JEHOVAH-NISSI, The Lord my Banner, Exod. xvii. 15. becauſe he gives a banner unto them that fear him, and they diſplay it becauſe of truth; and when they are allowed acceſs unto him in his ordinances, "they ſit down under his ſhadow with great delight, and his banner over them is love. His name is a banner of war, a banner of victory, a banner of triumph, unto them that truſt in it.

2*dly*, We have in the words not only Chriſt's name, but his office and relation to his people; he is their King, the Captain of their ſalvation; he is a perſon of royal authority, and he is inſtalled King of Zion by his Father, Pſal. ii. 6. "Yet have I ſet my King upon my holy hill of Zion: He hath on his veſture, and on his thigh, a name written, King of kings and Lord of lords," Rev. xix. And that you may admire and truſt, and honour him as a mighty King,

1. Conſider the height of his throne; it is the very ſame throne that the Father ſits upon, hence called the throne of God and of the Lamb. When he overcame, he ſat down with the Father on his throne, Rev. iii. at the cloſe; and this throne of his is ſo high and lifted up, that when the angels look up to its height and glory, they are ſo dazzled that they cover their faces with their wings.

2. Conſider the magnificence of his dwelling-place. Other kings have their royal palaces; but what are they, with all their ſplendour, but piles of duſt? Zion's King he inhabits eternity; he dwelleth in the high and holy place, and in light that is inacceſſible and full of glory, which no man hath ſeen nor can ſee. O who ſhall dwell with him in his tabernacle? See an anſwer, Pſal. xxiv. 4.

3. I

2. Let us take a view of the ſplendour of his retinue, "The [illegible] which are in heaven follow him," armies of angels, and [illegible] armies of the ſaints. His court is crowded with attend[illegible], "Ten thouſand times ten thouſand, and thouſands of [illegible]ſands, miniſter unto him."

3. Conſider the vaſtneſs of his revenues; he levies tribute [illegible] heaven, earth, and hell. All creatures whatſoever pay a re[illegible]e of praiſe unto him, as their great Lord, Rev. vii. 10. The [illegible]rch triumphant cries, "Salvation to our God who ſitteth [illegible]n the throne, and to the Lamb, for ever and ever." The [illegible]rch militant adore him, ſaying, "Let the whole earth be [illegible] with his glory." Yea, hell itſelf muſt pay a tribute of [illegible]e unto his juſtice, and acknowledge the equity of his ad[illegible]miſtration.

4. Conſider the largeneſs of his dominion, in reſpect of all [illegible]ons and places; "His kingdom ruleth over all," Pſal. [illegible]. 19. His kingdom of grace, under the New Teſtament, [illegible]tendeth to the heathen, and the uttermoſt parts of the earth. [illegible] in reſpect of duration, his kingdom is an everlaſting king[illegible]m. In a word, he is the "King of kings, and Lord of [illegible]ds, the Prince of the Kings of the earth; by him kings [illegible]gn, and princes decree juſtice." O who would not follow [illegible]h a King? who would not deſire to be amongſt the num[illegible]r of his ſubjects? who would not deſire to eſpouſe his cauſe [illegible]ainſt all that dare to invade his prerogatives, as many are [illegible]ing at this day, by encroaching on the immunities and li[illegible]rties of his ſubjects? Do it who will, it will be to their [illegible]n coſt in the iſſue.

3*dly*, Another thing here, mighty encouraging to the ſub[illegible]cts and followers of this mighty Prince, is his proximity or [illegible]arneſs unto his ſubjects or ſoldiers, "He is on the head of [illegible]em." He is not only a Head of government, or a King, [illegible]t he is alſo a Head of influence, ſuch a head as that of the [illegible]atural body unto the members, which cannot be ſeparated, [illegible]t muſt always be where the members are. "God hath given [illegible]im to be Head over all things unto the church, which is his [illegible]ody." He and they are "joined together by one ſpirit," [illegible]om. viii. Col. ii. 19. "Not holding the Head, from which [illegible]ll the body, as by joints and bands, having nouriſhment mi[illegible]niſtred, and knit together, increaſeth with the increaſe of [illegible]God."

O what a great matter is this! and how may it inſpire be[illegible]ievers to hold on their way, and maintain their warfare, that *he Lord*, or Jehovah, *is on the head of them!* There are two or [illegible]hree mighty encouragements that ariſe hence.

1. If Jehovah be on thy head, he knows well how matters

go

go with his militant members in the field of battle.] ſay therefore, "My way is hid from the Lord, and my ment is paſſed over from my God, for his eyes run to through the whole earth." A hair of your head can to the ground, without his knowledge and permiſſion.

2. If Jehovah be on thy head, thou ſhalt not want needful to bear thy charges in thy journey and warfar whole army here is provided and maintained upon the of the General. More particularly,

(1.) The army muſt be provided of meat and drink Jehovah on the head of them will ſee to this, "Th ſhall be given thee, and thy water ſhall be ſure. Th ſhall all be ſupplied by thy God, according to his r glory, by Chriſt Jeſus."

(2.) The army muſt have clothing: Well, Jeh their head will ſee to that alſo; he has provided an a wherein hang the ſhields of the mighty men of war, You ſee there what a vaſt complete ſtand of armour has provided for his ſoldiers, the ſhield of faith, the h ſalvation, the breaſt-plate of righteouſneſs, the girdle the ſword of the Spirit; nothing is wanting there, the enemy, or defend the ſoul in its warfare.

(3.) The army muſt have their garriſon for win ters, where they may be ſheltered from ſtormy wind peſt: Well, Jehovah on the head of them, he has this, yea, he himſelf is their garriſon, their dwelling all generations: He is a hiding-place from the wind covert from the tempeſt, &c.

(4.) The army muſt have their orders and directi to direct their motions, eſpecially in a march: We vah on the head of them, he will not let this be wa ther; his "law is a lamp to their feet, and a light u path. He hath ſhewed thee, O man, what is good, a the Lord thy God requireth of thee."

(5.) The ſick and wounded in the army muſt be Well, Jehovah on the head of them is an experience cian, and a tender-hearted Shepherd, he gathers th with his arm, he tenderly bindeth up the wounds of t are broken in heart, and wounded in ſpirit. Thu what glorious encouragement ariſes from this, that is on the head of them.

4thly, We have here their glorious and victoriou under the conduct of Jehovah: he paſſes on befor where theſe things are implied:

1. That, hereaway [in this earth], believers are not for they are but on a journey; they are like Iſrael in

derneſs, where they found no city to reſt in, no reſting-place on this ſide Jordan; no, they "deſire a better country, that is an heavenly."

2. That they are in motion, or making progreſs towards their reſt; for they are paſſing on, as it is ſaid of the travellers to Zion, Pſal. lxxxiv. "They go from ſtrength to ſtrength, every one of them appeareth before God in Zion."

3. That their King and General on their head is well acquainted with their ways, for he paſſes on before them, as their Leader and Commander; however ignorant or unſkilful they are in themſelves, yet their Head and King has all the treaſures of wiſdom and knowledge hid in him, and therefore he will know the way that they take, and the courſe that they ſteer; he will not leave them to their own conduct in the wilderneſs, no, but he will guide them by his counſel, till he hath brought them to glory.

4. That Jehovah, their Head and King, marches in the front, to encounter all oppoſition, and to rid the paſſes of their way; and O what enemies dare ſtand up to oppoſe them, when Jehovah paſſes on before them as their King! Surely in him they ſhall be "conquerors, yea, more than conquerors: Their bow ſhall abide in its ſtrength, for Jehovah is the ſtrength of Iſrael, who can neither lie nor repent," 1 Sam. xv. 29.

5. That the church and people of God, while keeping his way, is under his particular protection; he will "hide them in the ſecret of his tabernacle; they ſhall abide under the ſhadow of the Almighty; he ſhall cover thee with his feathers, and under his wings ſhalt thou truſt; his truth ſhall be thy ſhield and buckler.

6. That there is ſomething of particular greatneſs and majeſty in the Lord's appearances in the behalf of his people. Hence they are likened to an army, with an invincible general on their head, which made Balaam to cry out, "How goodly are thy tents, O Jacob! and thy tabernacles, O Iſrael! He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up?"

Thus you ſee what glorious encouragement ſprings out of this word, to animate and hearten believers, in their ſpiritual warfare, *Their King ſhall paſs before them, and Jehovah on the head of them.* But the eye of faith will ſee infinitely more in them, than any thing that I have ſaid, or can ſay.

I conclude with a few advices, in order to your ſucceſsful march towards glory, under the conduct of your glorious King and Head, that paſſes on before you, as the Captain of your ſalvation.

1ſt,

1*ſt*, Then, Study to be well acquainted with the g
Breaker that has come up before you, and keep him
your view; for the very ſight of the Captain inſpires t
diers with courage and valour, that, if he be in their
they go on their way rejoicing, though hell and deat
armed legions of devils and men were in their way.
it is, that the ſaints are called ſo frequently to look to
their Chriſtian courſe and warfare. He calls on the
do, If. xlv. 22. "Look unto me, and be ye ſaved."
encourage one another to this, Heb. xii. 2. "Let us ru
patience the race that is ſet before us, looking unto Je
Author and Finiſher of our Faith." And we find th
claring their experience of the profit and advantage of
ing, Pſal. xxxiv. 5. "They looked unto him, an
lightened, and their faces were not aſhamed." A ſ
him inſpired them with ſuch undaunted boldneſs, th
could look all their enemies in the face, without being
leaſt diſmayed.

2*dly*, Study to be well acquainted with the way that
broken up before you. You have an account of the
the prophet Iſaiah, chap. xxxv. "A high way ſhall b
and a way, and it ſhall be called the way of holineſs;
clean ſhall not paſs over it, but it ſhall be for thoſe; t
faring men, though fools, ſhall not err therein." This
other than the cleanly way of juſtification and accept
faith in the Lord Jeſus Chriſt, which vents and diſco
ſelf in the ſtudy of holineſs, both in heart and life:
Chriſt himſelf improved by faith, both for juſtificati
ſanctification, for righteouſneſs and ſtrength, is the hi
caſt up for us to walk in. "I am the way (ſays
John xiii. 6.); no man cometh to the Father but b
Study, I ſay, to be well acquainted with this way of
this way of ſalvation. It is not the way of works,
way of grace: "By grace are ye ſaved, through faith, a
not of yourſelves, it is the gift of God: not of wor
any man ſhould boaſt." It is not the naſty way of
the cleanly way of obedience to the law of God; an
you have obeyed, even in the ſtrength of the Lord, y
make mention of his righteouſneſs, even of his only.

3*dly*, Seeing Jehovah is on your head, put on Jehov
mour, "Put on the whole armour of God," ſays the
Eph. vi.; where you have alſo an account of the ſevera
of the Chriſtian armour, ſuch as the ſhield of faith,
met of ſalvation, &c. This is ſometimes called the ar
light, becauſe it comes from the Father of lights, the
of every good gift, and perfect gift; and, becauſe all th

of the Chriſtian armour, ſuch as faith, hope, ſincerity, and truth, are all founded in light, even "the light of the knowledge of the glory of God in the face of Jeſus Chriſt;" and becauſe, like bright ſhining armour, it is beautiful in the eyes of the world; their light ſhines before men, ſo that others, ſeeing their good works, glorify their Father which is in heaven. And, particularly, I would recommend a holy dexterity in handling the ſword of the Spirit, which is the word of God; becauſe, by this weapon, your glorious Captain-General baffled the enemy, in his encounter with him in the wilderneſs; and therefore ſtudy, like the valiant of King Solomon, to have this "ſword girded on your thigh, becauſe of fear in the night."

4thly, Obſerve carefully Jehovah's orders, ſeeing Jehovah your King is on your head. By the martial law, it is death for a ſoldier to diſobey the orders of his leader and commander. What anarchy and confuſion would there be in an army if it were otherwiſe! O Sirs, ſeeing your King paſſes before you, and Jehovah on your head, be ſure to do whatever he commands you: He has given forth "his good, his perfect and acceptable will; he hath ſhewed thee what is good, and what the Lord thy God requires of thee:" And if kings, parliaments, magiſtrates, miniſters, or be who they will, command or require you to do otherwiſe than Jehovah has directed you, you have an anſwer ready at hand, "Whether it be right, in the ſight of God, to hearken unto you more than unto God, judge ye."

5thly, In following Jehovah as your renowned King and General, be ſure to keep the rank and ſphere wherein he has put you; for Jehovah is not the author of confuſion, but he is a God of order. So ſoon as an army in battle begins to break their ranks, and to fall into diſorder, it is an evidence that they are worſted by the enemy, and therefore great care is taken, by a ſkilful general, to keep the ſoldiers in their proper rank and order: So here, the Captain of ſalvation will have every one to abide in the vocation in which he is called; he will have magiſtrates to act under him in their ſphere, miniſters in theirs, and private Chriſtians in their capacity; and if every one thus ſtudy to ſerve the Lord in their proper ſtation, the whole body of believers ſhall be edified and built up, and the very women, though they tarry at home, yet they ſhall divide the ſpoil.

6thly, Whenever you find yourſelf diſtreſſed by the attacks of the enemy, ſin, Satan, or the world, be ſure to cry to Jehovah for help, for he is on your head, and paſſes on before you.

you. This has been the practice of the followers of the Lamb in all ages of the world, Pſal. xxxiv. 6. "This poor man cried, and the Lord heard him, and ſaved him out of all his diſtreſſes." You have Jehovah's command ſo to do, "Call upon me in the day of trouble, I will deliver thee," &c. I can aſſure you that the cry of one of his ſoldiers, in diſtreſs by the enemy, goes to his heart, and awakens his reſentment; how much more when the whole church is crying to heaven, becauſe of the injuries that are done her, either by the wild boars, or elſe by wolves in ſheeps clothing? I can aſſure you, that the Breaker will come up at the cry of his poor people, when they are oppreſſed, either in their civil or ſpiritual rights and privileges. I read a lecture to you to that purpoſe, Pſal. xviii. 6. "In my diſtreſs I called upon the Lord," (viz. when floods of ungodly men made him afraid, ver. 4.) Well, the Breaker takes the field, and ſee what awful work follows, from ver. 7. to ver. 14.

7thly, Seeing Jehovah is on your head, as your King and the Captain of your ſalvation, let never his ſtandard fall, if you can keep it up. Jehovah has lifted up his ſtandard in Scotland, beyond many nations of the earth, a ſtandard of pure doctrine, diſcipline, worſhip, and government. Attempts are made at this day to pull down this ſtandard, though we lie under the ſtrongeſt ties, both national and perſonal, to ſtand by it.

Some are attempting to pull down the ſtandard of doctrine, particularly by denying the ſelf-exiſtence and ſupreme deity of the Son of God, our renowned King and Head.

Others are attempting to ſtrike at the government of the church, by a tyrannical and lordly uſurpation upon the rights of the Lord's people, in chooſing their own paſtors.

And ſome talk of a bill preparing in the parliament of Britain, whereby a deeper wound is yet to be given to the church of God in this matter; and ſome ſay that the hand of J——b is in it.

But be who they will, that act ſuch a part againſt the known rights and privileges of the ſubjects of the King of Zion, I pretend to be no extraordinary prophet, yet I think I may warn them, in the name of God, that the Breaker will take the field againſt them in his own time and way, and recompenſe tribulation to them that trouble his people.

Meantime, let me exhort the Lord's people, "to ſtand faſt in the liberty wherewith Chriſt hath made them free, that they be not entangled again with any yoke of bondage," that men would wreathe about their necks; and, in ſo doing,

you

have this for your encouragement, the Breaker is come before you; your King paſſeth before you, and Jehovah your head; and, if the Lord be for you, who can be ainſt you?

ACTION SERMON.

THIOPIA STRETCHING OUT HER HANDS TO GOD.

L. lxviii. 31.—*Ethiopia ſhall ſoon ſtretch out her hands unto God.*

THIS pſalm was penned, probably, upon the occaſion of David's carrying up the ark from the houſe of Obed-m, to the tent he had pitched for it in Mount Zion, reby was typified the aſcenſion of Chriſt, and the erection his ſpiritual kingdom and government in the world, by the aching of the everlaſting goſpel. You ſee his aſcenſion exaltation ſpoken of, ver. 18. "Thou haſt aſcended on h, thou haſt led captivity captive, thou haſt received s for men, yea, for the rebellious alſo, that the Lord God ght dwell amongſt them." And in the following part of pſalm is foretold the erection of his kingdom over the y of all oppoſition that ſhould be made thereunto, either hell or earth.

The words read (not to inſiſt in the entry) are a declara-n of the ſucceſs of the goſpel among the Gentile nations: iopia, Egypt, and other places of the world, would ſubmit o his royal ſceptre, when it ſhould be ſwayed among them the diſpenſation of the goſpel, *Princes ſhall come out of ypt, Ethiopia ſhall ſoon ſtretch out her hands unto God.* It is y the latter clauſe I am to ſpeak to: Where,

ſt, We have a ſolemn act of divine worſhip, and that is, ſtretching out of the hands. The actions of the body are expreſſions of the actions of the ſoul or mind, Pſal. cxliii. 6. s the pſalmiſt, "I ſtretch forth my hands unto thee, my l thirſteth after thee, as a thirſty land, Selah." So Pſal. . 2. "Let my prayer be ſet forth before thee as incenſe, the lifting up of my hands as the evening ſacrifice." So

that the internal worſhip of the ſoul is the thing intended by the lifting up of the hands. And in every act of worſhip, faith, which is the hand of the ſoul, is the leading and principal part, inſomuch that, "without faith, it is impoſſible to pleaſe God."

2*dly*, We have the object of this worſhip, or to whom the hand is to be lifted up: it is unto God; to "God in Chriſt, reconciling the world to himſelf, not imputing their treſpaſſes unto them." An abſolute God cannot be the object of a ſinner's faith, hope, truſt, and confidence, but, on the contrary, the object of his terror and amazement. Hence, like our father Adam, before the revelation of the promiſed ſeed, we fly from him, and do not love to retain the knowledge of him in our thoughts; as it is ſaid of the heathen world, Rom. i. 28, who want the knowledge of Chriſt.

3*dly*, In the words we may notice, who they are that ſtretch out their hands unto God; Ethiopia, which may be underſtood either literally or figuratively. If we take it figuratively, it is to be underſtood of the Gentile nations in general, a part being put for the whole. God the Father had ſaid to the Son, Pſal. ii. "Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion." And accordingly, upon his reſurrection and aſcenſion, the goſpel came to be preached to the Gentiles according to the commiſſion given to the apoſtles, Mark xvi. 15. "Go ye into all the world, and preach the goſpel unto every creature" under heaven, that is, unto all nations of the world, without diſtinction. And thereupon Ethiopia, with the reſt of the Gentile nations, did receive the word of the goſpel, and did obeiſance unto the Son of God. And how the heaven of the goſpel came to be ſpread unto Ethiopia, in particular, we have ſome account, Acts viii. 27 to the cloſe, where we are told of the converſion of the Ethiopian eunuch by the miniſtry of Philip, who, after a profeſſion of his faith in Chriſt, being baptized in his name, went on his way towards his own country, rejoicing; and, no doubt, would ſpread the glad tidings of ſalvation through Chriſt in his own country, ſome of the fruits whereof are ſaid to remain among the Abyſſines of Inner Ethiopia unto this day.

4*thly*, We have the ready and cheerful obedience that is given by Ethiopia, or the Gentile nations, unto the call of the goſpel; they ſoon ſtretch out their hands unto God, that is, they will do it without delay, and with readineſs of mind; a literal accompliſhment of which you will ſee, Acts xiii. 46, 47. 48. where, when the Jews rejected the goſpel, the apoſtles tells them, that ſeeing they put the word of God from them,

"

lo, we turn to the Gentiles, for ſo hath the Lord commanded us, ſaying, **I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation to all the ends of the earth.**" And then it is added, "**And when the Gentiles heard this, they were glad, and glorified the word of the Lord,**" that is, they entertained it with a ready mind.

5*thly*, We have the certainty of the event, they ſhall ſtretch out their hands unto God: As if he had ſaid, However firmly they were rooted in their ignorance and idolatry, and other wickedneſſes, for many ages and generations, yet ſuch ſhall be the efficacy of the goſpel, and the victorious power of grace accompanying it, that they ſhall give up with their idols, and ſtretch out their hands in a way of worſhip and obedience unto the only living and true God. Much to this purpoſe is that word, Pſal. cx. 3. "The Lord ſhall ſend the rod of thy ſtrength out of Zion: Rule thou in the midſt of thine enemies. Thy people ſhall be willing in the day of thy power; or (orig.) in the day of thy armies."

From the words thus briefly opened, I offer the following doctrine.

OBSERVE, "That when the goſpel is the power of God among a people, they ſoon ſtretch forth their hands unto a God in Chriſt, as their God."

This text, as I told you, is a prediction of the ſucceſs of the goſpel amongſt the idolatrous Ethiopians, and other Gentile nations, who had, for many generations, been ſtretching out their hands unto ſtrange gods, dunghill deities; yet, whenever the goſpel light comes among them, with the power of the Spirit, they turn to the true and living God, and ſtretch forth the hand unto him. *Ethiopia ſhall ſoon ſtretch out her hands unto God.*

In diſcourſing this doctrine, I ſhall, through divine aſſiſtance, obſerve the following method.

I. I would take a view of the condition of ſinners without the goſpel, or before the grace and power of the goſpel reach their hearts.

II. I would ſpeak of the power of the goſpel, whereby they are made to ſtretch out their hands unto God

III. Of that hand that is ſtretched out unto God, when they are converted unto him.

IV. Why, or for what end, the hand is ſtretched out to God.

V. I would inquire whence it is, that the hand is ſoon ſtretched out unto God, when the heart is effectually touched by the power of goſpel grace.

VI.

VI. Make it evident, that, when the heart is touched the power of the goſpel, the hand is ſoon, or without de ſtretched out to God.

VII. And, *laſtly*, Apply.

I. The *firſt* thing is, to take a view of the conditio ſinners without the goſpel, or before goſpel grace hath re ed their hearts.

To clear this I refer you to that deſcription of the ſta **the Gentile nations, before the goſpel came among t given by the apoſtle Paul, Eph. ii. 1. 2. 3. 11. 12. "An hath he quickened, who were dead in treſpaſſes and wherein in time paſt ye walked according to the courſe o world, according to the prince of the power of the air ſpirit that now worketh in the children of diſobed Among whom alſo we all had our converſation in time in the luſts of our fleſh, fulfilling the deſires of the flei of the mind, and were by nature the children of wrath** as others." Ver. 11. "Wherefore remember, that times paſt being Gentiles in the fleſh, who are called circumciſion, by that which is called circumciſion in th made by hands," ver. 12. "That at that time ye were out Chriſt, being aliens from the commonwealth of ſtrangers from the covenant of promiſe, having no hop without God in the world." From which it appears Ethiopia, Scotland, and all the Gentile nations, and ev dividual among them, is, by nature, in a moſt diſmal a plerable condition, without God, the chief good, w Chriſt, the only Saviour, without hope of ſalvation, w the true church, where life and immortality alone is b to light; without God's covenant of promiſe, which only charter of ſalvation; under the power of ſin and the great enemy of their ſalvation; and, conſequently ſtate of hoſtility againſt God. But theſe things I cann ſtand upon, and therefore proceed to

II. The *ſecond* thing, which was, to ſpeak of the po goſpel grace, whereby ſinners, like the Ethiopians, are to ſtretch out their hands unto God.

There are only theſe few things I offer upon this hea

1ſt, The preaching of the everlaſting goſpel is the means, of divine inſtitution, for the converſion and tion of ſinners, Rom. i. 16. "The goſpel is the po God to ſalvation. It hath pleaſed God, by the foolish preaching, to ſave them that believe."

2dly, This power of God, in and by the goſpel, is

eding great and mighty power, Eph. i. 18—20. hence lled the revelation of his arm, Iſ. liii. 1. while the creation the world is but the work of his fingers.

3dly, The way of exerting this power, in and by the goſ-l, upon the hearts of men, is very deep and myſterious. ere is a glorious myſtery in the contrivance, a myſtery in the rchaſe, and as great a myſtery in the application of our re-nption. Hence it is compared unto the motion of the wind ut us, which we cannot ſee, John iii. 8. "The wind weth where it liſteth, thou heareſt the ſound thereof, but ſt not tell whence it cometh, and whither it goeth."

thly, It is wholly ſupernatural. However Arminians and ers may boaſt of their natural powers, yet he who knows t is in man better than man himſelf, declares, "That it ot of him that willeth, nor of him that runneth, but of d who ſheweth mercy," Rom. ix. *16*. "No man (ſays iſt, John iv. 44.) can come to me, except the Father, ch hath ſent me, draw him."

thly, This power is irreſiſtible, nothing can ſtand againſt When God works, who can let or hinder him? All the er of corruption muſt give way before this power; the neſs of the mind, the obſtinacy of the will, the carnality he affections, the gates of braſs and bars of iron, give way he preſence of the Lord, 2 Cor. x. 4. 5. "The weapons ur warfare are not carnal, but mighty through God," &c.

thly, Though it be irreſiſtible, yet there is no violence e to the natural powers of the ſoul. It is true, there is ence done to the ſtrong man of ſin and corruption, when ronger than he binds him, and ſpoils him of his goods; no violence is done, to the natural powers of the ſoul by power of goſpel grace: What violence is done to the un-tanding, to fill it with the light of the knowledge of the y of God? What violence is done to the will, to reſtore liberty? What violence is done to the affections of the , to have them turned away from vanity, to center upon a l in Chriſt, who is the proper object of love?

thly, The power of God, in the goſpel, effectuates an erſal change upon the ſoul, without any noiſe or din. ice the kingdom of God is ſaid to come without much ob-ation. Conqueſts among men are with the confuſed noiſe ie warrior, and garments rolled in blood; but it is other-in God's conqueſt of ſinners, it is in a ſecret and ſilent that his work is done; hence it is compared to the falling ie dew, or to the ſpreading of leaven in a meaſure of meal, ie outgoings of the light of the morning, or the growth of corn and graſs, all which are the works of Infinite Power,

and

and done with the greateſt ſilence, and yet all very viſi
diſcernible in their effects and fruits. But I paſs this,
on to the third thing in the method.

III. The *third* thing was, to inquire a little into the
of the phraſe, *ſtretching out the hand to God*, when the
touched by the power of goſpel grace.

Now, the ſtretching out the hand of faith unto the
living God, it ſuppoſes or implies theſe things followi

1*ſt*, A revelation of God, and of his mind and w
the children of men, through Jeſus Chriſt. Whateve
veries God may make of himſelf in the works of creat
providence, yet, without a revelation of him, through
in the goſpel glaſs, they will never engage a ſinner to
out the hand of faith unto him, as we ſee in the caſe
heathens, who, though they knew God, even his
power and Godhead, in the things that were made,
glorifi d him not as God. It is only the goſpel tha
power of God unto ſalvation. It is upon the preachin
goſpel, which is the rod of the Mediator's ſtrength,
come out of Egypt, and Ethiopia ſtretches out her hands u

2*dly*, It implies an internal illumination of the he
mind with the knowledge of the glory of God in the
Jeſus Chriſt. This is the very ſpring of a ſaving co
unto the true God. Hence Paul, deſcribing his own
ſion, gives it in one word, Gal. i. 16. "When it
God to reveal his Son in me," immediately his h
was ſtretched out againſt the Lord in a way of perſ
is ſtretched forth for the advancement of the king
Chriſt. 2 Cor. iv. 6. "God, who commanded the
ſhine out of darkneſs, hath ſhined in our hearts," &c.
the radical act of faith; hence faith is expreſſed by it, If
"By his knowledge ſhall my righteous Servant juſtify
So John xvii. 3. "This is life eternal, that thy mig
thee the only true God, and Jeſus Chriſt whom thou ha

3*dly*, The ſtretching out of the hand of faith unto
plies an aſſent of the ſoul unto the record of God co
Chriſt. The aſſent of the mind unto any thing is fre
expreſſed by the motion of the hand; ſo here, *Ethi
ſtretch out the hand to God*, it implies a ſetting to his
God is true, in the teſtimony or record that God gi
Chriſt in the word of the goſpel; they (upon the ma
with Paul, 1 Tim. i. 15. "This is a faithful ſaying, a
thy of all acceptation, that Chriſt Jeſus came into th
to ſave ſinners." As the queen of Sheba ſaid, ſo will
ſay, when it beholds the glory of the true King Solom

ceeding great and mighty power, Eph. i. 18—20. hence called the revelation of his arm, Iſ. liii. 1. while the creation of the world is but the work of his fingers.

3*dly*, The way of exerting this power, in and by the goſpel, upon the hearts of men, is very deep and myſterious. There is a glorious myſtery in the contrivance, a myſtery in the purchaſe, and as great a myſtery in the application of our redemption. Hence it is compared unto the motion of the wind about us, which we cannot ſee, John iii. 8. "The wind bloweth where it liſteth, thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth."

4*thly*, It is wholly ſupernatural. However Arminians and others may boaſt of their natural powers, yet he who knows what is in man better than man himſelf, declares, "That it is not of him that willeth, nor of him that runneth, but of God who ſheweth mercy," Rom. ix. 16. "No man (ſays Chriſt, John iv. 44.) can come to me, except the Father, which hath ſent me, draw him."

5*thly*, This power is irreſiſtible, nothing can ſtand againſt it. When God works, who can let or hinder him? All the power of corruption muſt give way before this power; the darkneſs of the mind, the obſtinacy of the will, the carnality of the affections, the gates of braſs and bars of iron, give way at the preſence of the Lord, 2 Cor. x. 4. 5. "The weapons of our warfare are not carnal, but mighty through God," &c.

6*thly*, Though it be irreſiſtible, yet there is no violence done to the natural powers of the ſoul. It is true, there is violence done to the ſtrong man of ſin and corruption, when a ſtronger than he binds him, and ſpoils him of his goods; but no violence is done to the natural powers of the ſoul by the power of goſpel grace: What violence is done to the underſtanding, to fill it with the light of the knowledge of the glory of God? What violence is done to the will, to reſtore it to liberty? What violence is done to the affections of the ſoul, to have them turned away from vanity, to center upon a God in Chriſt, who is the proper object of love?

7*thly*, The power of God, in the goſpel, effectuates an univerſal change upon the ſoul, without any noiſe or din. Hence the kingdom of God is ſaid to come without much obſervation. Conqueſts among men are with the confuſed noiſe of the warrior, and garments rolled in blood; but it is otherwiſe in God's conqueſt of ſinners, it is in a ſecret and ſilent way that his work is done; hence it is compared to the falling of the dew, or to the ſpreading of leaven in a meaſure of meal, or the outgoings of the light of the morning, or the growth of the corn and graſs, all which are the works of Infinite Power,

and

in believing, the will and affections are captivated with the love and loveliness of the bleſſed Bridegroom. O, will the ſoul be ready to ſay, "Thou art fairer than the children of men: He is altogether lovely. Whom have I in heaven but thee?" O the raiſed eſteem that the ſoul has of him! and the ardency of affection and deſire that the ſoul has towards him! Iſ. xxvi. 9. "The deſire of our ſoul is to thee; with my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early."

9*thly*, The lifting up of the hand is an expreſſion of confidence and truſt, *Ethiopia ſhall ſtretch out her hands unto God*; as if he had ſaid, They ſhall confide and truſt in a reconciled God in Chriſt: Pſal. xxxvi. "How excellent is thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings." The language of the ſoul, when it ſtretches out the hand to God, as a promiſing reconciled God, is much like that, Iſ. xii. 2. "God is my ſalvation: I will truſt, and not be afraid, for the Lord Jehovah is my ſtrength and my ſong, yea, he alſo is become my ſalvation." They truſt in the name of the Lord, and his name is their ſtrong tower of defence, Prov. xviii. 10.

10*thly*, The lifting up of the hand is an act of appropriation and application; *Ethiopia ſhall ſtretch out the hand to God* as the Lord their God, and they ſhall have no other gods before him. Faith is a grace that draws in an infinite God revealing himſelf in Chriſt, as the ſoul's portion and property as Iſrael did, Exod. xv. 2. "He is my God, and I will prepare him an habitation, my Father's God, and I will exalt him." Pſal. xlviii. 14. "This God is our God for ever and ever." See Pſal. lxxxi. 2. And this appropriation of God goes upon the ground of the grant that is made in and through a ſecond Adam in the new covenant, "I am the Lord thy God. I will ſay, It is my people; and they ſhall ſay, The Lord is my God," Zech. xiii. laſt.

Laſtly, This phraſe of ſtretching out the hand to God implies an open profeſſion of the faith in Chriſt, before the world, angels, men, and devils, which is ſometimes called in ſcripture, an avouching of the Lord to be our God; and is ſometimes done there by a perſon or people, with the ſolemnity of lifting up the hand, an ancient form of ſwearing, Rev. x. 5, 6. when the angel ſware by him that liveth for ever and ever, he doth it with his hand lifted up to heaven. So here, *Ethiopia ſhall ſoon ſtretch out hands unto God*, that is, the inhabitants of Ethiopia, and of the Gentile nations, ſhall openly profeſs the God and Father of our Lord Jeſus Chriſt to be their God, and they ſhall do it with the ſolemnity of an oath or covenant

s Iſrael did, Joſh. xxiv. 22. When Joſhua told them, "Ye re witneſſes againſt yourſelves, that ye have choſen you the ord, to ſerve him." And in this manner have we, in this and, and neighbouring nations, lifted up our hand to God, declaring him to be our God, and ourſelves to be his people, although, alas! theſe covenants have been ſcandalouſly broken, urnt, and in a great meaſure buried.

IV. The *fourth* thing was, to inquire, for what end, or pon what deſign, do ſinners ſtretch out their hands unto God, when their hearts are touched by the power of the oſpel.

Anſwer, in the following particulars.

1*ſt*, They ſtretch out their hands unto God, as helpleſs, oſt, undone ſinners, to a mighty Saviour, to help them out of he horrible pit and miry clay into which they had fallen, by heir ſin and apoſtaſy in Adam, and in their own perſons. When a ſinner believes in Chriſt, he is juſt like Peter walking pon the waters; the waves and billows of God's wrath are juſt ready to ſwallow him up, whereupon he cries, "Lord, ſave me, I periſh;" ſtretching out the hand to Chriſt for help. Lord, will the poor ſinner ſay, I heard thy voice in the goſpel, ſaying, "O Iſrael, thou haſt deſtroyed thyſelf, but in me is thine help." Thou haſt laid help upon one that is mighty, and I lay my help where thou haſt laid it.

2*dly*, They ſtretch out their hands as rebels againſt Heaven, ſuing for peace at the hand of their offended Lord and Sovereign. All mankind commenced war againſt Heaven in the breach of the firſt covenant; every man by nature is enmity againſt God, and every ſin is an act of rebellion; and, while ſinners continue in a ſtate of hoſtility againſt God, God is angry with them every day, and he ſays, he will wound the head of his enemies, and the hairy ſcalp of them that go on ſtill in their treſpaſſes. Now, when the ſinner ſees his ſin and miſery, and danger of falling into the hands of an angry God, he ſtretches out his hand for peace and reconciliation, becauſe he hears, that God is in Chriſt reconciling the world to himſelf. He ſees the white flag caſt out from heaven, with a proclamation, Iſ. lvii. 19. "I create the fruit of the lips, peace, peace to him that is far off, and to him that is near."

3*dly*, As guilty criminals, condemned in law, to receive the king's pardon and remiſſion, according to the promiſe, Iſa. xliii. 25. "I, even I am he that blotteth out thy tranſgreſſions, for mine own name's ſake." Oh! will the man ſay with David, Pſal. cxxx. 3. 4. "If thou, Lord, ſhouldſt mark iniquity, O

and mercy, crying for a ſupply of all his wan
God ſits upon a throne of grace, calling the poo
naked, to come "without money, and withou
ceive grace and mercy to help in a time of need
fore he ſtretches out the hand in a way of ſupp
God, for Chriſt's ſake, may "ſupply all his ne
to his riches in glory by Chriſt Jeſus."

5thly, The ſinner ſtretches out the hand unto
vant, to work the work of God, and to do whatſ
mands him: "Lord, what wilt thou have me
ix. 6.

6thly, As a ſoldier to fight the Lord's battl
Satan, and the world: "Oh! do not I hate th
that hate thee, and am not I grieved with tho
againſt thee?" Pſal. cxxxix. 21.

7thly, As a blind creature, that needs to be
way that he knows not. Iſa. xlii. 16. "I will b
by a way that they know not." Well, ſays t
Lord be a leader unto me, for "good and uprigh
therefore will he teach ſinners in the way," Pſa

8thly, As the hand of a diſtreſſed child unto a
ed father. No ſooner is the heart of a ſinner t
power of goſpel grace, but he begins to cry unt
Father; Father, help; Father, heal; Father,
this is what the Lord delights in, and deſires, a
iii. 4. "Wilt thou not from this time cry unt
ther;" and oh! how are his bowels ſenſibly tou

ſhall call himſelf by the name of Jacob; and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael."

V. The *fifth* thing was, to inquire whence it is that the hand is ſoon ſtretched out unto God, when the heart is effectually touched by the power of goſpel grace.

Anſ. 1*ſt*, Becauſe the command of believing, or of ſtretching out the hand of faith unto God, is peremptory, and admits not of the leaſt delay, 1 John iii. 23. "This is his commandment, that we ſhould believe on the name of his Son, Jeſus Chriſt." From the firſt moment that this command of the King of kings and Lord of lords was intimate, there has never been one moment of time allowed you to continue in your unbelief; no, "To-day, if ye will hear his voice, harden not your hearts," Pſal. xcv. 7. compared with Heb. iii. 7. and iv. 7.

2*dly*, The ſinner, whoſe heart is touched, is aware of the dangerous condition he is into, before the hand be ſtretched out unto God in a way of believing. He is convinced that he is condemned already, and that the wrath of God abideth on him; he ſees the avenger of blood purſuing him, and ready every moment to ſeize him, and therefore he will loſe no time, but, like Ethiopia, ſoon ſtretch out his hand to God.

3*dly*, They ſoon ſtretch out their hands unto God, becauſe God has been long ſtretching out his hand to them, Rom. x. laſt, "But to Iſrael he ſaith, (viz. by Iſaiah, chap. lxv. 2.) All day long have I ſtretched out my hands unto a gainſaying and diſobedient people." O, will the ſoul ſay, has God's hand been ſtretched out all day long unto me, and have I been diſobedient, and pulled back my hand from him? O, if I have done ſo wickedly and fooliſhly, through grace, I will do ſo no more.

4*thly*, Becauſe much precious time is already loſt in the ſerving of ſin, and the time to come is ſo uncertain and ſhort, that it cannot be lippened to, Rom. xiii. 12. 13. "And that knowing the time, that now it is high time to awake out of ſleep: The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light."

5*thly*, They ſoon ſtretch out their hand to God, becauſe Chriſt has made them willing in the day of his power; he has made a diſcovery of his glory, beauty, and excellency, to their ſouls, whereby their hearts and wills are ſweetly bended to an infalling with his own call, Pſal. cx. 3. "Thy people ſhall

be

be willing in the day of thy power;" and then it immediately follows, "In the beauties of holineſs from the womb of the morning; thou haſt the dew of thy youth."

6thly, They ſoon ſtretch out the hand to God, becauſe they are made to ſee, in goſpel light, God's glory, and their own ſalvation, concerned in the matter. By faith in Jeſus Chriſt, or a ready complying with the goſpel call, we at the ſame time glorify God's faithfulneſs, power, wiſdom, and other perfections; and likewiſe ſecure our own eternal ſalvation: for "whoſoever believeth in him ſhall not periſh, but have everlaſting life," John iii. 16.

VI. I might here alſo touch upon the certainty of the event. For here it is not ſaid, Peradventure *Ethiopia* may *ſtretch out her hands unto God*, no, but it ſhall be ſo, *Ethiopia* ſhall *ſtretch out her hands unto God*.

Now, the certainty of the event turns upon theſe four things.

1*ſt*, Upon the purpoſe of God, which can never miſcarry; "for the counſel of the Lord ſtandeth for ever, the thoughts of his heart unto all generations." His decrees are like mountains of braſs that are immoveable; and therefore, ſays the apoſtle, Rom. xi. 7. "The election hath obtained it, and the reſt were blinded." As many as were ordained to eternal life ſhall believe, ſhall ſtretch out their hands unto God.

2*dly*, Upon the purchaſe of Chriſt. God the Father gave a ſelect company of Adam's poſterity unto Chriſt, whom he redeemed, not by corruptible things, ſuch as ſilver or gold, but by his own precious blood; and of all that the Father gave him, whom he hath bought with ſuch a valuable ranſom, he will loſe none, but will preſent them to his Father at the end of the day, ſaying, "Here am I, and the children whom thou haſt given me," Iſa. viii. 18. and Heb. ii. 13.

3*dly*, Upon the promiſe of God recorded in his word, which is nothing elſe than the extract of the purpoſe of his heart. He has ſaid, Ethiopia, and the Gentile world, ſhall ſtretch out their hand unto God: Thy people ſhall be willing in the day of thy power: And all that the Father giveth me ſhall come unto God." And hath he pledged his faithfulneſs in the promiſe, and "will he not do it? Hath he ſpoken it, and ſhall it not come to paſs?"

4*thly*, Upon the power and efficacy of divine grace, the iron ſinew of the obſtinate will is bended to an infalling with the offers of Chriſt, and of ſalvation through him; and therefore it is, that they quickly and readily ſtretch out the hand to God.

VII.

VII. The *ſeventh* thing is the uſe of the doctrine.
Uſe firſt ſhall be of *Information.*
ee hence, *firſt*, the deplorable condition of ſinners by
ure, before the goſpel is preached to them, and before
pel grace call them effectually. Why, like the Ethiopians,
y were ſitting in darkneſs, and in the region and ſhadow
death. Yea, not only they that want the goſpel altogether,
they that have it, and do not believe it, do not improve
means of grace and ſalvation, are reſembled unto the Ethio-
ns, Amos ix. 7. "Are ye not as children of the Ethio-
ns unto me, O children of Iſrael? ſaith the Lord;" no bet-
than heathens and barbarians.
dly, See hence the efficacy and power of the goſpel, when
mpanied with the Spirit of God. Why, it, as it were,
hes and changes the Ethiopian; it makes the ſinner, who
ſtretching out his hands unto ſtrange gods, to ſtocks and
es, to ſtretch out his hand unto the only living and true
l. It changes the nature of the ſinner, and "turns him
n darkneſs unto light, and from the power of Satan unto
l," Acts xxvi. 18.
dly, See hence that God had an ancient kindneſs for the Gen-
nations, and that he had a mind to erect a church among
n under the New Teſtament. Why, here is a prediction
, *Ethiopia ſhall ſtretch out her hands unto God.*" God's de-
of love unto us Gentiles broke out, immediately after the
l, in the prophecy of Noah, "God ſhall enlarge Japhet,
he ſhall dwell in the tents of Shem;" and in the words of
g Jacob, Gen. xlix. 10. that, upon the coming of Shi-
unto him ſhould the gathering of the people be. He is
n for to be a light to enlighten the Gentiles, and for ſalva-
unto all the ends of the earth. "He is ſet up for an en-
to the nations; to him ſhall the Gentiles ſeek, and his
ſhall be glorious." O what manner of praiſe is it, that
, and the like ancient prophecies, are now fulfilled, and
our lot is caſt in the days of the New Teſtament, where-
ne tabernacle of God is ſet up among the Gentiles, who
e aliens from the commonwealth of Iſrael during the
le Old Teſtament diſpenſation, and that even thir iſles of
ſea are made to wait for his law; and that, this day, we
opportunity of keeping the ſolemn feaſt of his ſupper!
t us ſtretch out our hands unto God in a way of praiſe
thankſgiving; and let "ſongs be heard from thir ends of
earth, even glory, glory to Jeſus Chriſt the righteous,"
xiv. 16.
bly, See from this text and doctrine, that the door of
and ſalvation ſtands wide open to all ſorts of ſinners,
even

even though they be as black as Ethiopians, throu
lying among the pots of ſin, yet the grace of the gol
a favourable look towards you, as you ſee, ver. 13.
pſalm where my text lies, "Though ye have lien am
pots, yet (if ye ſtretch out the hand of faith unto a
Chriſt) ſhall ye be as the wings of a dove covered with
and her feathers with yellow gold." See, to this p
Iſ. i. 18. Jer. iii. 1. And, therefore, let no ſinner gi
unto deſpairing thoughts, as if the grace and call of the
did not concern them: for ſinners of all ſorts and ſi
called, and have been actually brought unto Chriſt
"came not to call the righteous, but ſinners, to repen
Matth. ix. 13.

5thly, See from this doctrine the folly and wicked
the ſin of unbelief, which is a drawing back the han
God, inſtead of a ſtretching it out unto him: Hence
lievers are ſaid to ſtop the ear, and pull away the ſh
Zech vii. 2. "and ſay unto God, Depart from us,
deſire not the knowledge of thy ways. What is the Al
that we ſhould ſerve him?" Job xxi. 14. O how ma
are there who ſit under the drop of the goſpel! Sirs,
ber that God will reſent ſuch treatment, Prov. i. 2
"Becauſe I have called, and ye refuſed, I have ſtrete
my hand, and no man regarded; but ye have ſet at no
my counſel, and would none of my reproof: I will al
at your calamity, I will mock when your fear cometh
your fear cometh as deſolation, and your deſtruction
as a whirlwind, when diſtreſs and anguiſh cometh upo
The Ethiopians will riſe in judgement againſt all ſuch

6thly, See from this doctrine how the covenant o
and friendſhip is eſtabliſhed betwixt God and the gu
ner, in the day of converſion; why God's hand is ſt
out all the day long, in the diſpenſation of the goſpel, bef
rebellious ſinners to be reconciled to him, through th
and blood of his Son, whereby his juſtice is ſatisfied,
v. 19 compared with Iſ. lxv. 2. Now, in the day
verſion, the ſinner, like Ethiopia ſtretches out his ha
God. He caſts away the weapons of war againſt G
ſubmits unto the offers of peace and reconciliation m
goſpel; he gives the hand unto the Lord, as the expre
2 Chron. xxx. 8.; where good King Hezekiah, proc
the paſſover to Judah and Iſrael, exhorts them to yiel
ſelves unto the Lord. The word in the original is,
the hand to the Lord." So that, when a ſinner be
Chriſt, he, as it were, ſtrikes hands with the Lord, u

oting of the great ſacrifice of atonement: And this I take to e the meaning of that word, Pſal. l. 5. "Gather my ſaints gether unto me, even thoſe that have made a covenant with e by ſacrifice," alluding unto the ancient cuſtom of cutting e ſacrifice in twain, and paſſing between the parts of it, in aking covenants between man and man, &c. Gen. xv. 10. 17.

7thly, See from this doctrine, wherein the eſſence either of rſonal or national covenanting with God doth conſiſt: Why, juſt lies in following the example of Ethiopia, which retched out the hand unto God, in a way of faith and ſolmn profeſſion, that the God of Chriſt ſhall be their God, and at the Father of Chriſt ſhall be their Father; and that in the rength of the grace that is in Jeſus, promiſed in a new coenant of grace, they will cleave unto him by a perſonal holy alk and converſation; and that, through grace, they will eave unto the doctrine, diſcipline, worſhip, and government, at he has appointed in his houſe, in his holy oracles. It uſt be a ſtrange kind of a ſpirit, that either ſets his people on lge againſt ſuch covenants, or turns them to an indifferency out the public work and cauſe of Chriſt, as if it were not orth the contending for, or ſuffering for. When God comands us to "contend for the faith delivered to the ſaints," ude 3. and to "ſtand faſt in the liberty wherewith Chriſt ath made us free," Gal. v. 1. It appears evidently to be a lot of hell, for burying a teſtimony for our ſolemn covenants, nd for the reformation of Scotland, and for our encouraging idicatories to go on in their courſe of backſliding from the ord, and his work and way.

8thly, See hence what is the proper duty of all, but eſpeially of every one that is come up to keep the Lord's paſſoer, even like Ethiopia, to ſtretch out the hand to a God in hriſt, reconciling the world to himſelf, by the death and lood of his eternal Son. O, is there any ſoul in all this comany, that will draw back the hand from receiving the Chriſt f God, his unſpeakable gift? He and his righteouſneſs, and hole ſalvation, is brought to our hand, that ye may receive im, as your own property, for ever. You ſtand abſolutely n need of him; for, without him, you are undone. But I annot ſtand at preſent upon motives.

Object. 1. 'You bid me ſtretch out my hand to God, in rder to receive his unſpeakable gift; but, alas, I have nohing in my hand, no good to commend me to God.'

Anſ. Faith (when it comes to receive Chriſt), it is the begar's hand, which comes not to give, but to get Chriſt, and l with him for nothing, Iſ. lv. 1. "Ho, every one that urſteth, come ye to the waters, and he that hath no money; come

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symptom;
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faith, will
knees."

[illegible], He lets them know, that the Messiah's [illegible] government was to be principally established in the [illegible] soul, where no prince but himself can reign, For [illegible] kingdom of God is within you. Where two or three [illegible] to be considered:

1. The designation given to the Messiah's kingd[om] [illegible] called the kingdom of God. Christ, essentially co[nsidered] God co-equal and co-eternal with his Father; and the Father are the same in substance, equal in pow[er] [illegible], so they have one and the same kingdom, w[illegible] over all. As Mediator, he is his Father's Viceroy; [illegible] business in this world was to reduce sinners of Ad[am] unto their allegiance to God, from which they h[ad] [illegible] the slavery of Satan, the god of this world, wh[o] [illegible] them into a confederacy with himself against Go[d].

2. We have the seat of this kingdom of God: [illegible] you. In the margin it reads, "The kingdom of G[od is] among you;" and so the meaning is, as if he had said, ' [illegible] enquiring after the kingdom of the Messiah, and a[illegible] that it is already begun to be erected, ever s[ince] [illegible] commencement of John Baptist's ministry, who wa[s] [illegible] the kingdom of God was at hand; and now it [illegible] [illegible] the gospel is preached; the truth of it is [illegible]; the Messiah is already among you, a[nd] [illegible] who already believe in him, and y[illegible] [illegible]

[illegible] this sense of the words be very [illegible], yet I shall at pres[ent] [illegible] the kingdom [illegible] to the original; an[d] [illegible] "You foolishly drean[m] [illegible] that of the kingdom [illegible] kingdom is of a spirit[ual] [illegible], that I do [illegible] liberties of men [illegible] throne of my [illegible] the man.'

[illegible] of this matte[r] [illegible] had said, ' You [illegible] is of a dan[gerous] [illegible] terminate [illegible] of the wh[ole] [illegible] to what I [illegible] a thing of the [illegible] within you.

[illegible]

hearts, by the power of my grace and ſpirit, you can be benefit by my adminiſtration.'

e doctrine I mention is this, "That the kingdom of this world is of a ſpiritual nature, and is principally in the heart and ſoul within a man;" *The kingdom of within you.*

ſaid Chriſt aſſerting this, when before the bar of Pi- judged for his life, John xviii. 36. "My kingdom is not of this world: If my kingdom were of this would my ſervants fight, that I ſhould not be de- the Jews: But now is my kingdom not from hence." ſaid, 'Thou haſt no reaſon to entertain any jea- my kingdom and government, as though it had any to hurt or diſturb Cæſar's government; for it is ſpiritual, relating to the hearts and ſouls of the chil- men, to reduce them to their obedience and duty both to God and to one another.' Accordingly we , through the whole of the ſcriptures, his dealings are he heart or inward man, Pſal. li. 6. "Thou deſireſt the inward parts; and in the hidden part thou ſhalt to know wiſdom." "My ſon (ſays the *Lord* by) give me thine heart." He ſtands at the door of , and knocks; and it is the everlaſting doors of the are ſummoned, with ſo much ſolemnity, to be liſted him, Pſal. xxiv. 7. But I do not ſtand farther, at , in the confirmation of a truth ſo plain. It will be evident in the proſecution of the doctrine, which, divine aſſiſtance, I ſhall attempt in the following or- method.

would inquire a little into the ſituation and government heart, before the kingdom of God come to be erected.
I would inquire a little into the nature of this kingdom , that is ſaid to be within us.
Why it gets the deſignation of a *kingdom*, and the *king- God.*
How, or after what way, this kingdom comes to be erected.
Give ſome qualities of this kingdom of God.
Shew how much the face of affairs within is changed better, when the kingdom of God is reared up.
Make ſome application of the whole.

he *firſt* thing is to inquire a little into the melancholy n of the ſoul, or of the inward man, before the king- God be reared up by the power of divine grace.
eneral then you would know, that, before the kingdom come to be within us, our hearts are juſt a cage of un-

clean

ry ", to they have one and the same kingdom, v
over all. As Mediator, he is his Father's Viceroy;
buſineſs in this world was to reduce ſinners of A
unto their allegiance to God, from which they h
the ſubtlety of Satan, the god of this world, wh
them into a confederacy with himſelf againſt Go

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that it is already begun to be erected, ever ſi
mencement of John Baptiſt's miniſtry, who wa
the kingdom of God was at hand; and now it
gun: The goſpel is preached; the truth of it is
miracles; the Meſſiah is already among you, a
multitudes who already believe in him, and ye
notice of all.'

But although this ſenſe of the words be very a
to the original and context, yet I ſhall at preſe
reading of our own tranſlation, *the kingdom of
you*, which is alſo agreeable to the original; and
ing is, as if he had ſaid, 'You fooliſhly dream
kingdom to the Meſſiah, like that of the kingdoms
but you miſtake it; my kingdom is of a ſpiritua
it is the glory of my adminiſtration, that I do no
vern the bodies and outward liberties of men, a
and conſciences: The principal throne of my k
the ſoul, the more noble part of the man.'

[redacted] hearts, by the power of my grace and ſpirit, you can [redacted] no benefit by my adminiſtration.'

The doctrine I mention is this, "That the kingdom of [redacted]riſt in this world is of a ſpiritual nature, and is principally [redacted]ated in the heart and ſoul within a man;" *The kingdom of [redacted]od is within you.*

We find Chriſt aſſerting this, when before the bar of Pi[redacted]e, to be judged for his life, John xviii. 36. "My kingdom [redacted]s he) is not of this world: If my kingdom were of this [redacted]ld, then would my ſervants fight, that I ſhould not be de[redacted]red to the Jews: But now is my kingdom not from hence." [redacted]if he had ſaid, 'Thou haſt no reaſon to entertain any jea[redacted]y of my kingdom and government, as though it had any [redacted]dency to hurt or diſturb Cæſar's government; for it is [redacted]olly ſpiritual, relating to the hearts and ſouls of the chil[redacted]n of men, to reduce them to their obedience and duty [redacted]y owe, both to God and to one another.' Accordingly we [redacted]d, that, through the whole of the ſcriptures, his dealings are [redacted]th the heart or inward man, Pſal. li. 6. "Thou deſireſt [redacted]th in the inward parts; and in the hidden part thou ſhalt [redacted]ke me to know wiſdom." "My ſon (ſays the Lord by [redacted]lomon) give me thine heart." He ſtands at the door of [redacted]e heart, and knocks; and it is the everlaſting doors of the [redacted]art that are ſummoned, with ſo much ſolemnity, to be lifted [redacted] unto him, Pſal. xxiv. 7. But I do not ſtand farther, at [redacted]reſent, in the confirmation of a truth ſo plain. It will be [redacted]rther evident in the proſecution of the doctrine, which, [redacted]rough divine aſſiſtance, I ſhall attempt in the following or[redacted]r and method.

I. I would inquire a little into the ſituation and government [redacted] the heart, before the kingdom of God come to be erected.

II. I would inquire a little into the nature of this kingdom [redacted] God, that is ſaid to be within us.

III. Why it gets the deſignation of a *kingdom*, and the *king[redacted]m of God.*

IV. How, or after what way, this kingdom comes to be erected.

V. Give ſome qualities of this kingdom of God.

VI. Shew how much the face of affairs within is changed [redacted] the better, when the kingdom of God is reared up.

VII. Make ſome application of the whole.

I. The *firſt* thing is to inquire a little into the melancholy [redacted]uation of the ſoul, or of the inward man, before the king[redacted]m of God be reared up by the power of divine grace.

In general then you would know, that, before the kingdom [redacted] God come to be within us, our hearts are juſt a cage of un[redacted]clean

clean birds. I will tell you of ſome ſad gueſts that are wi
doors, before the kingdom of God be ſet up in the heart.

1*ſt*, The devil is within. There are few bodily, but m
ſpiritual poſſeſſions in our day: for he rules and "work
the hearts of the children of diſobedience," Eph. iii. 2.
ſits as commander in chief there, and he ſays to one lu
the heart, Go, and it goes; and to another, Come, an
comes, to do him ſervice, and promote his intereſt in the wo
Some, when caſt into a paſſion, and injured by their ne
bour, are ready to ſay, 'The devil is in ſuch or ſuch a
ſon:' Although ſuch a way of ſpeaking diſcovers little of
fear of God, yet it is a certain truth, of every unconve
perſon, the devil is really in him; he reigns and rules in
hearts of the children of diſobedience: It is his mint and f
where he frames all his engines for diſhonouring God in
viſible world. Hence he that commits ſin is ſaid to be o
devil. They are his brats and offspring, the ſeed of th
ſerpent, "Ye are of your father the devil," for ye d
work, ſays Chriſt, ſpeaking of the Jews.

2*dly*, The world and its vanities are within before the
dom of God come to be within, Eccleſ. iii. 11. ſays Solo
concerning the natural man, whoſe portion is in this
"Alſo he hath ſet the world in their hearts;" that is,
in a way of righteous judgement, gives up men unto f
and earthly affections; ſo that the ſerpent's curſe clea
them, Gen. iii. 14. "Upon thy belly ſhalt thou go, an
ſhalt thou eat." The man is ſenſual, not having the Sp
God, but the ſpirit of this world, which makes him
grovelling among the duſt of the earth, feeding himſel
aſhes, which are rank poiſon to his ſoul; "for to be ca
minded is death," Rom. viii. 6.

3*dly*, All the rotten ſtuff of a depraved nature is w
every imagination of the thoughts of the heart is evil
and continually evil. Wickedneſs, yea, deſperate wicke
is within the heart, before the kingdom of God be rea
there. Atheiſm lodges there; "for the fool hath ſaid
heart, that there is no God." Enmity againſt God lodges
"The carnal mind is enmity againſt God, and is not
to the law of God, neither indeed can be." Pride is
which is juſt the poiſon of the old ſerpent, that he infu
to our nature: "The wicked, through the pride of his
will not ſeek after God," Pſal. x. 4. What but the p
the heart keeps ſinners from ſubmitting to the righte
of Chriſt, and going about, with the Jews, to eſtabli
own righteouſneſs? What but the pride of the heart
the ſinner, like Laodicea, to imagine that he is "ric

in

ncreaſed with goods, and ſtands in need of nothing?" What but pride makes them to ſay to God, "Depart from us, for we deſire not the knowledge of thy ways? What is the Almighty that we ſhould ſerve him?" Job xxi. 14. 15. "We ourſelves are lords, and will come no more unto thee." Unbelief, which calls God a liar, is within, in its full reign, before the kingdom of God come to be ſet up. Oh how much need of that caution! Heb. iii. 12. "Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God." It is becauſe of the univerſal aſcendant that the ſin of unbelief has among ſinners under the goſpel, that the complaint is ſo often repeated, "Who hath believed our report." The darkneſs of helliſh ignorance is within; by nature "we are alienated from the life of God, through the ignorance that is in us."

Not to multiply particulars upon this head, the heart, as Chriſt informs us, is the very ſource of all wickedneſs that is perpetrate upon the face of the earth; for "out of it proceed evil thoughts, murders, adulteries," perjury, and all manner of profanity, Mark vii. 21. It is firſt acted in the heart, before it be acted in the life: Hence is that exhortation unto Jeruſalem, which every one may apply, "O Jeruſalem, waſh thine heart from wickedneſs, that thou mayſt be ſaved; how long ſhall vain thoughts lodge within thee?"

Thus I have given you a ſhort view of what is within doors, before the kingdom of God come to be within.

II. The *ſecond* thing is to ſhow, what is this *kingdom of God* which he ſets up in the heart and ſoul of man, which is ſo full of wickedneſs by nature.

For underſtanding this you would know, that God is ſaid to have a fourfold kingdom; his kingdom of nature; his kingdom of providence; his kingdom of grace here; and his kingdom of glory hereafter.

1ſt, His kingdom of nature. When God gave a being unto this world, and all the creatures that are in it, he appointed them certain laws, whereby they were to be governed unto the ends he had before him, in giving them a being. Thus, as the God of nature, he gives laws unto the celeſtial luminaries of ſun, moon, and ſtars, to obſerve their annual and diurnal motions: And by the ſame laws of nature, the "birds of the air, the beaſts of the field, the fiſh of the ſea, and all that paſſeth through the paths of the ſeas," are guided unto their proper ends, with as great order and regularity, as though they were inſpired with reaſonable ſouls. By theſe laws of the God of nature, ſeed-time and harveſt, ſummer and winter, day and night,

night, obſerve their ſeaſons: This, I ſay, is called God
dom of nature.

2*dly*, There is his kingdom of providence, whereby
holds and governs all his creatures, and all their action
king them ſubſervient to his own glorious deſign. An
his government is not tied ſo down to the laws of natu
he can counteract them whenever he has a mind; he
vert the order of nature, and ſtop and countermand hi
tures from following their natural courſe; as when he
the motion of the ſun in the days of Joſhua, and mad
turn back in the days of Hezekiah; when he reſtrain
fire from conſuming the three children, and the lion
tearing Daniel; and made the waters of the Red ſea t
up in heaps till Iſrael had paſſed through, and the wa
Jordan to run back to their fountains. There is not an
ture but is under the command of his providential ki
and government. This his kingdom "ruleth over all
in heaven, and things on earth, and things under the e
angels, men, and devils, and all creatures above, or bel
his pleaſure.

3*dly*, There is this kingdom of his grace, where he
his throne of grace, and diſplays the riches of his gra
love among the children of men, which is juſt the chur
litant.

4*thly*, His kingdom of glory, or church triumph
heaven, where he reigns among ſaints and angels for e

Now, it is the *third*, viz. his kingdom of grace, that
ſpeak of. Now, God's kingdom of grace in this worl
divided into that which is viſible and inviſible.

1. God's viſible kingdom of grace is either univerſa
fiſting of all through the world, that have a credible pr
of faith in Chriſt, and ſubjection to him, as their Judge
and Lawgiver; or it is more particular, conſiſting of a
of men, profeſſing the name of Chriſt in a nation, in
vince, in a country, or yet in a particular family; for v
of the church of God in a houſe or family. But then,

2. We are to conſider that God has his inviſible kin
made up only of real believers; who are joined to th
Jeſus as their Prophet, Prieſt, and King, not only by th
of an outward profeſſion, but by an inward participa
his Spirit of faith. This inviſible kingdom, I ſay, is m
of believers only, and they are called his inviſible chu
kingdom, becauſe his government is principally ſeated
hidden man of the heart, which is not obvious to the
inſpection and obſervation, but only as the fruits of his
nal government in the heart flow out in the life and

e it is, that Chriſt here ſays, *The kingdom of God is*
t. And by it I underſtand the work of grace in the
a ſinner, whereby every faculty and power, both of
body, which naturally were in rebellion againſt God,
moulded, and brought in ſubjection unto the Lord
neſs of the mind is made to give way to "the light
ry of God in the face of Jeſus Chriſt;" the rebellious
l to yield unto God's will of grace, precept, and pro-
the affections, which were ſcattered among a thou-
ties, are made to center upon God in Chriſt, as their
d ultimate object.

his kingdom within the ſoul, it is deſcribed to us va-
ſcripture by the Spirit of God. I ſhall name a few
criptural characters of it, becauſe we can have no
ons of divine and ſupernatural things, except we re-
r conceptions of them by the revelation of the word.
ien, it is ſometimes called, a being born again, John
xcept a man be born again, he cannot enter into the
of God." This was ſuch a myſtery unto Nicodemus,
ys, though a maſter in Iſrael, "Can a man be born
s old? Can he enter the ſecond time into his mo-
nb, and be born?" As in the natural birth, the child
out of the dark cell of its mother's belly, into this room
ome world, and that with much pain and travail;
new birth the ſinner is brought out of the dark vault
where it never ſaw the ſun, into a world of grace,
Lord is its everlaſting light; and this cannot be ac-
d without violence done unto corrupted nature,
caſioneth for the moſt part violent throws and pangs,
of a travailing woman.

nd it ſometimes called a new creation, 2 Cor. v. 17.
es are ſo miſerably marred by the fall, that when
s to erect his kingdom within us, he finds no pre-
matter out of which to form it; and therefore the
ting power that was put forth in framing of the hea-
laying the foundations of the earth, muſt be put
aring up his kingdom in the ſoul.

metimes it is expreſſed by a liberating of the captive
ondage and priſon in which he is ſhut up, Iſ. lxi. 1.
ner is led captive by Satan at his will; he has the
bonds of iniquity wreathed about the poor ſoul, and
ut up in a dungeon of darkneſs, that he cannot ſee
d ſlavery, or the way of his eſcape. Now, when
Captain of ſalvation, comes by his word and Spi-
r up the kingdom of God in the ſoul, he breaks in
fetters of captivity; he ſays to the priſoners, Come
forth,

forth, and to him that ſits in darkneſs, Shew thyſelf: whom the Son thus makes free, they are free indeed, red unto the glorious liberty of the children of God.

(4.) It is called a revealing of Chriſt in the ſoul, Gal. 16. "It pleaſed God to reveal his Son in me: The v face of covering is rent, and the light of the knowledge glory of God in the face of Jeſus Chriſt ſhines into the whereby the man, that was formerly darkneſs, becomes l the Lord: And in this light of the Lord, the man, w blind, is made to ſee light clearly, inſomuch, that he w at every thing in the revelation of the word, eſpecially h a-wondering at the glory of Chriſt's perſon and under ſaying, "Without controverſy, great is the myſtery of neſs: God was manifeſted in the fleſh." He wonders glory of the divine attributes and perfections diſplayed perſon and work, ſaying, "Who is a God like unto Micah vii. 18.

(5.) It is called a being joined to the Lord; he th joined unto the Lord is one ſpirit." The man now be hold Chriſt as a new Head of influence and governmen quits the firſt Adam as a covenant head, and becomes d all expectation of life and righteouſneſs by Adam's cov and is married to a better Huſband: he quits the devil head and ruler, the old head of apoſtaſy and rebellio joins himſelf to the Lord Jeſus as his Head, and holds a Head from whom, as by joints and bands, he has n ment miniſtered, whereby he is made to increaſe with creaſe of God, Col. ii. 19.

(6.) It is ſometimes called a reſurrection, Eph. ii. 1 ſinner is dead in treſpaſſes and ſins, and behold he ſtink it is ſaid of Lazarus, John xi. 39. He is quite putre the grave of ſin, "no ſoundneſs in him, from the ſole foot, even unto the head," no principle of life: but whe comes to ſet up his kingdom within, the ſpirit of life is in Chriſt Jeſus, enters, and makes him a partaker firſt reſurrection; the dry bones are made to live, by th ing of the four winds of the influences of the Holy Gh

(7.) It is ſometimes called God's workmanſhip; ye ar workmanſhip, created in Chriſt Jeſus unto good works, ii. 10. and Philip. i. 6. it is called a good work, "H hath begun a good work in you, will perform it until t of Jeſus Chriſt." The erection of this ſpiritual kingd the ſoul is the work of God, it carries the peculiar ſta God upon it; and it is a good work, becauſe it is whereby the ruins of the fall of Adam are repaired, a image of God is reſtored, &c.

Many other names are given in ſcripture unto this kingdom of God in the ſoul; for inſtance, it is called a being dead to the law, and a being married unto Chriſt. Sometimes a being drawn with the cords of a man, and bands of love. Sometimes the baptiſm of the Holy Ghoſt. Sometimes an opening of the eyes of the blind, and a turning from darkneſs unto light. Sometimes a being ſaved, and called with an holy calling. Sometimes an opening of the heart: a lifting up of the everlaſting gates to Chriſt. Sometimes a circumciſing the heart to love the Lord. Theſe, I ſay, and many other ſcripture accounts we have of it, and here it is called *the kingdom of God within* a man. Which brings me to

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LUKE xvii. 21.—*For behold the kingdom of God is within you.*

THE SECOND SERMON ON THIS TEXT.)

III. THE *third* thing propoſed, which was, to inquire why this kingdom of grace in the heart is called *a kingdom*, and *the kingdom of God.*

1ſt, A kingdom, you know, is the common reſidence of the king.

So the renewed heart is the reſidence of "the King eternal, immortal, and inviſible, the only wiſe God." Iſ. lvii. 15. "Thus ſaith the high and lofty One that inhabiteth eternity, whoſe name is holy, I dwell in the high and holy place," unto which no man can approach, and "with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones." The gracious ſoul is built up "an habitation of God through the Spirit; I will dwell in them, and I will walk in them, ſaith the Lord." The expreſſion is amazing, it imports a fixed reſidence, and that with wonderful pleaſure and ſatisfaction.

2dly, A kingdom has its laws by which it is governed.

So in the heart of the believer the law of God is eſtabliſhed; "I will put my law in their inward parts, and write it in their hearts," Jer. xxxi. 34. It is ſaid of the righteous man, "The law of his God is in his heart, none of his ſteps ſhall ſlide," Pſal.

xxxvii. 31. The grace of God doth not teach or lead to l
leſs liberty in ſin; no, but it teaches to deny "all ungodlin
and worldly luſts, and to walk ſoberly, righteouſly, and go
in this preſent world." Indeed the doctrine of grace float
in the head, may poſſibly lead men of corrupt hearts, throu
their own miſtaken notions of the grace of God, to argue,
ſome did in the apoſtle's days, "Let us ſin, that grace m
abound:" But the grace of God, when it faſtens upon
heart, it teaches to deny all ungodlineſs: And how doth
teach this? But by engraving the law of God in the heart,
by caſting the heart into that mould of holineſs that the l
of God requires, and then the man delights "in the law
the Lord after the inward man;" and having a tranſc
of the law within, obedience to it in the outward walk
comes juſt the man's element, ſo that he "rejoices and wo
righteouſneſs, and remembers the Lord in his ways; my
breaketh for the longing that it hath unto thy righteous jud
ments at all times," Pſal. cxix. 20.

3*dly*, A kingdom hath its courts of equity, where right
wrong are determined.

So there is a court of juſtice eſtabliſhed in the ſpiri
kingdom which is ſet up within, I mean the court of c
ſcience informed and inſtructed. The law of God b
written on the heart by the finger of the eternal Spirit, c
ſcience, God's deputy, reads and underſtands it, and either
cuſes or excuſes, according as his actions are agreeable or
agreeable unto the law of God, which he has given him as
rule of his obedience: It is true, there is ſomething like
to be found in the Heathen, and men who are yet in a n
tal ſtate, as you ſee, Rom. ii. But when the king
of God comes to be ſet up in the ſoul, the great l
of the court he purges it from dead works, whereby it
been defiled and ſtupified, ſupports the authority of
own deputy, renews his commiſſion, and commands e
action of the heart or life to be ſtrictly tried and examin
its bar, declaring, that what conſcience, according to his
binds on earth, ſhall be bound in heaven, and what it
proves on earth ſhall be approved in heaven. And h
comes that tenderneſs of heart and life that is to be f
among thoſe that are truly exerciſed unto godlineſs, w
the world are ready to ridicule, under the notion of nee
nicety, and preciſe ſingularity, and what not; and are n
to think it ſtrange, that they run not with them unto the
courſes of riot or defection. Why, the matter is this, the
is afraid if he walk as others do, he ſhall tranſgreſs the la
God which he finds in his heart, and ſo be arraigned and
der

and before the bar of his own conſcience, and have the ſen-
s ratified in heaven by the Lord of the conſcience; and be-
he run the riſk of a condemning conſcience, and a frown-
God, he would rather have all the world glooming and
ng down, well-knowing, that the ſmiles of the world, and
mirth and jollity, will do him little ſervice when under
challenges of an awakened conſcience, and the terror of
ary God; whereas, if God and his deputy approve of him
s way, he is capable to rejoice in tribulation, diſtreſs, ſo-
, nakedneſs, and all outward miſery, ſaying with Paul,
r rejoicing in this, the teſtimony of our conſcience, that
mplicity and godly ſincerity, not in fleſhly wiſdom, but
the grace of God, we have had our converſation in the
d."

b'y, A kingdom hath its treaſury and ſtore-houſe. We
ntly hear of the public treaſures of the king.

this ſpiritual kingdom of God that is within, has its
-houſe; but, with this difference, that the ſtores of other
ſome are within them, but the ſtore-houſe of this invi-
kingdom lies without it, namely, in Chriſt, who is the
l of the kingdom: for, it hath "pleaſed the Father, that
m ſhould all fulneſs dwell,—that out of his fulneſs we
d receive grace for grace," Col. i. 19. John i. 16. And
n lies one of the principal differences between God's
with Adam in innocency, under a covenant of works,
his way with believers under a covenant of grace: God
Adam the ſtock in his own hand, with a promiſe of life
improved it, and a threatening of death and eternal ruin
loſt and ſpent it; but, in the covenant of grace, God will
truſt man with the ſtock, but he has laid it in the hand of
ſt, as the Head of the new covenant, and the promiſe of
is not made to us directly, but to him, and all that em-
him by a faith of his own operation; for "this is the
rd that God hath given unto us eternal life, and this life
his Son, and he that hath the Son, hath life," 1 John v.
2.

b'y, A kingdom commonly has its enemies, both foreign
neſtine, with whom it wages war.

ſt ſo is it with the kingdom of God reared up in the heart
e power of divine grace: It has foreign enemies with
n it is continually grappling. Satan, the god of this
d, and all his auxiliaries, "the luſt of the fleſh, the luſt
e eye, and the pride of life," are continually at war to
it. Hence is that of the apoſtle, "We wreſtle not againſt
and blood only, but againſt principalities and powers,
ıſt the rulers of the darkneſs of this world, againſt ſpi-
ritual

ritual wickedneſſes in high places." And then this kingdom at war with the inteſtine enemy of indwelling ſin, remaini atheiſm, remaining enmity, unbelief, pride, carnality, hy criſy; theſe lie lurking in the ſecret corners of the ſoul, w ing all opportunities to betray it into the hand of the devil a the world from without: and therefore the poor believer obliged to keep even his own heart with all diligence: Ma a hot battle has the grace of God within, with indwelling c ruption, when none in all the world knows it; "the fl luſteth againſt the Spirit, and the Spirit againſt the fleſh, a theſe two are contrary the one to the other;" which made t apoſtle Paul to cry, "I find a law in my members, warr againſt the law of my mind, and bringing me into captivity the law of ſin which is in my members. O wretched man t I am, who ſhall deliver me from the body of this death."

6thly, A kingdom hath its magazines for military provi We read of David's armoury in the kingdom of Iſrael, wh did hang the ſhields of the mighty.

So this kingdom of grace within has its armoury, from wh it is furniſhed with weapons, and all neceſſary proviſion carrying on the war againſt Satan, the world, and indwel corruption; and the armoury of this kingdom is none o than the word of God, Eph. vi. 11. We read of the w armour of God, whereby we are enabled to ſtand againſt wiles of Satan. There we are directed, ver. 14 have our loins girt about with truth, God's own gi for "truth is the girdle of his loins and reins;" the rig ouſneſs of Chriſt revealed in the goſpel is to be our br plate, to defend againſt all charges and accuſations from devil, the world, or an accuſing conſcience: Our feet, ver are to be ſhod with the goſpel of peace, which is the pr ration againſt the rough and thorny paths we may trave following the Lamb whitherſoever he goes; and then, ver faith fraughted with the belief of the word, is a ſhield defends the ſoul againſt all the fiery darts of Satan. The l of ſalvation, ver. 17. and "immortality brought to light in goſpel," is a helmet that defends the head againſt all ſhowers of temptation that may come from the devil, an world. And the word of God, ſkilfully managed in the of faith, is the ſword of the Spirit's furniſhing, which defends the ſoul, and offends the enemy, and puts hi flight. Thus this kingdom has its armoury.

7thly, A kingdom has its confederates, with whom it league, offenſive and defenſive.

So has this ſpiritual kingdom of God in the ſoul: God

in Chriſt is its great and glorious Confederate. At the ſame that he diſannuls the man's covenant with hell, and his ement with death, he makes with him an "everlaſting nant, even the ſure mercies of David," Jer. xxxii. 40. will make an everlaſting covenant with them, that I will turn away from them, to do them good; but I will put ar in their hearts, that they ſhall not depart from me." rirtue of this covenant, he is engaged to be their "God ver, and their Guide even unto death;" to go with them rough fire and water; to ſtrengthen, help, and uphold a with the right hand of his righteouſneſs;" whatever e they are engaged in, to ſtand at their right hand, to them "from them that would condemn their ſoul;" and ever piece of work or duty he calls them to, to work in "both to will and to do of his own good pleaſure;" that he "will never, never, never leave nor forſake them." thus you ſee upon what account the work of grace in the is called a kingdom. Like a kingdom it is the reſidence of great King; it has laws, by which it is governed; it has art of equity, where all iniquity is condemned; it has its ury that is inexhauſtible; it has its wars, foreign and do- ic; it has its magazines for military proviſion, and its ederates with whom it is in league, even a reconciled in Chriſt, who makes "a covenant for them with the s of the field, and with the fowls of heaven, and with reeping things of the ground," Hoſ. ii. 18.

KE xvii. 21.—*For behold the kingdom of God is within you.*

THE THIRD SERMON ON THIS TEXT.

THE *fourth* thing was, to inquire how this kingdom comes to be erected in the ſoul.

he apoſtle, we find, gives an account of this, 2 Cor. x. 4. 5. er the notion of a great king, with his armies, invading an

an enemy's country, laying ſiege unto his ſtrong holds cing them by force of arms unto his obedience: "Th pons of our warfare are not carnal, but mighty throug to the pulling down of ſtrong holds, caſting down im tions, and every high thing that exalteth itſelf agai knowledge of God, and bringing into captivity every t to the obedience of Chriſt:" Where, to illuſtrate the in hand, we may notice theſe few things.

1*ſt*, The ſtate and condition of the heart and man, when God, by the power of his Word and comes to make an attack upon it, in order to e his kingdom: it is in a ſtate of hoſtility, fortified ſtrong holds, walls, and high towers and bulwarks, all attacks that may be made upon it. Unbelief, ign pride, ſelf-conceit, carnal wiſdom and policy, and the li are the ſtrong holds that the devil has reared up in th of man againſt God, and againſt the power of his through the power of natural corruption, the ſinner i praved, that he is wholly in the devil's intereſt, in covena death, and in an agreement with hell. And hence it that, when miniſters of the goſpel, according to thei miſſion, begin to mount the batteries of the law again corruptions, and come cloſe home to them, to hit the ved idols, crying aloud, and not ſparing them, they a to ſtorm and rage, accounting them their enemies.

2*dly*, We may notice the deſignation given to ou who are miniſters of the goſpel: It is called a warfa if we be true to our truſt, faithful to God and to the men, we may lay our account with many a hot bat the luſts and corruptions of men. And hence it is, ſhall commonly find faithful miniſters of Chriſt, the of the malice of hell and its emiſſaries; the ſtrength is againſt them, commonly in a day of perſecution; t reſolve with it to have all the engines of hell emp ruin them and their miniſtry. Sometimes, and co the enemy attempts to ruin their name and charact proach and calumny, in order to render their mini leſs. Sometimes they contradict, and attempt to w by nibbling at their doctrine, as the Phariſees did at trine of Chriſt himſelf. Sometimes haraſſing them ſecutions before their courts, for diſobedience unto quitous laws, as the Jewiſh Sanhedrim did the ap Chriſt, Acts iii. and iv. Sometimes perſecuting th unto the very death, as we ſee frequently verified i and many of his prophets, under the Old, and alſo u New Teſtament. Why, what is the matter that fait

ters are thus the butt of the world's malice? Why, the ter is, they are engaged in a warfare against the lusts corruptions of the world; and by their testimony they ment them that dwell upon the earth; and therefore they make war against the witnesses (Rev. xi. 7.), and go about kill them, and cast out their names as evil, and their dead ies in the streets," that they may be rid of them, and of ir testimony both; and because of these and the like hard- s they meet with, they are sometimes, through the weak- of nature, put to cry with Jeremiah, "Wo is me, my her, that thou hast born me a man of strife, and a man of ention unto the whole earth," Jer. xv. 10.

dly, We have the design of this warfare that ministers of gospel are employed in: It is not to destroy the persons, ain the worldly interests of men, but to save their souls, rescuing them from the slavery and bondage of Satan, and ir own lusts, and bring them into the glorious liberty of the s of God; or, as the apostle expresses it in the close of the h verse, "to bring every thought into captivity unto the dience of Christ." Sinners are the devil's captives, led out by him in the chains of their own lusts; and so much they in love with the devil's slavery, that every imagina- n of the thoughts of their heart is evil only, and continual- evil. Now, the design of our warfare, as ministers of rist, is to proclaim liberty unto the captives, to free them m their slavery, and to reduce them unto their ancient al- iance and obedience unto the King of kings and Lord of ds. And for this end we set the trumpet of the law to our uth, to warn sinners of their danger, if they continue in devil's service, and to emit the joyful sound of the gospel mpet, proclaiming the glorious fulness, suitableness, and ex- lency of Christ, and the love of God to lost sinners through n; that, by these cords of a man, and bands of love, we may ng "every thought of their heart into captivity to the obe- nce of Christ, and of God in him, as their only Judge, ng, Saviour, and Lawgiver," Is. xxxiii. 22.

4thly, We have the weapons that ministers of the gospel are make use of in invading Satan's kingdom, in order to the scue of his prisoners and captives; negatively, they are not rnal, not physically carnal. We are not commanded by our eat Master, to advance or carry on the warfare of his king- m, with the Popish and Mahometan weapons of fire and ord: Christ never taught his followers to make use of the ce of arms, to dethrone kings, and overturn kingdoms, in ler to set up his government in the world. When Peter ew the sword on his behalf, he orders him to put it up, for all

all "they that draw the ſword ſhall periſh with the ſword." And as the weapons of our warfare are not phyſically, ſo are they not morally, carnal: That is, the conqueſt of ſouls unto the obedience of Chriſt is not carried on by the wiſdom of words, high ſtrains of oratory or of human eloquence, like ſome preachers in our day, who go to the pulpit under a pretence of preaching Chriſt crucified, and, inſtead of that, ſtudy to tickle the ears and fancies of men with a jingle of fine words, dry heatheniſh harangues of morality, or, at beſt, mere legal ſtuff, turning the goſpel of Chriſt, with their conditions and qualification, into a new faſhioned covenant of works; juſt like the Phariſees of old, who took away the key of knowledge, and, inſtead of opening the goſpel door of ſalvation to poor periſhing ſinners, ſhut it up, and would "neither enter in themſelves, nor ſuffer others to enter in," who had a deſire after it. I ſay, Chriſt's kingdom in the heart was never advanced by ſuch weapons as theſe: The weapons that faithful miniſters make uſe of are not carnal, but ſpiritual; namely, the "word of God, which is the ſword of the Spirit," Heb. iv. 12. "The word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart." Both law and goſpel are comprehended under the notion of the ſword, or theſe are the two edges thereof.

1. The law preached in its ſpirituality and extent, rigour and ſeverity, is an engine to be made uſe of for battering down the devil's kingdom. Indeed there is a way of preaching the law, that will never harm the kingdom of Satan; Seneca's and Plato's morals never converted any to Chriſtianity: The Phariſees preached the law to the people, but then they pared off the ſpirituality of it, and confined themſelves to the bare letter, which made men to imagine, that they might be ſaved by their own obedience, and thus they ſettled them upon a ſandy foundation. The way of preaching the law, ſo as to pull down Satan's ſtrong holds, is to preach it as Chriſt himſelf preached, particularly in his ſermon upon the mount, by entering into its ſpirituality, as ranſacking the ſouls and conſciences of men, and ſhewing how, by the leaſt ſinful thought or word, they become thereby liable unto eternal wrath and vengeance, according to that of the apoſtle, Gal. iii. 10. "Curſed is every one that continueth not in all things which are written in the book of the law to do them." By this way of preaching the law, men become dead to the law, ſin becomes exceeding ſinful, it revives and appears in its native hellish hue, whereby

the

e ſinner dies to all conceit of his own ability, ſtrength, or ghteouſneſs, and thus it is a ſchoolmaſter to lead us unto hriſt, that we may be juſtified by faith.

2. Another weapon or edge of the ſword of the word of od, is the goſpel of the grace of God through an incarnate od, a crucified Chriſt. "We preach Chriſt crucified (ſays e apoſtle), to the Jews a ſtumbling block, and to the Greeks oliſhneſs; but to them which are called, both Jews and reeks, Chriſt the power of God, and the wiſdom of God." I determined not to know any thing among you (ſays Paul the Corinthians), ſave Jeſus Chriſt, and him crucified." y this weapon it was, that the apoſtles of Chriſt invaded the evil's kingdom of darkneſs, whereby the idols of the heathen itions were brought down, the devil's oracles ſilenced, his ives and votaries brought over to the obedience of Chriſt, id the Moſaic economy unhinged; and it is nothing but a in chimera and imagination of men's brains, deſtitute of the ue knowledge of religion and Chriſtianity, who think they lvance the intereſt of Chriſt in the ſouls of men by any other ean. Now, we are told here, that theſe weapons of law id goſpel are mighty through God. It is not, they are ighty through our eloquence, or through the excellency of e inſtrument; no, no, Paul may plant, and Apollos water, it it is God that gives the increaſe; all depends upon the ncurring efficacy of the Spirit of the Lord: "Not by might, or by power of man, but by my Spirit, ſaith the Lord of oſts," Zech. iv. 6. "He puts the treaſure in earthen veſels, that the excellency of the power may be of God, and not man," 2 Cor. iv. 7.

3. We may notice the glorious effects produced by theſe eapons of the word, the artillery of Chriſt's kingdom. What ecution do they by the Spirit of God? "They pull down rong holds; they caſt down imaginations, and every high ing that exalteth itſelf againſt the knowledge of God, and ing every thought into captivity to the obedience of Chriſt." Here again briefly we may notice,

(1.) The great end aimed at by the artillery of the goſpel, mmitted into the hands of miniſters and ambaſſadors of hriſt. It is twofold:

[1.] To convey the knowledge of God; and, [2.] To ing them to the obedience of Chriſt.

[1.] I ſay, To bring them to the knowledge of God; "For is is life eternal, to know the only true God, and Jeſus riſt whom he hath ſent." Sinners have loſt all ſaving knowdge of God, of his nature, of his will, of his perfections, in-

ſomuch, that they are alienated from the life of God, through the ignorance that is in them. Now, the deſign of the goſpel revelation is, to make God known as he is in Chriſt, reconciling the world unto himſelf; to publiſh his name to be "the Lord God, merciful and gracious, forgiving iniquity, and tranſgreſſion, and ſin," that ſo knowing the excellency of his loving kindneſs, they may be engaged to "put their truſt under the ſhadow of his wings."

[2.] Another end of the goſpel revelation is, to bring ſinners unto the obedience of Chriſt, and of God in him. God has ſet his Chriſt as King in his holy hill of Zion; he has appointed all fleſh to hear and obey him, to receive the law, and all the diſcoveries of the mind of God, from him. It is his will, "that all men ſhould honour the Son, even as they honour the Father;" and, for this end, he hath "highly exalted him, and given him a name which is above every name, that at (or in) the name of Jeſus, every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of his eternal Father," Phil. ii. 9—11. Now, when theſe deſigns of the goſpel revelation are obtained, the victory is the Lord's, and the kingdom of God is reared up in the ſoul. But,

(2.) We may notice the ſtrong oppoſition that lies in the way of ſinners being brought to the knowledge of God, and obedience of Chriſt. Why, there are ſtrong holds, imaginations, high things, and ſwarms of diſobedient thoughts.

[1.] By ſtrong holds, I think we are principally to underſtand original ſin, which is called ſtrong holds in the plural number, becauſe it is ſeated in every faculty and affection, and becauſe of the many faſtneſſes that original ſin has in the heart, ſo that, when it is beat out of one lying refuge, it retires and lurks in another; and it is called ſtrong, becauſe of its advantageous ſituation, even in the very heart, Rom. vii. 20. 23. called "ſin that dwells in us; a law in our members." It is ſeated in the darkened mind, deceitful heart, obſtinate will, ſeared conſcience, irregular paſſions and affections. It is ſtrong, being founded in our natures, conveyed by natural generation, "I was ſhapen in iniquity, and in ſin did my mother conceive me:" ſtrong, becauſe of its impenetrable nature called therefore a heart of ſtone, proof againſt attacks either from mercy or judgement; "Thou haſt ſtricken them, but they have not grieved, thou haſt conſumed them, but they refuſed to receive correction; they made their faces harder than a rock; they refuſed to return," Jer. v. 3.

Again, [2.] In the heart of man there are imaginations or reaſoning

ſomings that oppoſe themſelves unto the erection of the ſpi-
ual kingdom in the heart. When God's method of grace
ſalvation is revealed; when the myſtery of a Trinity of
ſons in one God, the myſtery of the union of the two na-
es in the perſon of Chriſt, the myſtery of regeneration and
ctification by the ſpirit of Chriſt, and of juſtification by
uted righteouſneſs without the works of the law, the
ſtery of the life of faith on the Son of God, and of union
him by faith, and of receiving out of his fulneſs grace for
ce: I ſay, upon hearing of theſe, and the like ſupernatural
ſteries, carnal reaſon is ready to ſtart up, and ſay, How
theſe things be? They cannot go down with corrupt rea-
, the wiſdom of God is fooliſhneſs unto man, and hence it
es, that we have got a ſet of preachers in our day, who
lode all the ſupernatural myſteries of the goſpel; they
he their own corrupted reaſon the ſtandard of revelation,
whatever their reaſon cannot comprehend, that muſt be
aſide as a piece of enthuſiaſtic nonſenſe, or myſtical divi-
y, that nobody can comprehend; theſe profeſſing them-
es to be wiſe, they become fools. A rational religion, as
Thomas Halyburton obſerves, is like to be the ruin of re-
on in our day and generation.

Again, [3.] The apoſtle tells us here of high things in the heart,
t exalt themſelves againſt the knowledge of God, and the en-
nce of this ſpiritual kingdom; by which I underſtand princi-
ly the pride, vanity, and ſelf-conceit of the heart of man by
ture, which is ready to vent itſelf in language like that of Lao-
ea, Rev. iii. 17. "I am rich, and increaſed with goods, and
e need of nothing;" or like that of the proud Phariſee, Luke
iii. "God, I thank thee that I am not as other men are: I
t twice in the week, I give tithes of all that I poſſeſs." Every
n in a natural ſtate ſits mounted upon an imaginary throne
ſelf-conceit: He is conceited of his own wiſdom, though he
born like a wild aſs's colt; conceited of his own righteouſ-
s by the law, though it be no better than filthy rags; con-
ted of his own ſtrength and ability to do what is pleaſing
God, although he "be not ſufficient of himſelf to think a
od thought;" conceited of his own fulneſs, though he "be
etched, miſerable, blind, poor, and naked;" conceited of
own purity and holineſs, clean in his own eyes, though he
not waſhed from his iniquity. Theſe are high things that
nd in the way of the erection of the kingdom of God in the
l.

[4.] There are ſwarms of rebellious thoughts every day, and
ur and moment buſtering up from the ſource of corruption
the heart; and theſe taking up their lodging in the ſoul,

every

obedience of Chriſt. Take up the ſcope of this i
ing particulars, relating to the way of erecting a
ing the kingdom of God in the ſouls or hearts of

[1.] Then, God by the power of his Spirit, a
the revelation of the word, batters and ſhakes th
of the ſtrong holds of ſin and ſelf in the heart
that the rocky heart, which before ſeemed impene
to ſhake and quake within the man, and, throug
apprehenſion of the wrath of God, begins to
ſhall I do to be ſaved? Is not my word a hamm
Lord, to break the rock in pieces?" Jer. xxiii. 29

[2.] A window is opened, as it were, in the
the mind, whereby a beam of light is let in, and t
fold beam that ſhines into the heart.

1. A beam of law-light, whereby the vermin
is in the ſoul, is diſcovered, and the wrath of an
ready to fall down and grind it into powder.

2. A beam of goſpel-light diſcovering Chriſ
rious fulneſs and excellency, every way ſuited u
neceſſity, 2 Cor. iv. 6. 7. "God, who commande
ſhine out of darkneſs, hath ſhined in our hearts,
light of the knowledge of the glory of God, in th
ſus Chriſt."

[3.] Chriſt being diſcovered, the heart is ſumm
render and open unto him, as "the Lord of ho
of glory, the Lord mighty in battle," Pſal. xxiv. 7.;
the iron ſinew of the will gives way, the gates
bars of iron, whereby the heart was ſhut against

is we are built up an " habitation of God through the rit: If any man open unto me, I will come in, and will with him, and he with me."

5.] Being come into the heart, he repairs the breaches and ns that had been made upon it by ſin and Satan while in ir poſſeſſion; he proceeds to garniſh and deck his dwell-place with his own furniture, ſo that the ſoul which had among the pots, becomes " as the wings of a dove cover-with ſilver, and her feathers with yellow gold;" and like " King's daughter, all glorious within," Pſal. lxviii. 13. and . 13.

6.] Satan and ſin and ſelf being dethroned, a new govern-nt is erected, Chriſt is ſet up and proclaimed King; his 's intimate, and not only intimate, but, as I ſaid before, tten and engraven on the heart, as with a pen of iron. The of faith to be believed, and the law of commandments to obeyed, as the only rule of life, unto every one of which ſoul ſays, Amen. O this and that, and the other precept promiſe, " is a faithful ſaying, worthy of all acceptation," im. i. 15.

7.] The ſoul being thus conquered and captivated to the dience of Chriſt, is admitted to new privileges and immu-es, ſome of which are preſently poſſeſſed, and others ſecu-by the oath of God and his gracious promiſe. Sin is pre-tly pardoned, its debt paid, and all former obligations to ith cancelled, " I, even I am he that blotteth out thy tranſ-ſions, for mine own ſake." The man's perſon is accepted virtue of his union with Chriſt, the Lord our Righteouſ-s: Eph. i. 6. " He hath made us accepted in the beloved:" has a new name given him; formerly his name was a child the devil, a tranſgreſſor from the womb; but now he gets new name of a ſon, a child of God, and this is an " ever-ing name, that ſhall never be cut off," Iſ. lvi. 5. " As many received him, to them gave he power to become the ſons God;" he becomes an heir of the kingdom, " If ſons, n heirs, heirs of God, and joint heirs with Chriſt." Now d ſays to the man, " All are yours, and ye are Chriſt's, and riſt is God's: He is admitted to fellowſhip and communion h God Father, Son, and Holy Ghoſt; " I will ſup with n, and he with me:" The Lord ſays to the man, " Eat, O nd, drink, yea, drink abundantly, O beloved." The ſoul is ught " into the banqueting houſe, and God's banner over s love;" and it can ſay in ſome meaſure, " Now verily my lowſhip is with the Father, and with the Son Chriſt Jeſus:" royal guard is ſet about the ſoul, the guard of the divine ributes, and a guard of angels for his defence, " As the mountains

mountains are round about Jeruſalem, ſo the Lord is about that ſoul; henceforth, even for ever, the angel of the Lord encampeth round about them that fear him:" He has the earneſt and pledge of the inheritance of glory given him, "In whom alſo, after that ye believed, ye were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance."

[8.] War (as you heard) is proclaimed againſt all other lords and lovers, but Chriſt himſelf, and they treated as uſurpers and invaders of his kingdom and privileges: "Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred; I count them mine enemies." And thus Chriſt, as a glorious Conqueror, having got poſſeſſion, he keeps poſſeſſion of the heart and ſoul to the very end, ſaying, "I will never leave thee nor forſake thee; be thou confident of this very thing, that he which hath begun a good work in thee, will perform it until the day of Jeſus Chriſt," when he ſhall preſent thee before his Father, without "ſpot or wrinkle, or any ſuch thing." And ſo much for the manner of erecting this kingdom of God in the ſoul.

LUKE xvii. 21.—*For behold the kingdom of God is within you.*

THE FOURTH SERMON ON THIS TEXT.

V. THE *fifth* thing in the method was to give you ſome of the excellent qualities and properties of this kingdom of God in the heart.

You have four of them in a cluſter, Rom. xiv. 17. where the apoſtle tells us, "that the kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt."

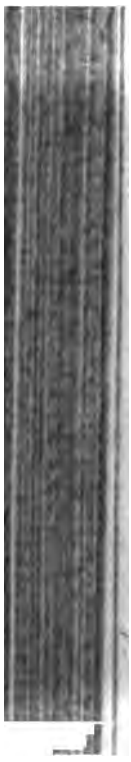
1*ſt*, He lets us underſtand, that this kingdom is not of a carnal, but of a ſpiritual nature: for it is not meat and drink. The men of the world, whoſe portion is in this life, their cry indeed

ood is, " What ſhall we eat? what ſhall we drink? where-
th ſhall we be clothed?—Who will ſhow us any of this
rld's good?" But the man who has the kingdom of God
thin him, is taken up with things ſpiritual and eternal; he
oks not at " things that are ſeen, but at things that are not
en:" He has meat to eat that the world knows not of; for
e food of this kingdom is the hidden manna; he " eats the
ſh and drinks the blood of the Son of man:" The glorious
yſtery of the incarnation and ſatisfaction of Chriſt, viewed
d applied by faith, affords him many a ſweet meal that the
rld knows nothing about.

2*dly*, The apoſtle tells us, that it is a kingdom of righteouſ-
ſs: Wherever God reigns, " righteouſneſs and judgement
e the habitation of his throne:" When he comes into the
art of a ſinner, he makes him to ſubmit unto the imputed
hteouſneſs of Chriſt, calling and owning him by that ſweet
me, Jer. xxiii. 6. " This is his name whereby he ſhall be
led, The Lord our Righteouſneſs." And then, by his Spi-
, he implants a principle of inherent righteouſneſs for
ctification, which influences the man to the ſtudy of holi-
ſs in all manner of converſation; ſo that holineſs to the
rd becomes the beautiful badge and livery of the kingdom,
l. cx. iii.

3*dly*, It is a peaceable kingdom, or rather a kingdom of
ace; the " kingdom of God is not meat and drink, but righ-
uſneſs and peace:" Theſe are ſweetly connected together,
xxxii. 17. " The work of righteouſneſs ſhall be peace, and
e effect of righteouſneſs quietneſs and aſſurance for ever."
hat a calm does it bring into the ſoul, when, upon the im-
ation of the righteouſneſs of Chriſt, God ſays to the ſoul,
There is now therefore no condemnation to him that is in
riſt Jeſus; becauſe the righteouſneſs of the law is fulfilled
him;" all the ſtorms of law terrors are then huſhed into
leaſant calm; and what ſerenity and tranquillity doth it
ld to the ſoul, when it is helped, with ſimplicity and godly
cerity, to have its converſation in the world, Pſal. cxix. 165.
reat peace have they which love thy law:" Gal. vi. 16. " As
ny as walk according to this rule, peace be on them, and
cy, and upon the Iſrael of God. Their peace is like a river,
l their righteouſneſs like the waves of the ſea." This peace is
reat a part of the kingdom of God within, that we find the
its in ſcripture refuſing to throw it up; no, to pleaſe the
ateſt potentates, as in the caſe of the three children, Dan.
4. And when through untenderneſs at any time they have
n left to diſturb the peace of the kingdom of God within
n, they would give a world to have it recovered; as we ſee

in



pleaſure to be ſeen through every corner of the k
the joy of the ſoul is like the joy of harveſt, or th
that divide the ſpoil, upon the back of a victory
ſtreams of the pure river of the water of life, th
out of the throne of God and of the Lamb, wa
the kingdom of God within is glad, Pſal. xlvi. 4.
ſuch as adds no ſorrow; in the midſt of the joy
their heart is ſorrowful, and their triumph is ſho
ment. But it is otherwiſe here, there is perpet
joy and triumph, to them that have the kingdom
in them. Hence are theſe or the like command
the righteous, "Be glad in the Lord, and rejoice
And ſhout for joy all ye that are upright in h
evermore, and again I ſay rejoice." Unto theſe

5thly, That it is a hidden and myſterious kin
fore called "the hidden man of the heart," 1 Pe
way of its erection is a myſtery, as Chriſt tells
John iii. 8. "The wind bloweth where it liſte
hearſt the ſound thereof, but canſt not tell when
and whither it goeth; ſo is every one that is bo
rit." The way of its ſubſiſtence and preſervation
for it is maintained by an inviſible communica
Chriſt in heaven, and the poor ſoul upon earth;
"holds the Head Chriſt, from which all the bod
and bands having nouriſhment miniſtered, and
increaſeth with the increaſe of God." The affair
dom are ſuch a myſtery unto a blind world, t

wrought gold." The Spirit of God takes the glory of
ift, decks the ſoul with it, 2 Cor. iii. 18. "We all with
a face, beholding as in a glaſs the glory of the Lord, are
nged into the ſame image, from glory to glory, even as by
Spirit of the Lord." Ye have a very lofty account of the
y of this ſpiritual kingdom, if liv. even when it is covered
affliction, and toſſed with the winds and waves of ad-
ity and trouble; when the world can ſee no form or come-
ſs about it, ver. 11. 12. "Behold I will lay thy ſtones
a fair colours, and lay thy foundations with ſapphires; and
ill make thy windows of agates, and thy gates of car-
cles, and all thy borders of pleaſant ſtones."

thly, It is an honourable kingdom; and no wonder, for it
e kingdom of God. There is a greater tribute of honour
glory levied to him out of this kingdom, than from all the
ld beſide, "This people have I formed for myſelf, they
l ſhew forth my praiſe." Hence believers are called trees of
teouſneſs, the planting of the Lord, in whom he will be
ified; and that ſoul that has the kingdom of God within
becomes truly honourable. They are made "kings and
ſts unto God—a choſen generation, a royal prieſthood, a
uliar people—the excellent ones of the earth," and more
ellent by far than the reſt of the world, Iſ. xliii. 3. 4.
ver ſince thou waſt precious in my ſight, thou haſt been
ourable; and I have loved thee, therefore will I give men
thee, and people for thy life; I gave Egypt for thy ranſom,
iopia and Seba for thee."

thly, It is a moſt expenſive and dear bought kingdom unto
Son of God, it coſt him the travail of his ſoul, before it
ld be reared up in the heart. Every grain of grace wrought
he ſoul by the Spirit of the Lord is the purchaſe of blood,
that not common blood, but of the beſt blood of the whole
ation: "We are not redeemed by corruptible things, ſuch
ilver and gold, but with the precious blood of Chriſt: The
emption of the ſoul is precious," and had ceaſed for ever,
eſs this ranſom had been found for it.

thly, It is a thriving and flouriſhing kingdom: "The righ-
us ſhall flouriſh like the palm tree, he ſhall grow like the ce-
in Lebanon," Pſal. xcii. 12. It is true, indeed, this kingdom
h not always flouriſh and grow in a ſenſible way and man-
, for it is moſt oppreſſed and borne down with the ſtrength
emptation, affliction, and trouble; hell and earth are con-
ually ſeeking to ſtifle and ſuppreſs it; but yet it is habitually
ariſhing, for out of weakneſs it becomes ſtrong: The great
ng, he rules ſo dexterouſly in this kingdom, that he makes
very attacks of the enemy ſubſervient to, yea, and all

cious corner Stone, a ſure foundation; and if
could be deſtroyed, what ſhould the righteous
ter is an everlaſting covenant, Jer. xxxii. 40.
an everlaſting covenant with them." It is ſu
walls that are everlaſting, even the perfections
God which are round about it, as the mountain
ruſalem. Thus I have given you ſome of the
ſpiritual and inviſible kingdom of God that is
of the believer.

VI. The *ſixth* thing was to ſhew how much
fairs is changed to the better by the erection o
of God in the ſoul.

I have much prevented myſelf as to this, by
ſaid upon the former head; I only add, that,
of this new kingdom, the government is quite
what it was before. For,

1*ſt*, There is a new King upon the throne
Chriſt, "the King of kings, the Prince of th
earth," rules where Satan had his ſeat; and O
change is this! the Prince of life to reign in
of this world, &c.

2*dly*, There are new laws introduced into
"the law of the Spirit of life in Chriſt Jeſus,"
law of ſin and death. Sin gave laws to the
wholly under its command, but now the ma
law to Chriſt, 1 Cor. ix. 21.

3*dly*, New liberty is brought in, inſtead of
age. The man was under bondage to ſin. Sa

bly, The man gets a new ſpirit, "Not the ſpirit of the d, but the Spirit which is of God, whereby he knows the gs that are freely given him of God; (it is ſaid of Caleb Joſhua, that they were men of another ſpirit than the reſt ie wicked Iſraelites), "a ſpirit of wiſdom and revelation, rit of grace and ſupplication," Zech. xii. 10.

bly, The man gets a new will, inſtead of the rebellious and iron ſinew; he is made willing to fall in with the will od: "Lord, what wilt thou have me to do?" Acts ix. 6.

bly, A new object of truſt and confidence is ſet up in the Formerly he truſted in an arm of fleſh, but now he s in the living God; formerly he truſted in lying refuges, now he truſts only in the foundation God hath laid in , Iſ. xxviii. 16.

bly, A new hope. Formerly he hoped in a thing of nought, ıow with Iſrael, his hope is in the name of the Lord, in a in Chriſt, and he flees for refuge unto the hope ſet be- him in the goſpel, and his hope, like an anchor, "enters that within the vail, whither the Forerunner is for us en- ," Heb. vi. 18. 19.

bly, He gets a new love to the Lord, inſtead of former en- againſt God: So that he can ſay in ſome meaſure of ſin- r, that he "loves the Lord his God with all his heart,— —ſtrength,—and mind:" He himſelf delights in the Lord, :he "deſire of his ſoul is unto his name, and the remem- :e of him," Iſ. xxvi. 8.

thly, There is juſt a new heart given the man when the lom of God is ſet up. The heart before was a ſtony r heart, that would not yield either to the word or rod of : But now he has got the heart of fleſh, Ezek. xxxvi. 26. new heart alſo will I give you, and a new Spirit will I put in you." And from hence it is, that the thoughts of the take a new turn: The thoughts which wandered after vanity, do now run after God, after the living God: So he man can ſay in ſome meaſure, "My meditations of him weet, and I will be glad in the Lord: When I remember upon my bed, and meditate on thee in the night watches, ɔul ſhall be ſatisfied as with marrow and fatneſs:" Thus ee there is a wonderful change effected by the erection of tingdom of God in the ſoul.

I. The *ſeventh* thing in the method was, the *Application* e whole.

ıd the *firſt* uſe may be of *Information* in the particulars wing.

, Hence ſee the riches of God's love, and the freedom of his

he has such a care of them beyond others. H
kings for their sakes: He will give men for the
for their life. He adjusts the whole of gospel
their edification; gives "apostles, prophets, ev
tors, teachers, for perfecting them;" He calc
justs the whole of his providential administrat
advantage, Deut. xxxiii. 28. "He rides upon
their help, and in his excellency on the sky."
the matter that there is such ado about them b
Why? the matter is this, *the kingdom of God is*
and ye know a king levels the whole of his adm
the benefit of his kingdom.

3*dly*, See hence the error of these who pref
great ones to Christ's little ones, in the admini
affairs of his visible kingdom upon earth. Wh
dangerous error to set aside these, and denud
privileges of the kingdom, who have the kin
within them; and prefer these, who perhaps
and the world, and sin reigning in their hearts,
dence has given them something of the pelf of
yond their neighbours: Who so fit to choose
kingdom of Christ, as they that have *the kingdo*
in? I fear there will be a sad reckoning ere al
the injuries that are done to these whom "Go
rich in faith, and heirs of the kingdom," howe
be in this world. Perhaps some may be thinki
need of such discourse now, after what has beer
but, Sirs, I own, I am of another mind, and will

upon his kingdom, and they that do ſo will pay for it: "It were better for them that a milſtone were hanged about their neck, and they caſt into the midſt of the ſea," than to offend theſe that have the kingdom of God within them. He will reſent it, Luke xvii. 2.

5thly, See hence that heart religion is a thing that God principally regards, Pſal. li. 6. "Thou deſireſt truth in the inward parts." Sirs, all our flouriſh of a profeſſion, our reading, hearing, communicating, is but the offering of ſwine's blood on God's altar, without this, ſee Iſ. i. 11—14. Pſal. lxxviii. 35—37.

6thly, See hence a good reaſon why the ſaints of God ſhould walk circumſpectly, and "be holy in all manner of converſation." Why, they ſhould watch and pray, and ſtand upon their guard againſt all ſin in heart and life, and avoid all appearance of evil. Why, *the kingdom of God is within them*; and have they not good reaſon to watch and be upon their guard againſt every thing that may diſturb or diſquiet the peace of the kingdom. The peace of a kingdom is a moſt valuable bleſſing. O Sirs, be upon your guard againſt all ſin, in whatever ſhape it may appear and preſent itſelf, for it will break the peace of the kingdom of God, and if any parley be entertained with theſe enemies, he will make all the kingdom tremble with his frowns.

7thly, See why faithful miniſters do travel in birth for the converſion of ſinners. Why, they are concerned to have the kingdom of Satan overturned, and the kingdom of God reared up in the ſouls of their hearers.

8thly, See hence whence it is that the ſaints and faithful miniſters of Chriſt will ſtand up for the prerogatives of Chriſt, and the privileges of his ſubjects, upon their utmoſt peril. Why, *the kingdom of God is within them*, and therefore they cannot but be zealous for their King, and his prerogatives. Some folk now-a-days are come that length, as to think and ſay, that theſe worthies who ſuffered in the late times of perſecution, died as a company of fools, when they would not redeem their lives, by ſaying, 'God ſave the king.' Would you know what was the matter with them? Why, by acts of parliament, the prerogative of Zion's King was taken, and ſet upon the head of King Charles and King James, and they declared, 'In all cauſes, not only civil, but eccleſiaſtical, head.' And they could not find freedom in their conſciences, to pray that God might ſave a man in his uſurpations upon the prerogatives of Chriſt the King of Zion, whoſe kingdom they had within them, eſpecially when they knew the enemy would interpret their praying in theſe terms, a praying for their proſperity

parity and ſucceſs in ſuch a wicked way. Sirs, they who now-a-days talk at that rate, know little of true tenderneſs of conſcience, or of true zeal for the glory of Chriſt, as the alone Head and King of his church.

9*thly*, See hence the true ſpring of reformation in a church or land, and the true ſpring alſo of defection and backſliding. Why, when the Spirit of the Lord erects the kingdom of God within, eſpecially in the hearts of magiſtrates or miniſters, men of power and influence; then reformation work goes on apace, men then put to their hands heartily to the building up of Zion; every one then is ready to lend a lift to help up with the Head-ſtone of the corner: But when the kingdom of God is not within, men loſe heart and hand to the work of the Lord, and fall a-work to daub with carnal wiſdom and policy, which quite ſpoils and mars the building, inſtead of furthering it. What was it that made parliaments, and aſſemblies, and people of all ranks go ſo clean to work about the year 1638, and the year that followed it, to advance a work of reformation, and to engage themſelves by ſolemn covenant to maintain it? And what makes the work go on ſo ſlowly now? Why, if folk, eſpecially men of influence and power, had the kingdom of God within them, which, alas! is much wanting now-a-days, otherwiſe there would not be ſo much daubing with untempered mortar as there is). O Sirs, if ever ye would ſee the Lord's work thrive again in the land, pray that the ſame Spirit may be poured out from on high, that he may lay the foundation of the work by ſetting up his kingdom in the heart of kings, nobles, gentry, miniſters, elders, and all ranks of people in the land; and then the hearts of the children will be turned to their fathers, and we may expect to ſee the church of Chriſt in this land, "looking forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners," Cant. vi. 10.

10*thly*, See hence a good reaſon why honeſt people who have a real principle of grace, cannot ſubmit unto the miniſtry of intruders, who enter the houſe of God ſome other way than by the door of a lawful call and ordination; and why they ſcruple to join with theſe that take ſuch men by the hand, or help them and encourage them in their intruſions. Why, folk that have the kingdom of God within them, they cannot think of committing the cuſtody of the kingdom of God, and the concerns thereof, unto men who want the King's call and commiſſion; and they can never think that they who thruſt themſelves into the prieſt's office for a peace of bread, will be much concerned to build up and advance either Chriſt's inviſible kingdom within, or his viſible kingdom. I fear there are too many foul fingers about

about matters of this kind among us at this day, and if the coat fit any that are now hearing me, let them put it on.

11thly, See hence the true ſpring and foundation of zeal for the public cauſe and intereſt of Chriſt; why, it is laid in the erection of the kingdom of God within the ſoul. Whence is it that the zeal of God's houſe doth eat up ſome of the ſaints? Whence is it that they prefer Jeruſalem to their chief joy, and are ready to ſacrifice their worldly all for the public cauſe of Chriſt in the land or place where they live? Why, the ſpring of their zeal lies here, they have got the kingdom of God within them; and, Sirs, allow me freely to tell you, that it is good to be zealouſly affected in a good thing; it is good to be on the Lord's ſide, in ſo far as you know his cauſe; but beware of laying ſtreſs upon this, that you are upon the right ſide of the queſtion; for folk may have a zeal of God, and yet that zeal not be according to knowledge, and therefore will but go a ſhort way in the Lord's reckoning. Folk may cry, "The temple of the Lord, the temple of the Lord, the temple of the Lord are theſe," and make a great ado and noiſe about the public intereſts of the church, and yet want an inward principle and an outward practice correſpondent unto ſuch a profeſſion, the Lord declares, that ſuch are but "a ſmoke in his noſe, a fire that burneth all the day."

A ſecond uſe of this doctrine may be of *trial* and *examination* *.

LUKE xvii. 21.—*For behold the kingdom of God is within you.*

THE FIFTH SERMON ON THIS TEXT.

I PROCEED now to the *third* uſe of this doctrine, namely, of *Exhortation.*

1ſt, To all in general.

Is it ſo that God has a ſpiritual and inviſible kingdom in the hearts and ſouls of his people? Then, Sirs, let me exhort you to

* For this, ſee Sermon on Pſal. lxxxix. 2. "Mercy ſhall be built up for ever."

to make way for the entry of the "Meſſiah, the Prince, the Lord of hoſts, the King of glory," that he may rear up the kingdom of God within you. "His kingdom (he hath declared) is not of this world, it is ſeated in the heart and ſoul; and, Sirs, we that are miniſters of the goſpel come as the heralds of this great King, ſummoning you to ſurrender, and caſt open the everlaſting gates of your ſouls unto him. Perhaps ſome of you may think the miniſters words are but wind, it is a vain ſummons without authority; but, Sirs, the ſound of our Maſter's feet is behind us; and therefore, if you will not hear us, hear himſelf ſpeaking, and remember that his words are directed to every ſoul, young and old, within theſe walls, Pſal. xxiv. 7. "Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in." The ſummons is repeated and doubled again, ver. 9. "Lift up your heads, O ye gates, even lift them up, ye everlaſting doors, and the King of glory ſhall come in." And, in caſe you aſk his name, in whoſe authority we ſummon you, ſaying, "Who is this King?" ſee an anſwer to that inquiry, ver. 8. 10. "The Lord ſtrong and mighty, the Lord mighty in battle. The Lord of hoſts, he is the King of glory. Selah." See if you dare ſit his ſummons; if you do, remember it will be to your coſt, and upon your peril.

But now, to illuſtrate this exhortation a little, and enforce it, I ſhall obviate and anſwer a few queſtions, that may be readily moved upon ſuch a ſummons.

Queſt. What is it that you call us to, when you require us, in the name of Chriſt, to lift up the gates of our ſouls and hearts to him?

I anſwer, this lifting up the everlaſting gates of the heart to the Lord is one of the expreſſions of faith; hence we are told, when Lydia believed, the Lord opened her heart while Paul preached, Acts xvi. 14. Rev. iii. 20. ſays the Lord there unto Laodicea, "Behold I ſtand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me." So, here, believing in Chriſt is called a lifting up of the gates or doors of the heart to the King of glory. Now, there is a two or threefold door that is opened to Chriſt, when a ſinner believes in him.

1ſt, The door of the mind or underſtanding muſt be opened to know him, and apprehend the way of ſalvation through him. Hence faith is not a blind but a ſeeing grace. "Look unto me, and be ye ſaved. Thine eyes ſhall ſee the King in his beauty." The eye of the mind is ſhut and blinded by Satan the god of this world, but, in believing, it is opened to

"behold

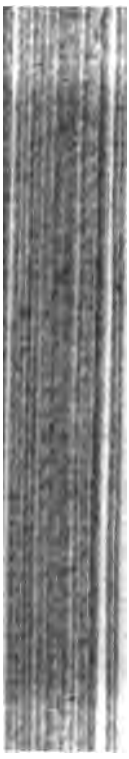
ıld the beauty of the Lord, and the excellency of our

The door of the will is opened, ſo as to fall in with
a Prophet, Prieſt, and King, for "wiſdom, righteouſ-
and ſanctification." Pſal. cx. 3. "Thy peopl ſhall be
in the day of thy power." The will, in believing, em-
the revelation made of him, and by him, in the word;
rophet, ſubmits unto his righteouſneſs, as its only de-
againſt the charge of the holy law, and receives the law
iis mouth, as its only King and Lawgiver.

The door of the affections is caſt open unto him. The
he joy, the delight, and deſire of the ſoul muſt cen-
d terminate upon him as the ſupreme good, and up-
g all of the ſoul, ſaying, "Whom have I in heaven but
and there is none upon earth that I deſire beſides
So that, when we call you to lift up the everlaſting
to the King of glory, we call you to ſurrender your
ſouls unto him, underſtanding, will, and affections;
n your doing ſo, he comes in, and ſets up his kingdom
you.

v, becauſe we deal not with ſtocks and ſtones, but
ıtelligent and rational beings, therefore we muſt deal
'ou by rational arguments, to caſt open the doors of
earts unto the Lord Jeſus, for it is in this way that he
les and enables the ſoul to entertain him: And, O Sirs,
p to the Lord, that the concurring power of his Spirit
ɔme along with what is ſaid.

Then, Will you conſider who he is that calls for entry:
ɔne other than the "Lord of hoſts, the Lord mighty in
; he who doth according to his will in the army of hea-
nd among the inhabitants of the earth." But leſt this
and terrible name ſhould make you afraid, take a view
name, as it is proclaimed, Exod. xxxiv. 6. "The Lord
by before him, and proclaimed, The Lord, the Lord
ıerciful and gracious, long-ſuffering, and abundant in
:ſs and truth, keeping mercy for thouſands, forgiving
y, and tranſgreſſion, and ſin." O Sirs, that which for-
he enmity of the heart againſt God, is ignorance of that
ion that he has made of himſelf from a throne of grace,
he is in Chriſt. We conceive of him as an implacable
:xorable Deity, and, by conceiving of him thus, natural
' againſt God is fortified, and our minds quite alienated
ım, through the ignorance of God; he is "in Chriſt,
iling the world to himſelf." Sirs, whenever God is
ınd taken up in the goſpel glaſs, he is ſeen to be a God
:e, mercy, love, and every way amiable; and it is the



comes in the capacity of a lawful proprietor: th
the world, are but intruders; the heart is Go
it was his ſeat before ſin entered, why then ſl
have his own? He comes in the quality of a Pr
as a King, he is obliged to protect his kin
ſoul. He protects the ſoul againſt all challe
cuſations from the law, ſaying, there is no
againſt this man: He protects againſt the roa
ſeeks to devour you; "the God of peace ſhall tr
der your feet." He protects againſt the malice
s "In the world ye ſhall have tribulation, but
have peace. Be of good comfort, I have overco
He comes in the quality of a rich Proviſor: "
yours; my God ſhall ſupply all your needs, ac
riches in glory, by Chriſt Jeſus." He comes in
a wiſe manager, bidding you caſt all your cares
King takes the burden of all the affairs of the
himſelf.

3. Conſider the advantages that ſhall accrue t
ing open the everlaſting doors to the King of
he will ſet up his kingdom within you. I tol
doctrinal part, what ſort of a kingdom it is tha
in the ſoul: In a word, the King of glory will
and walk in you; he will be to you a Father, a
vileges of children ſhall be yours: "The Lord
and ſhield: The Lord will give grace and glo
thing will he with-hold from them that walk up

4. Conſider the extreme danger of refuſing

5. Conſider how fond he is to have his kingdom ſet up thin you, and how loth he is to take a refuſal. (1.) He lls for acceſs. "Open unto me. My ſon, give me thine art." (2.) He knocks, and repeats his knocks and calls. See w often they are repeated, Luke iv. 1. 13. (3.) He waits for good anſwer from the ſinner, waits that he may be gracious, d waits till his locks are wet. He, as it were, is content to ſon the matter with ſinners, and to anſwer all their ob-tions.

Object. 1. Says the ſinner, I am ſuch a guilty ſinner, and ſins ſo aggravated, that he will never come in, to ſet up kingdom in my heart." *Anſ.* Why, ſays the Lord, Though your ſins be as ſcarlet, they ſhall be as white as w; though they be red like crimſon, they ſhall be as wool. even I am he that bloteth out thy tranſgreſſions for mine n ſake, and will not remember thy ſins."

Object. 2. Says the ſinner, I am wretched, miſerable, blind, r, and naked. *Anſ.* Why, ſays the Lord, that ſhall be no redient, "I counſel thee to buy of me gold tried in the , that thou mayſt be rich, and white raiment, that thou ſt be clothed, and that the ſhame of thy nakedneſs do not ear, and anoint thine eyes with eye ſalve, that thou mayſt "

Object. 3. To what purpoſe is all this; I have no power to n my heart unto him? *Anſ.* "It is he that works both to and to do." If thou wilt, thou ſhalt not want power. blame, in ſcripture, is laid upon the will: "I would, and would not," Matth. xxiii. 37.

Object. 4. My will, indeed, is like an iron ſinew, like a ſtone will not yield. *Anſ.* Well, in this caſe, plead the pro-, Ezek. xxxvi. 26. "I will take away the ſtony heart out our fleſh, and I will give you an heart of fleſh;" and that niſe, Pſal. cx. 3. "Thy people ſhall be willing in the day y power."

Object. 5. What if I be not elected? *Anſ.* That is none of buſineſs; at firſt inſtance, yield your hearts unto him, ye ſhall know your election, and that he has indeed ved you with an everlaſting love."

ſhall conclude this exhortation with a few advices. Would have the kingdom of God within you? Then,

Be convinced that the devil has his kingdom within you ature, and that every thought and imagination of your is evil. The flaw lies here: Folk imagine they have good s towards God, till they be convinced that they are deſ-ely wicked, and until——I deſpair that ever you will ny good by the goſpel. That vain imagination muſt be

brought

4. Put up that petition he has put in thy m
kingdom come." O, he is ready to hear the p
he himself dictates, and believe that he will hear
is of his own compiling. O wreſtle, and wr
fixed on his promiſe.

5. Put the key of the heart in his own ha
earneſtly, that he may give it a turn, and pr
him with his own word of promiſe, Pſal. c
people ſhall be willing in the day of thy powe
not ſtand out under a pretence of inability,
ready to enter into thy heart, and ſet up his k
in thee, that he is willing to take the whole
ſelf; he makes the duty ours, but he makes
own: "Work out the work of your ſalvati
and trembling; for it is God that worketh in
will and to do of his own good pleaſure," Pl

Secondly, I come to offer a word to believers
kingdom of God within them. You, who
of the eternal word and Spirit of Chriſt, hav
mined to ſubmit to the authority of him, whor
as King in his holy hill of Zion, ſaying, "Th
King, the Lord is my Judge, the Lord is my Law
the ſtrong holds of thy underſtanding, will, and
brought into captivity unto the obedience of Chr
caſe? Then I offer you, (1.) A word of conſola
advice and exhortation.

1*ſt*, A word of conſolation and encouragemen

1. Then, it is ſecured by the unalterable love of God, "The ountains ſhall depart, and the hills be removed, but my ndneſs ſhall not depart from thee." The ſenſe of his love ay be withdrawn, ſo far as the ſoul may cry, "The Lord ath forſaken me, and my Lord hath forgotten me;" but that all not be, "for he reſts in his love, and changes not."

2. The purpoſe of God is a noble ſecurity for the preſervaon of this *kingdom of God within you*, Rom. viii. 28. They e ſaid to be called according to his purpoſe, the erection of ie kingdom of God in the heart, is juſt the execution of the ecree, "Whom he did predeſtinate, them he alſo called: And e are predeſtinate to be conformed to the image of his Son." ow, is it poſſible that the purpoſe of God can be fruſtrate? o, no, "The counſel of the Lord ſhall ſtand:" The golden hain of ſalvation cannot be broken, or one of the links of it e looſed, Rom. viii. 30. "Whom he did predeſtinate, them e alſo called; and whom he called, them he alſo juſtified: nd whom he juſtified, them he alſo glorified."

3. The indenture that the Son of God entered into with his ather, from eternity, in the counſel of peace, ſecures this piritual kingdom. When God the Father gave a company of ie loſt race of Adam unto Chriſt, he engaged that he would et up his kingdom within them, repair his image, carry on the ork of ſanctification in them, till he had made them meet or glory; and that at the laſt day he would deliver up the ingdom to his Father, and ſay, Here am I, and the children hou haſt given me; here I preſent them without ſpot, or rrinkle, or any ſuch thing. And God the Father, upon this ngagement and undertaking of his Son, promiſed that he hould "prolong his days, and the pleaſure of the Lord ſhould roſper in his hand." So that the counſel of peace between he Father and Son muſt come to nought, before this kingdom f God can be deſtroyed.

4. The blood and righteouſneſs of Chriſt ſecures this kingdom. Chriſt has purchaſed a church for himſelf. Before he ould, by his word and Spirit, take poſſeſſion of one ſoul in all Adam's family, he behoved, as their Surety, to fulfil the preept, and to underly the penalty of the law, and to pour out iis ſoul unto death: He comes to the kingdom and government by the expence of his royal blood, and is it to be ſuppoed, that his kingdom, which he has bought with the blood of iis heart, ſhall be ruined by ſin, Satan, or the world, if he ave an arm to defend it? No, no, I will give unto them eterial life, and they ſhall never periſh, neither ſhall any man be ble to pluck them out of my hand. And this he ſpeaks of his

his ſheep, for whom he laid down his life, John x. 28. compared.

5. The covenant of grace and promiſe ſecures this k of God within you: This covenant is well ordere things, and ſure, and contains all the ſalvation of his "The covenant of my peace ſhall never be remove covenant I will not break, nor alter the thing that is g of my lips." See how the work of grace is ſecured covenant, Jer. xxxii. 39. "And I will give them on and one way, that they may fear me for ever." Ver. 40 I will make an everlaſting covenant with them, that I turn away from them to do them good; but I will put in their hearts, that they ſhall not depart from me."

6. The effectual call that the Lord gave thee when h thee unto his kingdom and glory. He called thee fr power of darkneſs, and tranſlated thee unto the king his dear Son; and this call ſecures the poſſeſſion of th dom of God within thee, for his gifts and callings are repentance; and how can it be otherwiſe, ſeeing he ca according to his purpoſe.

7. Thy union with Chriſt, believer, ſecures the preſ and the perfecting of this kingdom. The whole myſtic of Chriſt, and every particular member of it ſhall be pe "neither death, nor life, nor things preſent, nor things t ſhall ſeparate" between you and him; not one ſtone turned off the foundation God hath laid in Zion; the by which the ſtones of the building are knit to the four is ſo well tempered, and he and they are ſo cemented to that hell ſhall never prevail to looſe any one of the God's building ſhall never be demoliſhed.

8. The new name that God has given thee ſecures th dom of God, the work of grace in the ſoul. He has g you who have received him the right, power, or privil being called the ſons of God, and this is a perpetual na ſhall never be razed. Iſ. lvi. 5. 6. "To them that ta of his covenant he gives a name, and a place within hi even an everlaſting name, that ſhall never be cut off." Son abideth in the houſe for ever; although the ſerva be turned out at term-day, yet ſo ſhall not the ſon, wh heir.

9. The ſeal of the Spirit ſecures *the kingdom of God you*, Eph. iv. 30. Believers are ſaid to be ſealed unto of redemption. A ſeal is either, (1.) For ſecrecy; wh would have kept ſecret they ſet their ſeal upon it; and fore it is a violation of the laws of ſociety, for any break up a ſealed letter, but he to whom it is directe

ſeal is uſed for diſtinction; merchants ſeal their goods that y may be known to be their own. (3.) A ſeal is uſed for urity; charters have the king's ſeal for further ſecurity; and this reſpect believers "are ſealed unto the day of redemp-n," he hath "ſealed us, and given us the earneſt of his Spirit." Eph. i. 13. 14. "After that ye believed, ye were ſealed with t Holy Spirit of promiſe, which is the earneſt of our inhe-ance." Now, this ſecurity of the ſeal of the Spirit is invio-le; for "the foundation of God ſtandeth ſure, having this l, the Lord knoweth them that are his."

10. The life of Chriſt ſecures this *kingdom of God within you*; Becauſe I live, ye ſhall live alſo." It is not ſo much the be-ver that lives, as Chriſt that lives in him. The life of Chriſt heaven is employed for the ſecurity of the work of grace in r ſoul: Believer he lives in heaven as thy Head, thy Huſ-nd, thy Redeemer, thy Advocate with the Father, and he s all power in heaven and in earth for this end, that he ght be in a capacity to preſerve his kingdom of grace: there-re, ſays the apoſtle, "When Chriſt who is our life ſhall ap-ar, then ſhall ye alſo appear with him in glory," Col. iii. 4.

11. The power of God ſecures this *kingdom of God within u*; John x. 29. "My Father which gave them me is greater an all, and none is able to pluck them out of my Father's nd." Rom. xiv. 24. He (viz. the believer that has the king-m of God within him) ſhall be holden up, for God is able make him ſtand: As if he had ſaid, The power of God is much engaged for the preſervation of the work of grace, at it ſhall never periſh, if God's arms be able to maintain it. Tim. i. 12. "I know whom I have believed, and I am per-aded that he is able to keep that which I have committed nto him againſt that day." 1 Pet. i. 5. "We are kept by the wer of God through faith unto ſalvation." And therefore, liever, thou mayeſt ſing and ſay, as Jude 24. "Now, unto m who is able to keep us from falling, and to preſent us ultleſs before the preſence of his glory with exceeding joy, the only wiſe God our Saviour, be glory and majeſty, do-inion and power, both now and ever, Amen."

But I need not inſiſt on particulars here; all the attributes God, and the glory of each of them, is concerned in perfect-g and preſerving this ſpiritual kingdom. The mercy of od that gave birth unto it; the wiſdom of God that contrived the faithfulneſs of God, yea, his holineſs is laid in pawn for e preſervation of it; yea, the very juſtice of God is concern-in the preſervation of this kingdom; for juſtice having re-ived complete ſatisfaction from the Surety, much obliges— take care for the preſervation of this kingdom, for which the

of a treasure you may hear afterwards.

3. We have the vehicle of this treasure, or the we or instruments by which this treasure is conveyed u visible family, it is *in earthen vessels*. Ministers of are so called, that none may think of them above wha we who are earthen vessels, cry to men of the same m us, as Jer. xxii. 29. "O earth, earth, earth, hear th the Lord." You and we are earth in our original, ea daily support, and earth in our end, for dust shall the dust. God sees it fit that men that are sprung should be served in earthen vessels.

4. We have the reason why God will have the tr the gospel conveyed in such earthen vessels, viz. " excellency of the power may be of God, and not of us in a word, that the whole glory of the conversion o and edification of saints unto eternal life, might be not to us, who are utterly insufficient of ourselves to do any thing as of ourselves, but unto God alone, wh such weak means, that no flesh may glory in his pre

The doctrine is much the same with the words, viz God will have the treasure of his gospel convey church and people in earthen vessels, that all know, that the excellency of its power for conve salvation to be of himself, and not of man."

Through divine assistance, I shall observe the follo thod.

I. I begin with the *firſt* of theſe, namely, to ſpeak a little of the goſpel-treaſure. And here I ſhall ſhew, 1. What is imported in its being called a treaſure. 2. Preſent you with ſome parcels of this treaſure; for it is impoſſible to bring it all forth to open view, in regard it is unſearchable.

As to the *firſt*, What is imported in this deſignation given to the goſpel, while it is called a treaſure? To this I anſwer in theſe particulars.

1. A treaſure conſiſts of ſomething very valuable; for what men do not value, they do not reckon it a treaſure. What ſo valuable as the goſpel of the grace of God! O, ſays David, "How precious unto me are the words of thy mouth! they are better to me than thouſands of gold and of ſilver." Every precept, every promiſe, every truth of God, is a precious jewel which we are to buy at any rate, but to ſell at no rate. "Wiſdom's merchandiſe is better than the merchandiſe of ſilver, and the gain thereof than fine gold. They that know the value of it will prefer it unto all the treaſures of this world, and take joyfully the ſpoiling of their goods, rather than part with the leaſt hoof of goſpel truth; yea, they will not love their life unto the death, in compariſon of the goſpel-treaſure: hence we are commanded to "contend earneſtly for the faith once delivered unto the ſaints."

2. A treaſure conſiſts in ſomething that is very uſeful and profitable unto the life of men in the world; men never reckon that to be their treaſure which is of no uſe to them. O, what ſo profitable unto the immortal ſoul, as that which brings life and immortality to light to them! "It is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; and the man of God is made perfect thereby, throughly furniſhed unto all good works," 2 Tim. iii. 15—17.

3. A treaſure conſiſts of ſomething very rare; what is common to every body is not reckoned a treaſure. What ſo rare as the goſpel, even as to the external revelation of it? It is not a thing common to every nation: Pſal. cxlvii. 19. 20. "He ſheweth his word unto Jacob, his ſtatutes and his judgements unto Iſrael. He hath not dealt ſo with any nation." The greateſt part of the world, at this day, know nothing of the goſpel-treaſure; and among theſe nations to whom it is come, how few are they that enjoy it in its purity! There is but little goſpel to be heard in many of the pulpits through Britain. I have lately ſeen ſermons printed, and highly applauded by ſome, where there is not one grain weight of the goſpel-treaſure, from the beginning to the end, no more than

in

the ſcriptures, for in them we think to have eter
they are they which teſtify of me," John v. 39.

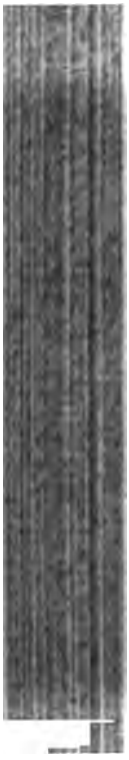
5. A treaſure implies great abundance of theſe
profitable things; a man that has but a ſmall qu
ney cannot be ſaid properly to have a treaſure.
Solomon, and other kings, had their treaſures, w
was great abundance of riches. Well, the goſp
mine of riches which have no bottom: Eph. iii.
"I preach among the Gentiles the unſearchab
Chriſt." Here there is fulneſs, all fulneſs, yea, a
of the Godhead; riches which eye hath not ſeen,
heard, neither hath it entered into the heart of
ceive: "But God hath revealed them unto us b
ſays the apoſtle, 1 Cor. ii. 9. 10.

6. A treaſure implies not only abundance of gr
things, but that they are ſubſtantial and durable.
no account of the treaſures of ſnow, which me
periſh. Such are all earthly treaſures, they periſ
uſing; riches make to themſelves wings, and fly
eagle, mounting up to heaven till ſhe be quite
We read of a rich man in the goſpel, who, whe
ed his barns with corn, and his coffers with m
himſelf, "Soul, take thine eaſe, for there is g
for many years." But where were his treaſures.
ſaid to him, "Thou fool, this night thy ſoul ſ
from thee, and whoſe ſhall theſe things be?"
treaſures frequently melt away before they are

reaſl it. So much for the import of the expreſſion, why he goſpel is called a treaſure.

2dly, I go on to bring forth ſome of the goſpel-treaſure, hat you may know what it is. But here there are two things would advertiſe you of before I proceed. (1.) That it is ſo reat that the tongues of men or angels cannot declare it fully; has not entered into the heart of man to conceive how great is; ſo that it is only ſome little glimpſe of it we can give ou from ſcripture-revelation. (2.) You muſt not look up- this treaſure as a thing you have no concern in, for it is your own; therefore, while we are telling you of it, you uſt put to the hand of faith, and apply and appropriate it to urſelves; for "things revealed belong unto you and your ildren; and unto you is the word of this ſalvation ſent: he promiſe is unto you, and to your children, and to all that e afar off." And therefore mingle faith with what you are hear, that ſo you may be enriched for eternity. Well, ſay u, tell us what this goſpel-treaſure is, bring it out of the rthen veſſels, that we may ſee and know it.

Well then, *firſt*, In general, I tell you that Jeſus Chriſt is e Alpha and the Omega, the ſum and ſubſtance of the goſ- el-treaſure. Chriſt is all in all; and if you win Chriſt, you in the whole treaſure of the goſpel that I ſpeak of: Says aul, Phil. iii. 8. "Yea doubtleſs, I count all things but loſs r the excellency of the knowledge of Chriſt Jeſus my Lord; r whom I have ſuffered the loſs of all things, and do count em but dung that I may win Chriſt." And when he went p and down the world from nation to nation, ſcattering the oſpel-treaſure among them, what was the amount of it but hriſt? Eph. iii. 8. "Unto me, who am leſs than the leaſt of ll ſaints, is this grace given, that I ſhould preach among the entiles the unſearchable riches of Chriſt," 1 Cor. i. 23. 24. We preach Chriſt crucified, unto the Jews a ſtumbling-block, nd unto the Greeks fooliſhneſs; but unto them which are alled, both Jews and Greeks, Chriſt the power of God, and he wiſdom of God." And chap. ii. 2. "I determined not to now any thing amongſt you, ſave Jeſus Chriſt, and him cru- ified." Col. i. 27. 28. "God would make known what is he riches of the glory of this myſtery among the Gentiles, hich is Chriſt in you (margin, amongſt you), the hope of lory; whom we preach, &c. Thus, I ſay, the ſum-total of he goſpel-treaſure is Chriſt: and no wonder, for God is in hriſt, who is the alone adequate portion of the rational and mmortal ſoul: "It hath pleaſed the Father, that in Chriſt ould all fulneſs dwell, that out of his fulneſs all we might eceive grace for grace," Col. i. 19. chap. ii. 9. compared with



if the life of the body be so valuable, what must
ſoul be? Matth. xvi. 26. "What is a man profit
gain the whole world, and loſe his own ſoul? C
man give in exchange for his ſoul?" The reden
ſoul is precious, and ceaſeth for ever as to an
man can give for it. Well, Sirs, we tell you, thi
ſalvation of the precious ſoul is to be found i
treaſure; if a man give but the hearing of fa
goſpel, his ſoul ſhall live, Iſ. lv. 3. The goſp
word of life, and a word of ſalvation, Acts
chap. v. 20. "Go (ſays the angel unto the apoſ
impriſoned), ſtand and ſpeak in the temple to
the words of this life." And whoever he be that
report of the goſpel concerning Chriſt, he ſhall
have everlaſting life, John iii. 14—16.

2. Next unto life, light is the moſt ſweet and
in this world. What a melancholy unheartſo
would this world be, if it wanted the ſun in th
"Truly light is ſweet, and it is a pleaſant thin
to behold the ſun." Well, the goſpel brings a
light unto the world than the light of the ſun in t
even that light which diſcovers another world, a
world than this is, "for life and immortality
light by the goſpel." Wherever the goſpel come
which ſat in darkneſs are made to ſee a great
them which ſat in the region of the ſhadow
doth ſpring up," Matth. iv. 16.; and, John
Chriſt, "I am the light of the world: he that

g than the ancients, and more wisdom than all his teachers: r the gospel-revelation, these things are brought to light unto bes, that are hid from the wise and the prudent of this orld. See a lecture of the excellency of the gospel-wisdom, b xxviii. 12—23. "It cannot be gotten for gold, neither all silver be weighed for the price thereof. No mention shall made of coral, or of pearls: for the price of wisdom is ove rubies. The topaz of Ethiopia shall not equal it, neiher shall it be valued with pure gold. God only understandh the way thereof, and he knoweth the place thereof."

4. In this gospel-treasure, is to be found that crown of glo- which fell from Adam's head that day that he sinned against od: 2 Cor. iii. ult. "All we with open face, beholding as in a ass, (viz. the glass of the gospel-revelation) the glory of the ord, are changed into the same image, from glory to glory, by the Spirit of the Lord." Christ is the image of the inible God, and the brightness of his Father's glory; and, by holding his glory in the gospel, we come to be renewed in nowledge after the image of him that created us at first, Cor. iv. 4—6.

5. The gospel opens a treasure of "fine linen, pure and hite, which is the righteousness of the saints," Rev. xix. 8. he judicious Durham upon that place observes, that by this ghteousness of the saints, is to be understood the imputed ghteousness of Christ, which he proves by several arguments. his is that white raiment which Christ counsels Laodicea to y of him, that the shame of her nakedness might not ap- ar, Rev. iii. 18. This, I say, we bring forth, and bring ar unto you in the gospel-revelation: Rom. i. 16. 17. "I m not ashamed of the gospel of Christ: for it is the power of od unto salvation, to every one that believeth. For therein the righteousness of God revealed from faith to faith." me then, O naked sinners, and buy white raiment, robes righteousness, garments of salvation, without money and ithout price, for it is a gifted righteousness, Rom. v. 17.

6. Here is a treasure of quickening, cleansing, adorning, engthening, and sanctifying influences of the Holy Ghost; r we receive the Spirit, not by the works of the law, but by e hearing of faith. Christ is a head of influence, who receied the Spirit above measure, that he might communicate the pirit and all his influences unto his mystical body; and the ospel is the channel of conveyance; hence, by the great and recious promises, we are made partakers of the divine nature. hese places of the world, where the gospel is not preached, hey are like unto the mountains of Gilboa, upon which nohing of the rain or dew of the Holy Ghost descends.

7. Her[illegible]

7. Here in this goſpel is a treaſure of noble ſecuritie every thing needful, either for life or godlineſs, for tin eternity. The goſpel-covenant is a large charter under ſeal of Heaven, for the whole inheritance of glory, and all pertains thereunto; and the promiſes of the covenant a many particular clauſes of the charter, whereby this and and the other bleſſing is ſecured, and all theſe, yea and in Chriſt. It is "an everlaſting covenant, well ordered things and ſure. The mountains ſhall depart, and the be removed, but my kindneſs ſhall not depart from thee, ther ſhall the covenant of my peace be removed, ſaith Lord, that hath mercy on thee," Iſ. liv. 10.

8. In this goſpel you have a treaſure of ſovereign med and antidotes againſt all theſe ſpiritual and foul diſeaſe which we are ſubjected ſince the fall of Adam. Here a leaves of the tree of life, which are ordained for the h of the nations: Pſal. cvii. 20. "He ſent forth his wo healed them." We bring you glad tidings of great joy there is balm in Gilead, and a Phyſician there of un ſkill, and who ſaves to the uttermoſt all that come unto and will employ him, let their caſe be never ſo deſpera the diſeaſes never ſo obſtinate againſt all other remedie opens the blind eyes, he makes the lame man to leap hart, and the tongue of the dumb to ſing; yea, the ver are made to hear the voice of Gilead's Phyſician, and made alive, John v. 25.

9. In this goſpel there is laid open a treaſure of gre glorious myſteries, that were hid in God from all et The Lion of the tribe of Judah hath opened the book looſed the ſeven ſeals thereof, which none in heaven earth were capable to do but himſelf: and now und New Teſtament, by the commandment of the everlaſting theſe hid myſteries are publiſhed unto all nations for th dience of faith, Rom. xvi. 25. 26. Col. i. 26. 27. In this there is a revelation of the myſtery of the Trinity, th one, and one in three: the myſtery of the incarnation eternal Son of God; "And without controverſy great myſtery of godlineſs; God manifeſted in the fleſh:" th tery of the death and ſatisfaction of Chriſt, whereby the of juſtice, being bathed in his blood, is put up again ſcabbard, and the anger of God turned away from u myſtery of his reſurrection from the dead, whereby juſtified in the Spirit, and the debt we were owing to l juſtice diſcharged: the myſtery of his aſcenſion unto as our Forerunner, whereby the way to glory is opene through the territories of the Prince of the power of t

e myſtery of his interceſſion, whereby our acceptance with d is procured. And all accuſations and charges againſt us repelled. The goſpel brings to light the myſtery of the birth, whereby we are initiated into the kingdom of hea-: the myſtery of juſtification by the imputation of his hteouſneſs unto us, whereby the righteouſneſs of the law mes to be fulfilled in every one that believes: the myſtery of adoption into God's family, whereby the heirs of hell and ath are put among the children: the myſtery of our ſanctiation by the Spirit of Chriſt, whereby we are made meet to be takers of the inheritance of the ſaints in light. Theſe and like myſteries are opened in the everlaſting goſpel, which ſh and blood cannot know, and cannot receive, becauſe they ſpiritually diſcerned.

10. In this goſpel-treaſure is to be found ſtores of meat; at for the hungry, and drink for the thirſty ſoul, meat indeed, and drink indeed. The incarnation and ſatisfaction of Son of God, apprehended by faith, is that hidden manna ich the world are ſtrangers to. Of this banquet we read, xxv. 6. "In this mountain ſhall the Lord of hoſts make to all people a feaſt of fat things, a feaſt of wines on the s, of fat things full of marrow, of wines on the lees well ined." A taſting of this food ſatisfies the longing ſoul ſo uch, that it hungers no more after the ſwine huſks which e world feed upon. See the open invitation given to all ople to come unto this goſpel-banquet, Iſ. lv. 1. "Ho, every e that thirſteth, come ye to the waters," &c. Prov. viii. 4. Unto you, O men, do I call, and my voice is to the ſons of en. Come, eat of my bread, and drink of the wine which ave mingled:" ſee Prov. ix. 1—6.

11. Here in this goſpel is a treaſure of rich ſpoils, which riſt the Captain of our ſalvation took from the enemy, when foiled him upon the field of battle, and triumphed over incipalities and powers. Here is the head of the dragon, at old ſerpent the devil, the deſtroyer of mankind, which riſt gives to be meat to them that inhabit the wilderneſs. ere is the hand-writing of the curſe of the law, which was ntrary unto us, and which gave Satan a law-power over us, ired and cancelled, Col. ii. 14. Here are the keys of hell d death, which Chriſt took by main force from the jailor: v. i. 18. "I am he that liveth, and was dead; and behold, m alive for evermore, Amen; and have the keys of hell d of death." Here is death itſelf diſarmed of its ſting, and grave of its victory, ſo as you may triumph over it as a nquiſhed enemy, ſaying, "O death, where is thy ſting? O ve, where is thy victory? Thanks be to God, which gi

us the victory, through our Lord Jeſus Chriſt." All
ſpoils Chriſt took from the enemy, when of the people
was none with him; and yet, like the women that tarri
home, he makes us to divide the ſpoil: and thus the pr
of the Father is fulfilled, Iſ. liii. 12. "I will divide him a
tion with the great, and he ſhall divide the ſpoil wit
ſtrong."

12. In this goſpel are brought forth all the riches and
of Immanuel's land, that lies on the other ſide of the J
of death. The new Jeruſalem, with all its ſplendour an
ry, is brought down from God out of heaven in the diſ
tion of the goſpel, Rev. xxi. 1—3.; and from ver. 10
we have a map of the celeſtial Jeruſalem, unto which t
deemed from among men ſhall be admitted, when the
finiſhed their work and pilgrimage in this lower world.
you ſee what rich treaſures the goſpel brings unto ſinne
how fitly then is it called "The glorious goſpel of the
God, which is committed to our truſt!" 1 Tim. i. 11.
much for the *firſt* general head.

II. The *ſecond* thing in the method was, to ſpeak a little
earthen veſſels, wherein the goſpel-treaſure is brought or co
to God's family; for, ſays the apoſtle here, *We have th
ſure in earthen veſſels*. By which, as I ſaid in the open
the words, we are to underſtand miniſters of the goſpel
whom he ſays, "Go ye into all the world, and preach th
pel to every creature." Now, as to this deſignation
unto miniſters of the goſpel, there are only two or three
tions I would propoſe and anſwer.

Queſt. 1. What may be imported in this deſignation of
veſſels?

Anſw. (1.) It ſays, that God is the great Potter, who
all the veſſels of his houſe, whether they be veſſels of c
veſſels of flagons, veſſels of leſſer, or of greater quantit
forms them all for himſelf, that they may ſhew forth h
ry. (2.) It ſays, that miniſters of the goſpel are ordain
for their own uſe, but for the benefit of the church, e
veſſels are for the uſe of the family. Chriſt himſelf, a
diator and High Prieſt of our profeſſion, is ordained fo
in things pertaining to God; and ſo are all miniſters a
dinances diſpenſed by them, for the uſe and benefit
church; Eph. iv. 11. 12. "When he aſcended up or
he gave ſome apoſtles, and ſome prophets, and ſome e
liſts, and ſome paſtors and teachers, for the perfect
the ſaints, for the work of the miniſtry, for the edify
the body of Chriſt. (3.) While miniſters of the goſ

l earthen veſſels, itſſays that they are but mortal men, even
ners are; they are ſprung of earth, and their foundation
the duſt, and unto duſt ſhall they return: Zech. i. 5.
ur fathers, where are they? and the prophets, do they
or ever?" (4) It ſays, that God will have his church
d, not by the miniſtry of angels, but by men of their own
d and make, that his terror may not make them afraid,
hen the law was delivered at Mount Sinai, Heb. xii.
19.

ueſt. 2. Whence have theſe earthen veſſels this rich trea-
f the goſpel? or how come they by it?

f. The earthen veſſels have all their treaſure out of the
ſtorehouſe of a Redeemer's fulneſs. All edifying and
gifts and graces are committed unto Chriſt by his Fa-
as the King, Head, and Lawgiver of his church; he re-
l gifts for men, and accordingly gives gifts unto men,
lxviii. 18. compared with Eph. iv. 11. When Chriſt
any man to the work of the goſpel, he will not ſend him
rfare upon his own charges; no. As a king when he
his ambaſſadors into foreign courts, they are not allow-
go upon their own private charges and expences, but
the charges of the king, whoſe ambaſſadors they are.
o here; the glorious King of Zion, when he ſends his
ſadors into this lower world, he bids them ſpend not
their own, but upon his credit; and in this caſe they
lack for nothing that is needful, as the diſciples found
he ſent them to preach the goſpel through the cities of

Many a time, when they come forth to preach the
ſting goſpel unto people, and begin to look in unto the
eſſels, we can ſee nothing there but weakneſs and emp-
, notwithſtanding of all our ſtudy and preparation;
i this caſe are ready to conclude, we have nothing to
forth unto the church for its edification, and that we
e a diſcredit to the goſpel and religion. But, O, how
our glorious Maſter many times baffle our unbelieving
and, for his own glory, conveys in a ſecret way the trea-
f the goſpel into the earthen veſſels, for the edification of
embers! As the milk is put within the mother's breaſt
e ſake of the babe; ſo is the ſincere milk of the word
s it were, into our breaſts, for the benefit of the babes of

It is obſervable, 2 Cor. v. 19. where in our tranſla-
he words run, "He hath committed unto us the word
nciliation;" as on the margin, in the original, it runs,
hath put in us the word of reconciliation." Thus he
e treaſure in the earthen veſſels, in the way of truſt,
: uſe of others. As the king's almoner is intruſted with

the

the king's bounty and charity, for the uſe of the poor, that h
may diſtribute it to them according to need; ſo miniſters th
are the almoners of the King of Zion, they have the goſp
treaſure committed to them, for the benefit of the poor; f
"to the poor the goſpel is preached." And well may
ſpend, when we have the unſearchable riches of Chriſt as o
fund to go upon; the more we ſpend, the more we have
ſpend, for by ſcattering our ſtock increaſes.

Queſt. 3. For what reaſon will God have the goſpel tr
ſure conveyed in the earthen veſſels.

Unto this you have an anſwer in the words of the te
*We have this treaſure in earthen veſſels, that the excellenc
the power may be of God, and not of us.* But this leads to,

III. The *third* thing in the general method, which was
ſpeak a little of that excellent power which accompanies
diſpenſation of the goſpel. This power is frequently ſpo
of in ſcripture, ſometimes in proper, ſometimes in metap
rical terms. So, Rom. i. 16. the goſpel is called the "po
of God unto ſalvation." 1 Theſſ. i. 5. "Our goſpel c
not unto you in word only, but alſo in power, and in
Holy Ghoſt." Sometimes it is expreſſed metaphorically,
thus the goſpel is called "the rod of the Mediator's ſtreng
and "he makes a willing people in the day of his pow
Pſal. cx. 2. 3. See Iſ. liii. 1. it is called a revelation of
arm of Jehovah." Sometimes it is expreſſed by "Chriſt's
ing forth like a mighty Conqueror, riding upon a white h
conquering, and to conquer," Rev. vi. 2. Pſal. xlv. 4. 5.
to illuſtrate the excellency of that power of God, that is ex
ed towards ſinners and ſaints, in the diſpenſation of the go
through poor earthen veſſels, I ſhall eſſay to do two thi
1. I ſhall give you ſome of the excellent properties; 2. S
of the excellent effects thereof.

1ſt, Let us take a view of the qualities of this power,
from thence the excellency of the whole will appear.

1. then, It is wholly divine and ſupernatural, it is mi
through God. Arminians may talk of the power of their
will, as they have a mind, to convert themſelves; the ſcrip
of truth inform us, that the power of a whole Trinity is em
ed in the work of a ſinner's converſion. The power of th
ther is put forth in it, as Chriſt declares, John vi. 44. "No
can come to me, except the Father which hath ſent me
him." The power of the eternal Son is exerted, John xi
"And I, if I be lifted up from the earth, will draw all
unto me." The power of the Father and the Son is ex
by the Holy Ghoſt, the third Perſon of the Trinity: H

Tit. iii. 5. we are ſaid to be "ſaved by the waſhing of regeneration, and the renewing of the Holy Ghoſt." So that Arminians, who talk of the power of their own will, to convert, believe, to repent, &c. they invade the prerogative of a whole Trinity, and contradict the record of God, by which we are aſſured, that "it is not of him that willeth, or of him that runneth, but of God that ſheweth mercy;" and that "it is God which worketh in us, both to will and to do, of his own good pleaſure." So that it is a divine power. And hence it follows,

2. That it is an exceeding great and mighty power. A greater power is exerted in the formation of the new creature in the heart, by the inſtrumentality of the goſpel, than in the creation of the world; hence the laſt is called the work of his finger, but the other of his almighty arm. The apoſtle tells us, that the ſame almighty power that was put forth in the reſurrection of Chriſt from the dead, is exerted towards them that believe. He "fulfilleth in us the whole good pleaſure of his goodneſs, and the work of faith with power;" and the apoſtle, in the place juſt now cited, he tells us, that it is not only power, but greatneſs of power, exceeding greatneſs of power, greatneſs of almighty power, and the working of this almighty power, exerted and put forth in the reſurrection of Chriſt from the dead; which plainly ſhews the reſurrection of Chriſt to be a greater miracle, than if all the race of Adam had been raiſed out of the grave in a moment. Chriſt was incarcerated, or ſhut up in the priſon of the grave, as our Surety, "the Lord having laid on him the iniquities of us all;" and therefore the grave of Chriſt was locked up by the hand of juſtice, that laid him in priſon for our debt. The curſe of the broken law lay as a dreadful weight upon his grave; a weight that all men on earth, and angels in heaven, would never have been able to poiſe with their united ſtrength. O what infinite power then did it require, to raiſe up Chriſt from the dead, under all this weight! Yet that ſame almighty power of God, that raiſed up Chriſt from the dead, is exerted and put forth towards ſinners, in bringing them to believe; and when brought to believe, they muſt be "kept by the power of God through faith unto ſalvation."

3. Hence it follows, that it is an irreſiſtible power that accompanies the diſpenſation of the goſpel-treaſure. There was mighty oppoſition made to the work of our ſalvation, in the purchaſe thereof; hell and earth combined againſt the Lord and againſt his Anointed: but on he went, travelling in the greatneſs of his ſtrength, through all oppoſition, till he could ſay, "It is finiſhed."

ed." In like manner, when redemption is to be applied, there is mighty oppoſition made by the powers of hell; the devil ſtudieth to ſecure his captive by might and main, he fortifies his ſtrong holds againſt the approaches of divine grace, ſuch as, the darkneſs of the mind, the obſtinacy of the will, the carnality of the affections: but when the day of power comes, God makes all theſe gates of braſs and bars of iron to give way; for who can ſtay his almighty hand, when he ſays, "The lawful captive ſhall be delivered, and the prey taken from the terrible?" the ſtrong fetters of the ſoul's captivity fall off; and "whom the Son makes free, they are free indeed." Thus, I ſay, the power of God accompanying the goſpel is victorious and irreſiſtible.

4. Although it be ſo, yet this power is exerted in a moſt ſweet and agreeable manner, without any ſort of violence done to the natural powers and faculties of the rational ſoul. I own indeed there is violence done to the corruption of nature; but no violence done to the ſoul, or its natural powers. The whole powers of the ſoul were lamed and diſlocated by the fall; the underſtanding darkened; the will perverted from its original rectitude and conformity to the will of God; the affections turned away from God, the chief good, and miſplaced upon the creature inſtead of the Creator; and theſe corrupt inclinations of the ſoul rule and govern, inſtead of the underſtanding, in all its actions. Now, when the power of God is put forth by the goſpel, for the ſoul's renovation, "all old things are done away, and all things are made new;" every power of the ſoul is ſet, as it were, in its proper joint; the mind or underſtanding is "delivered from the power of darkneſs, and renewed in knowledge after the image of him that created him;" the will is delivered from its enmity againſt God, and brought in a due ſubordination to the will of God, manifeſted in his promiſes, precepts, or providences; the affections are turned off from following ſin and vanity, and made to center on God himſelf, the adequate portion of the rational ſoul; and all the inferior powers of the ſoul, ſubordinated to the underſtanding, enlightened by the word and Spirit of God. Now, what violence is done to the ſoul in all this? It is nothing elſe but a reſtoring the ſoul, in ſome meaſure, to its primitive rectitude, when it dropt out of the creating hand, which cannot but be moſt agreeable unto the natural powers of the ſoul; and therefore the bones that were broken by ſin, they are made to rejoice.

5. The excellency of this power appears from this, that all this work is done in a ſecret, ſilent, and myſterious way, without

ut any outward noiſe or obſervation. When men do any nſiderable work, particularly when they make conqueſts, it " with the confuſed noiſe of the warrior, and garments lled in blood." When kings and great men are going in ceſſion through their territories, it is with much obſerva-on, and the common cry is, Lo, he is here, or, Lo, he is ere; but when God ſets up his kingdom within the ſoul, is with no ſuch obſervation, and therefore compared to the lling of dew, the ſpringing of graſs and corn, the growth of ees and plants; the almighty power of God is in every one theſe, but this power is executed without any noiſe or din. ıſt ſo it is in the work of grace upon the ſoul; there is an ceeding great and mighty power put forth, but it operates in ſecret, ſilent, and myſterious manner, diſcernible more in s effects, than the manner of its operation: hence Chriſt, eaking of the new birth, compares the operation of the Spi-t unto the indiſcernible motion of the air or wind, John iii. 8. The wind bloweth where it liſteth, and thou heareſt the und thereof, but canſt not tell whence it cometh, and whi-er it goeth: ſo is every one that is born of the Spirit."

2*dly*, Let us take a view of the excellency of this power at accompanies the goſpel in a day of power, in the effects ereof, which are indeed wonderful and ſurpriſing, a few of hich I ſhall name.

1. Such is the excellency of this power, that thereby a new eature is produced and brought forth out of the barren omb of nothing; for creation is the production of ſome-ing out of that which had no exiſtence, which nothing but mighty power can effect: yet by the diſpenſation of the ſpel-treaſure this is effected, a new creature is formed, and ought into a new heaven and a new earth, wherein dwell-h righteouſneſs, Eph. ii. 10. " We are his workmanſhip, eated in Chriſt Jeſus;" and all this by the word of truth, mes i. 18.

2. By the excellency of this power, life is brought out of ath; for the converſion of a ſinner is the reſurrection of e dead ſoul: Eph. ii. 1. " You hath he quickened who ere dead in treſpaſſes and ſins." When we go to preach the ſpel, we find the valley of viſion lying full of dry bones, attered about the devouring mouth of the grave, and we are ady to put that queſtion, " Can theſe dry bones live?" Yet e Lord ſometimes lets us ſee that he can ſhew wonders nong the dead, for, by the voice of Chriſt in the goſpel, ad ſinners are made alive, John v. 25. If he but ſay to a ad ſoul, as he did to Lazarus, " Come forth out of thy grave,"

grave," immediately the firſt reſurrection is accompliſhed, and ſo the ſecond death ſhall have no power over that ſoul.

3. By this power of God in the goſpel, light is brought out of darkneſs. The mind of man by nature is not only dark, but darkneſs: "Once were ye darkneſs, but now are ye light in the Lord." As, in the old creation, darkneſs was upon the face of the deep; ſo is the darkneſs of ignorance, unbelief, error, and prejudice, upon the face of the ſoul: but when God ſays, "Let there be light," immediately the light of the knowledge of the glory of God, in the face of Jeſus Chriſt, tranſlates the ſoul from darkneſs unto a marvellous light, 2 Cor. iv. 6.

4. Such is the excellency of this power, that thereby beauty and order is brought out of deformity and confuſion, as was already hinted: "Though ye have lain among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold."

5. By this power of God in the goſpel, a new temple and habitation is reared out of the dark quarry of nature, and ſtones raiſed up to be children of Abraham, Eph. ii. ult. "Ye are built up an habitation of God through the Spirit."

Not to multiply particulars: by this power of God in the goſpel, the enmity of the heart againſt God is ſlain, and the ſinner is ſo far reconciled unto God, that he is made to love the Lord his God, with all his heart, ſoul, ſtrength, and mind. By this almighty power, the prodigal that was in a far country, feeding upon huſks with the ſwine, is brought home to his Father's houſe, and re-inſtated in all the privileges of children. By the power of God accompanying the goſpel, the poor man, that was oppreſſed with poverty, is taken out of the dunghill, and ſet among princes, and made an heir of God, and a joint-heir with Chriſt. The ſtrong man is bound by a ſtronger than he, and ſpoiled of his goods: the ſtrong holds of Satan are pulled down, the high imaginations of the heart, that exalt themſelves againſt the knowledge of God, are levelled, and every thought brought into captivity unto the obedience of Chriſt; the lawful captive is delivered, and the prey taken from the terrible. Thus I have given you a little glimpſe of the excellency of the power of God accompanying the goſpel, from its properties and effects.

IV. The *fourth* thing in the method was, to ſhew how the excellency of this power comes to be diſplayed, by the conveyance of the goſpel-treaſure in earthen veſſels. In anſwer, I ſhall not dwell upon this; only it is to be obſerved, that it is God's ordinary way to exert his almighty power in the accompliſhment

ıpliſhment of his greateſt works, by means which the ra-
al world would think ſhould prove utterly ineffectual.
en the great fabric of heaven and earth are brought into
ıg, it is done with a ſimple word, "By the word of the
d were the heavens made; and all the hoſt of them by the
ıth of his mouth." When the pride of Pharaoh and the
ngth of Egypt is to be broken, when Iſrael is to be brought
of bondage, and the Red ſea divided, it is effected by the
tching out of the rod of God in the hand of Moſes. When
ſtrong walls of Jericho are to be brought down, it ſhall
be done by engines of war, ſuch as battering rams, but by
ſimple ſounding of rams horns, and a ſhout from the camp
Iſrael. When the hoſt of the Midianitiſh army is to be diſ-
ıfited, God will not have it done by thirty thouſand, but
will have theſe reduced to three hundred; and that three
ıdred ſhall not draw a ſword, but only blow their trumpets,
ak their pitchers, and hold their lamps in their hands, cry-
; "The ſword of the Lord, and of Gideon;" and there-
ın the Midianitiſh army is made to melt away, and every
ı made to ſheath his ſword in his neighbour's bowels. What
; the plot of Heaven in making ſuch inſignificant contemp-
e means to produce ſuch glorious effects? The plain rea-
is, that his own arm and power might be the more con-
:uou; and that Iſrael might know that it was not their
n bow or ſword that ſaved them, but God's right hand and
holy arm that gave them the victory. In like manner,
en God is to ſet up the kingdom of the Meſſiah in the
rld, and to overthrow Satan's kingdom of darkneſs, he
ſes by the plodding politicians, the learned philoſophers,
l elegant orators of the world, and pitches upon twelve poor
ıermen, who had no other language than their mother
ıgue, no other education but the making and mending of
ır nets; and, in endowing them with power from on high,
ıereby they were made capable of propagating the goſpel in
the languages of the known world, and the working all
ınner of miracles for the confirmation of the truth of their
ctrine, whereby Satan's kingdom was made to fall like
ıtning from heaven; the idolatries of the nations, in
ıich they had been rooted for many ages and generations;
e devil's oracles amongſt them are ſilenced; the Moſaical
onomy, which had been of divine authority, is unhinged;
e Roman empire, the power of which had been employed
extirpate Chriſtianity, is made to yield unto the ſceptre of
:rucified Jeſus. In like manner, when God is to ſet up his
ıgdom in the heart, he will do it by earthen veſſels, fraught-
with the treaſure of goſpel truth and grace. Now, what

nought things that are. The deſign of all this
fleſh ſhould glory in his preſence, but that he
may glory in the Lord alone." And ſo much
the illuſtration of the text and doctrine. I pro

The *Application.* And I ſhall endeavour to
application I intend at this time, in a few infer

Inf. 1. See hence what an excellent and em
the goſpel is, when received in a way of believi
ſure, and the beſt treaſure ever a people wer
they are indeed a bleſſed people that know Go
way and manner.

Here it may be aſked, Wherein lies the ex
goſpel-treaſure? This was cleared in the doct
to what was ſaid, I ſhall add,

1ſt, It is a celeſtial and heavenly treaſure; it
"good and perfect gifts that come down from a
Father of lights, with whom is no variableneſs,
of turning." The law is a thing known, in a gre
the light of nature; but the goſpel is a thing
tural, both as to the objective and ſubjective re

2dly, It is a ſpiritual and ſoul-ſatisfying trea
how valuable muſt that treaſure be, that enri
and brings it to life and immortality! Let a m
of all the riches of the Eaſt and Weſt Indies,
deſtitute or ignorant of the goſpel-treaſure, Lao
ter may be affixed to him, "wretched, miſera
blind, and naked."

3dly, The goſpel treaſure the more that a mar

: goſpel-treaſure than he? and yet, ſays he, Eph. iii. 8. to me, who am leſs than the leaſt of all ſaints, is this given, that I ſhould preach among the Gentiles the unıable riches of Chriſt."

ly, Though it be a humbling, yet it is really a ſoul enıg treaſure. The man by having the goſpel-treaſure hid heart, it lifts him from among the common lay of manand ſets him among the excellent ones of the earth; it im among princes, and among the heirs of the kingdom ıven; it endows the man with a princely ſpirit, inſomuch ıe looks with contempt upon this dunghill-world, and his ions are ſet a flight after things that are above, where t is at the right-hand of God. "We look not at the things ı are ſeen, but at the things which are not ſeen: for the s which are ſeen are temporal; but the things which are ten, are eternal."

ly, As was above hinted, the goſpel-treaſure is durable, ıg, and everlaſting; it goes along with a man, through , which twins him of all his other worldly treaſures: xlix. 16. 17. "Be not thou afraid when one is made rich, the glory of his houſe is increaſed. For when he dieth, ıll carry nothing away: his glory ſhall not deſcend after But the goſpel treaſure is of ſuch a nature, and ſo ecured, that neither death, nor life, nor things preſent, ıings to come, ſhall ever be able to ſpoil him of it, Rom. t the cloſe.

ıll then, Sirs, if the goſpel be ſuch a valuable treaſure, ıe Lord's ſake, ſtudy to ſecure it, that your ſouls may be ıed for ever. *Queſt.* How ſhall we ſecure it? *Anſw.* It faith's ſetting to the ſeal unto the record of God conıg his Son Jeſus Chriſt. *Queſt.* What is the record of ? See this anſwered, 1 John v. 11. "This is the record ıd, that God hath given to us (ſinners of mankind) eterſe, and this life is in his Son: and he that hath the Son, life." That moment a man ſets to his ſeal to this record ɔd, as a faithful ſaying, and worthy of all acceptation, he ured of all the riches of Chriſt, which are unſearchable.

2. Hath God put this treaſure into earthen veſſels, as ters of the goſpel are here called? then ſee hence how ıy of reception and entertainment a faithful miniſter of oſpel is: why, although he be but an earthen veſſel, yet ings a glorious treaſure along with him unto the people ıom he is ſent. Solomon tells us, that "a man's gift s room for him;" much more he that brings a treaſure fts. That miniſter who brings Chriſt, and all the treaof heaven along with him, is worthy of all reception, ac-

cording

cording to that, Rom. x. 15. "How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!" Although miniſters be ſpoke of by this diminutive character of earthen veſſels, yet there are ſeveral great and honourable titles and deſignations given them in ſcripture, which plainly ſhew the reception that they are worthy of. Every ſent miniſter of Chriſt, is "the meſſenger of the Lord of hoſts," Mal. ii. 7. A meſſenger ſent from the Lord of all the hoſts of heaven, earth, and hell, ought to be entertained, and it is dangerous to maltreat him. Miniſters are called the ambaſſadors of Chriſt, 2 Cor. v. 20. "Now, then, we are ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſt's ſtead, be ye reconciled to God." Miniſters of the goſpel are called ambaſſadors, with alluſion to the practice of princes, who ſent their ambaſſadors into foreign courts; and the ambaſſador repreſents the perſon of the king that ſent him; and if any injury be done to the ambaſſador, it is reckoned a diſhonour done to his great maſter. The ambaſſadors of kings, they are ſent unto foreign courts, to negociate the affairs of peace, of trade, or of marriage; and in all theſe reſpects miniſters are ambaſſadors from the high court of heaven. For,

1ſt, They are ſent to negociate a peace between God and man. They preach the goſpel of peace; they have the word of reconciliation committed to them, "As though God did beſeech you by us, we pray you to be reconciled to him." We come to caſt out the white flag of peace from heaven, to a company of rebels, and to aſſure you, upon the oath of God that ſent us, that he hath no pleaſure in your death, but rather that you turn to him and live; and therefore we cry to you, "Turn ye, turn ye, for why will ye die?" We come with the olive branch in our mouths, to let you know that the deluge of God's wrath, that was breaking out againſt all mankind, is ſubſided, and that his anger is turned away, through the death and ſatisfaction of his eternal Son; and therefore, he who hath created our lips, hath ordained us to cry, "Peace, peace to them that are afar off." For this very end, the miniſtry of reconciliation is committed to us, viz. "That God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them;" although, alas! we that are the ambaſſadors of peace, may apply that word with reſpect to the generality of our hearers, Iſ. xxxiii. 7. "The ambaſſadors of peace weep bitterly." And why do they weep, but becauſe their Maſter's offers of peace are rejected, and the ambaſſadors of peace are maltreated? On this account we follow the example of Chriſt with reſpect unto Jeruſalem; when

he

bride from the match, that all moral ſuaſion proves ut-
neffectual, therefore the Bridegroom comes in a day of
r, and by manifeſting himſelf to her, in the glory of his
n and mediation, and by touching the iron ſinew of her
ıate will with the rod of his ſtrength, makes her willing
: day of his power, and thus gains the conſent of the
; upon which ſhe cries out, I am the Lord's, and will be
l by his name: Hoſ. ii. 16. "Thou ſhalt call me Iſhi,
halt call me no more Baali."

ıus you ſee that faithful miniſters, however they be clay
s, yet they are ambaſſadors from heaven, to carry on a
, an advantageous trade, and an honourable match with
ing's Son. And doth it not follow from all this, that a
ul miniſter of Chriſt is worthy of all reception and enter-
ıent.

3. See from this doctrine, the folly and madneſs of a
many profeſſed Chriſtians and goſpel-hearers, who pre-
ımber and traſh unto the precious treaſure of the goſpel,
and fully offered unto them.

me prefer their worldly wealth, profits, pleaſures, and
ırs of this life, to all the profits, pleaſures, and honours
igion and true godlineſs. The cry of the generality is,
ho will ſhew us any of this world's good? what ſhall we
what ſhall we drink? wherewithal ſhall we be clothed?"
s for the eternal treaſures of the goſpel, they have no re-
to them, they care for none of theſe things. I have
n ſome in this place, who ſome years ago had a promiſing
ırance of religion, and ſeemed to run well, but plunging
ſelves in the mire of worldly affairs, and graſping after
ches of this world, have ever ſince run backward in reli-
inſtead of going forward; ſo that we may ſay of them as
did of Demas, "He hath forſaken me, having loved this
nt world;" and in ſuch is fulfilled that word of the apoſtle,
n. vi. 9. 10. "But they that will be rich fall into temp-
ı, and a ſnare, and into many fooliſh and hurtful luſts,
h drown men in deſtruction and perdition. For the love
ney is the root of all evil; which, while ſome coveted af-
they have erred from the faith, and pierced themſelves
gh with many ſorrows."

me again (and very commonly it is ſo with theſe of
n I ſpoke laſt), they prefer a jingle of words, a flouriſh
athen morality, unto the goſpel of Chriſt; they chooſe
r to have their ears tickled with the words of men's wiſ-
than to have their hearts touched, and their ſouls fed and
ſhed, with the plain and ſimple truths of the everlaſting
goſpel.

goſpel. They that are of this ſpirit, they plainly declare that their palate is vitiate with ſome dreadful ſoul-diſtemper or other, their underſtandings are darkened, and their affections taken up with ſome other thing than precious Chriſt, and his unſearchable riches. And I may ſay of ſuch miniſters as entertain their hearers with the flouriſhes of rhetoric and moral harangues, inſtead of preaching Chriſt, and the ſupernatural myſteries of Chriſtianity, whatever be their character among their votaries, they are miniſters of Satan, transforming themſelves into miniſters of Chriſt, and that awful word is but too applicable to them and their abettors, Matth. xv. 14. "They are blind guides; and if the blind lead the blind, both ſhall fall into the ditch."

Much of a kin with theſe, are they who ſet a great value upon their own righteouſneſs by the law, preferring the ſame unto the imputed righteouſneſs of the Lord Jeſus Chriſt, and all the riches and treaſures of the goſpel. Many goſpel hearers, they are married unto the law as an huſband, and with the Jews, go about to eſtabliſh their own righteouſneſs, and will not ſubmit unto the righteouſneſs of God. Some, perhaps, may have very orthodox heads, while yet they have legal hearts; and thus they ſeek righteouſneſs, not directly, "but as it were by the works of the law," Rom. ix. 32. They were never really "dead to the law by the body of Chriſt, that they might be married to a better Huſband, even to him who is raiſed from the dead:" and therefore can never bring forth fruit acceptable to God: but Ephraim's character is applicable to them, "They are empty vines, bringing forth fruit unto themſelves."

Now, of all ſuch I may ſay, as Chriſt ſays of ſelf-conceited Laodicea, who imagined herſelf to be rich and increaſed with goods, and that ſhe ſtood in need of nothing, that, in reality, they are but "wretched, and miſerable, and poor, and blind, and naked:" you are feeding upon aſhes; a deceived heart hath turned you aſide, that you cannot deliver your ſoul, nor ſay, Is there not a lie in my right hand? But what a melancholy paſs will you be found into, when you ſhall be laid and weighed in God's balances, and that awful hand-writing come forth againſt you, "MENE, TEKEL, Thou art weighed in the balances, and art found wanting!" And therefore obſerve how God expoſtulates with you, becauſe of your folly in preferring your own counters unto the goſpel gold and treaſure, Iſ. lv. 2. "Wherefore do ye ſpend your money for that which is not bread? and your labour for that which ſatisfieth not?" And ſee how he appeals unto the very heavens to bear teſtimony for him againſt your madneſs, Jer. ii. 12. 13. "Be aſtoniſhed,

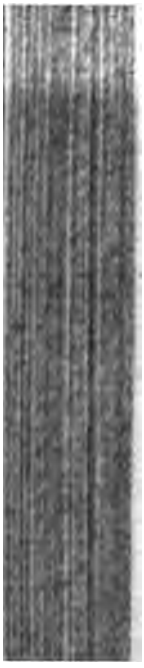
d, O ye heavens, at this, and be horribly afraid; be ye deſolate, ſaith the Lord. For my people have committed great evils: they have forſaken me the fountain of living rs, and hewed them out ciſterns, broken ciſterns, that can no water."

f. 4. Are miniſters of the goſpel earthen veſſels, whereby goſpel-treaſure is conveyed to God's family? This ſerves to m us,

t, Of the wonderful and amazing condeſcenſion of God ards poor ſinners of Adam's family; it is out of pity to us, he conveys the treaſure in earthen veſſels of the like mould yourſelves. When God ſpake immediately, or by the ſtry of angels, at Mount Sinai, unto Iſrael, the whole fell a-trembling, and ſo terrible was the ſight, that Mo- imſelf ſaid, "I exceedingly fear and quake," Heb. xii. -21. The apoſtle John, Rev. xxii. 8. 9. when he had a age delivered to him by an angel of heaven, he was ready to nto idolatry, or angel-worſhip, until the angel ſaid to him, e thou do it not; for I am thy fellow-ſervant, and of thy ren the prophets, and of them which keep the ſayings of book; worſhip God." Thus you ſee, that when God con- the goſpel of his grace unto you by earthen veſſels, he by ſuits himſelf unto the weakneſs and imbecility of man s fallen eſtate.

ly, See hence that death is in the marriage knot between ſters and their people, as well as between huſband and . When a people get a miniſter from the Lord, they are y their account with the want of him in God's appointed , the earthen veſſel muſt return again unto the earth: our fathers, where are they? and the prophets, do they for ever? But though your faithful miniſters die, yet their s do not die with them; no, "the word of the Lord en- th for ever;" it takes faſt hold of you, as it did of your rs, and will go either to heaven or hell with you, it will r be "the ſavour of life unto life, or the ſavour of death death."

ly, See alſo that the miniſters of Chriſt are but tender , and had need to be tenderly handled; for an earthen l is ſoon ſtaved, and broken into ſhells, and then it is of ore uſe. Your miniſters are men of like paſſions and in- ties of body and mind like yourſelves, and ſtand much in of your ſympathy, eſpecially conſidering that the ſtrength ttle from hell and earth is againſt them. What daſhing arſh treatment ſome of theſe earthen veſſels have met in Stirling, is pretty well known: ſome of them have



stead, is, with my royal Master, when they we
his life, "Father, forgive them, for they know
do;" and with the proto-martyr Stephen, w
stoning him to death, and when he was going
eternity, "Lord, lay not this sin unto their ch

Inf. 5. See from this text and doctrine, w
(1.) an able, and, (2.) a successful minister o

As to the *first*, the apostle says of himself, a
in the same office, that "God had made them
of the New Testament," 2 Cor. iii. 6. Now
What it is that makes a man an able minis
Testament? The answer is, When he hath h
well stored and plenished with the treasure
grace and truth that comes by Christ Jesus,
called, by Christ himself, "a scribe well ins
kingdom of God; he is like an householder, w
out of his treasure things new and old," for th
the church of God, Matth. xiii. 52. He hath "
and strong meat for them that are of riper age.

2*dly*, This text also lets us see what it is that
successful minister of the New Testament. M
sters have had but very little success, as we se
Isaiah, chap. liii. 1. "Who hath believed our
chap. xlix. 4. "I have laboured in vain, I h
strength for nought, and in vain; for Israel is
and Christ himself, in the days of his humiliati

l, or Apollos, yea Christ himself in the flesh, to preach to , all would not do without the power of God coming g; and therefore, it highly concerns such; who regard edification and salvation of their own soul, to be much at rone of grace, pleading earnestly with the Lord, that he n whom are hid all the treasures of wisdom and know-ge," may not only fill the earthen vessel with the treasure he gospel, but that the gospel may "come to them, not ord only, but also in power, and in the Holy Ghost; for weapons of our warfare are mighty only through God to pulling down of strong holds," 2 Cor. x. 4. 5.

he *last* inference I draw from this text and doctrine, is , Hence we may see the nature of that work we are just to go about. What is the ordination of a minister, but the consecration or dedication of an earthen vessel, to the ice of the church of Christ, which is the house of the g God, that therein, or thereby, the treasure of the gospel be conveyed unto the whole family? which dedication, rding to scripture warrant, is to be done by "fasting and yer, and the laying on of the hands of the presbytery," s xiv. 23. compared with 1 Tim. iv. 14.; which work we l now proceed to, referring the further application of this trine to some other occasion.

he preceding Sermon was preached at the Ordination of Mr JAMES KINE as one of the Associate Ministers of the Gospel at Stirling, January, 1752.]

THE CHARACTER OF A FAITHFUL MINISTER OF CHRIST.

ERMON, preached immediately after the foresaid Ordination, by MES FISHER, Minister of the Gospel in the Associate Congrega-n at Glasgow.

. i. 7. ——*Epaphras—who is for you a faithful minister of Christ.*

tends much to the interest of religion, that people love and esteem their pastors, and entertain honourable senti-its of them; for, if once a minister comes to be despised is flock, his usefulness among them is over, and his doc-

trine,

trine, however agreeable to the form of sound words, will be edifying to them: it is therefore the apostle's design, in words of our reading, to cultivate the regard of the Colos to Epaphras, their ordinary pastor, by giving him the just mendation and favourable character which he deserved *ye have learned of Epaphras our dear fellow-servant,* u *for you a faithful minister of Christ.*

Passing that part of the character of Epaphras, whic spects his relation to the apostle, as a *dear fellow-servan* the branch of the verse which we have read, as the sub discourse, namely, *Who is for you a faithful minister of* you have a threefold commendation of him. 1. From fice or calling, a *minister of Christ.* 2. From his fidelity discharge of that office, a faithful minister of Christ. 3. the scope and end of his ministry among the Colossians for you, that is, for your good, for your salvation. T sign of the whole of this commendation is, that the Col might honour and esteem Epaphras for his work's sake; we take up the scope of the words in the following

Doct. "That faithful ministers of Christ, who aim edification and salvation of the people among whom labour in the work of the ministry, ought to be hon and esteemed by them." 1 Thess. v. 12. 13. "W seech you, brethren, to know them which labour a you, and are over you in the Lord, and admonish and to esteem them very highly in love for their w sake."

In discoursing on this subject, we shall essay,

I. To inquire into the scripture-account of the charact duty of a faithful minister of Christ.

II. Give the reasons why such ministers ought to b noured and esteemed by the people among whom th bour.

III. Deduce a few inferences for application.

I. The *first* thing is, to inquire into the scripture-acc the character and duty of a faithful minister of Christ.

1. He is one who speaks the things which become doctrine, as the apostle exhorts Titus, chap. ii. 1. "But thou the things which become sound doctrine." That d is sound, which is a link of that chain of truth, reve the holy scriptures; for there is such a close concatena linking together of the truths of God, and such a be

ha

harmony among them all, that no error whatſoever can at any rate be ſoldered with them, any more than clay can be incorporated with gold. We ſpeak then the words which become ſound doctrine, when we make all the divine perfections to harmonize in the contrivance of our redemption, when we give unto Chriſt in all things the pre-eminence, and when we lay the pride of ſinful men in the duſt. And in order to our thus ſpeaking the things which become ſound doctrine, it is neceſſary that we be well acquainted with the holy ſcriptures, with approven ſyſtems of divinity, and particularly with our own ſtandards, our excellent Confeſſion of Faith, and catechiſms, which may well be called forms of ſound words.

2. A faithful miniſter of Chriſt is one, who is ſet for the defence of the goſpel, as Paul was, Phil. i. 17. "I am ſet (ſays he) for the defence of the goſpel." There is nothing more warmly inculcated in ſcripture, than the defence of goſpel-truths, Prov. xxiii. 23. "Buy the truth, and ſell it not." Phil. i. 27. "Stand faſt in one ſpirit, with one mind, ſtriving together for the faith of the goſpel." Heb. x. 23. "Let us hold faſt the profeſſion of our faith without wavering." Jude, ver. 3. "It was needful for me to exhort you (ſays that apoſtle), that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints." And in order to the defence of the goſpel, it is neceſſary that we be eſtabliſhed in the preſent truth, as the expreſſion is, 2 Pet. i. 12.; that is, in the truths preſently controverted, or which are the preſent ſubject of debate. And indeed, it is moſt lamentable, that in our day there are ſcarce any of the peculiar doctrines of Chriſtianity, which are not impugned and called in queſtion by men of corrupt minds, and deſtitute of the truth; ſuch as, the divine authority of the ſcriptures; the imputation of Adam's firſt ſin to his poſterity; the univerſal corruption and depravation of our nature; the irreſiſtible power and efficacy of the grace of God; the diſtinct perſonality and ſupreme deity of the Son and Holy Ghoſt; the reality of the incarnation of Chriſt, or his aſſuming a holy human nature to his divine perſon; the abſolute perfection and infinite worth of his ſatisfaction in our room; the neceſſity of the imputation of his ſurety-righteouſneſs for our juſtification; the free election of ſome to eternal life; the perſeverance of the ſaints; and the eternity of hell torments; with many other important points which might be mentioned. There are others again, who profeſs to own all the above truths, who yet ſo blend the law and the goſpel, that they make the covenant of grace little better than another edition of the covenant of works; confound the ſinner's ſanctification with his juſtifica-

tion;

tion; cry up the neceſſity of previous good qualifications in order to coming to Chriſt; and are for leaning on ſomething wrought in them, or done by them, as the ground in leſs or more of their acceptance before God. And with reſpect to the government of Chriſt's houſe, alas! the generality of the preſent age ſeem to be agreed, that it is a matter of mere indifferency and moonſhine, whether a perſon be of the Epiſcopalian, Independent, or Preſbyterial way of thinking about it; although it is the declared principle of this church, founded on the word of God, ſolemnly ſworn unto and ſealed by the blood of many of the Lord's witneſſes, That the ſpiritual power and authority, derived from Chriſt the alone Head, for the edification of his church, is lodged, neither in the hand of the civil magiſtrate, nor in the community of the faithful, as they call them, but in church-officers, miniſters and elders acting in parity, and judicatories ſubordinate to one another. Now, we ſay, that a faithful miniſter of Chriſt is ſet for the defence of the goſpel, namely, both for the defence of goſpel-truth, and likewiſe of the hedge of government, which the glorious Head hath ſet about it.

3. A faithful miniſter of Chriſt is one who does not ſhun to declare to his hearers all the counſel of God, as Paul teſtifies of himſelf to the elders of Epheſus, Acts xx. 27. "I have not ſhunned to declare unto you all the counſel of God." He does not ſay that he actually declared unto them all the counſel of God, but only that he did not ſhun to declare it all. For as we know only in part, and prophecy but in part, it is not to be ſuppoſed, that all the truths of God, which are comprehended in the unfathomable depth of divine revelation, could be brought forth by any, or even by all that ever preached the goſpel; for if the world itſelf could not contain the books that might be written of Chriſt, as the apoſtle John aſſerts, then all that ever were in the world (the Son of God only excepted) could never exhauſt all that might be ſaid, upon what is contained within the volume of God's book; as may appear in ſome meaſure, from the vaſt number of commentaries, treatiſes, and ſermons, publiſhed, and unpubliſhed, theſe ſeventeen hundred and fifty years bygone, beſides all the lectures of the Old Teſtament prophets; and yet the half of what might been ſaid has not been told. Well, then, not to ſhun to declare all the counſel of God, is to keep back no truth which we know from our hearers; it is, to the utmoſt of our capacity and knowledge, to bring forth, what, we think, as before God, will be moſt for their ſpiritual profiting, in the proper ſeaſon of it, either for inſtructing the ignorant, awakening the ſecure,

ſecure, ſtrengthening of the weak, recovering of theſe that are gone aſtray; or for comforting the mourners in Zion, and raiſing up theſe that are bowed down under ſpiritual diſtreſs of any kind; and thus ſtudying rightly to divide the word of God, and give every one their portion of meat in due ſeaſon, ſo as that none may be ſoothed or flattered in their ſin upon the one hand, or that any get occaſion for deſponding fears on the other.

4. A faithful miniſter of Chriſt is one that gives attendance to reading and meditation on what he delivers, according to the apoſtle's advice to Timothy, 1 epiſt. iv. 13. 15. "Give attendance to reading; meditate upon theſe things;" that is, ſtudy them before hand. The apoſtle had adviſed him, in another place, to ſtir up the gift that was in him, which could not be done without reading and meditation; and if cloſe application to ſtudy was enjoined to an evangeliſt of uncommon endowments, it muſt be much more our duty, now, when the extraordinary gifts of the Spirit are ceaſed, to digeſt into order and method what we are to deliver in public, and not to entertain our people with that which coſts us nothing.

5. A faithful miniſter of Chriſt is one who ſeeks to find out acceptable words. This was Solomon's ſtudy, Eccl. xii. 10. "The preacher ſought to find out acceptable words;" on the margin, *words of delight*. We ſhould endeavour to deliver the truths of God in ſuch a plain and eaſy manner, as that the weak and ignorant may underſtand them, ſhunning all crabbed and bombaſtic expreſſions on the one hand, and coarſe and clumſy ones upon the other. The ſcripture ſtile is by far the ſmootheſt, and at the ſame time the moſt elegant for the pulpit; and the more fully we underſtand any doctrine, the more able will we be to deliver it plainly unto others.

6. A faithful miniſter of Chriſt is one who takes heed to himſelf, as well as to his doctrine, leſt, when he preach Chriſt to others, he himſelf be a caſt-away. It is given as one of the characters and qualifications of a miniſter, that he be *holy*, Tit. i. 8. For a miniſter may have both gifts and learning, and likewiſe ſome meaſure of ſucceſs, and yet want grace, as is plain enough in theſe who preached Chriſt out of envy and ſtrife, Phil. i. 15. And yet grace is a very material branch of the miniſterial character; for without this we can have no experience on our own ſouls of the truths we preach to others, nor can we have true ſympathy with theſe who are in any ſpiritual diſtreſs: without grace we can never be in caſe to ſay with the apoſtle, 2 Cor. i. 3. 4. "Bleſſed be God, even the Father of our Lord Jeſus Chriſt, who comforteth us in all our tribulations,

tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God. Again, as a miniſter is to take heed to himſelf by inquiring into the ſtate of his own ſoul; ſo likewiſe he is to take heed to his outward walk, to be "an example to believers, in word, in converſation, in charity, in ſpirit, in faith, in purity;" as the apoſtle exhorts Timothy, 1 epiſt. iv. 12. Examples ſometimes do good, where precepts are of little force. It were good for us who are miniſters, if we could ſay in ſome meaſure with the apoſtle, Phil. iv. 9. "Thoſe things which ye have both learned, and received, and heard, and ſeen in me, do." As we are to beſeech others, that they receive not the grace of God in vain, ſo we ſhould take ſpecial care to give no offence in any thing, that the miniſtry be not blamed, but eſſay to practiſe ourſelves what we preach unto others, and thus in ſome degree make proof of our miniſtry.

7. As a faithful miniſter of Chriſt will take heed to himſelf, ſo likewiſe to the particular flock over which the Holy Ghoſt hath made him an overſeer. For, although every miniſter has a relation to the church univerſal, yet he has a more ſpecial concern in that particular flock among whom he is called to labour in the work of the miniſtry. He is to be inſtant among them, in ſeaſon, and out of ſeaſon, ſparing no pains nor labour in the diſcharge of his miniſterial duty, being glad to ſpend and be ſpent, watching for their ſouls, as one that muſt give an account; for a faithful miniſter ſtudies to give a daily account of the ſtate of his flock to the Lord Jeſus: if they are flouriſhing and thriving, he gives an account of them in a way of rejoicing, and bleſſing him for the outlettings of his grace unto them: if they are languiſhing or decaying, or guilty of any miſcarriages, he gives an account thereof in a way of mourning and ſorrowing before the Lord. In a word, a faithful miniſter of Chriſt is one who endeavours ſingly to eye the glory of his Lord and Maſter in all his miniſtrations, to be wholly devoted to his ſervice, and the good of the ſouls committed to his truſt; he carries his people upon his breaſt before the Lord, and has an inward heart concern for their ſpiritual and eternal welfare. He is one who preaches not himſelf, but Chriſt Jeſus the Lord, and who determines to know nothing among his people, but Chriſt, and him crucified. He is one who ſees himſelf to be an unprofitable ſervant, and that his ſufficiency ſtands only in the Lord; for indeed "who is ſufficient for theſe things?"

II. The *ſecond* thing propoſed was, to give the reaſons why faithful

faithful miniſters of Chriſt ought to be honoured and eſteemed by the people among whom they labour.

1. They ought to be eſteemed for the ſake of him whoſe meſſage they bear. They are ambaſſadors for Chriſt, 2 Cor. v. 20. They receive their commiſſion and authority from him: John xx. 21. "As my father hath ſent me, even ſo ſend I you." Matth. xxviii. 18. 19. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations:—and lo, I am with you always." Ambaſſadors have their honour and reſpect according to the rank of their maſters who ſend them; the greater the prince be, the more honourable is his meſſenger. Miniſters of the goſpel are the ambaſſadors of the King of kings, and Lord of lords, who has a name given him above every name; and you cannot deſpiſe the meſſenger, if you honour the Maſter that ſends him: Matth. x. 40. ſays Chriſt, "He that receiveth you receiveth me."

2. Faithful miniſters of Chriſt ought to be eſteemed for their work's ſake, or for the ſake of the meſſage itſelf which they bear. It is a meſſage of peace, Rom. x. 15. "How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!" And how wonderful is it, that the God againſt whom we have ſinned ſhould proclaim peace on earth, and good will towards men! A miniſter's meſſage is a treaty of marriage with the King's Son; and how amazing is it, that our Maker ſhould be our Huſband, that he ſhould ſay to ſuch guilty rebels as we are, "I will betrothe thee unto me for ever!" It is a meſſage for a free commerce and trade with heaven; and ſurely that muſt be a gainful trade, which brings in the richeſt treaſure at no expence; for here all the riches of heaven are to be had, and yet no money required for the purchaſe, Iſ. lv. 1. "Ho, every one that thirſteth, come ye to the waters," &c. So that faithful miniſters are to be honoured, both on Chriſt's account who ſends them, and on account of the meſſage which they bring from him, which, as it is a treaty of peace, marriage, and traffic, you heard at large explained in the preceding diſcourſe; and therefore I inſiſt not further upon it, but proceed to deduce a few inferences from what has been ſaid.

1. then, Hence ſee that a goſpel miniſtry is of divine inſtitution; Epaphras is here called a *miniſter of Chriſt*, which plainly ſays, that he had his commiſſion from him. That a goſpel miniſtry is of divine inſtitution, is plain from the expreſs deſignation of ſome to that office by our Lord Jeſus, *he ordained twelve*, and afterwards appointed *other ſeventy alſo*, to labour in his harveſt: and though it ſhould be ſaid, that theſe were

extraordinary officers, yet the ſame glorious Lord, w
ſome to be apoſtles, prophets, and evangeliſts, gave ſo
to be paſtors and teachers, with an expreſs order to "
the word to faithful men, who ſhall be able to teac
alſo."

2. Hence ſee, that the office of the miniſtry is pe
uſeful and neceſſary. What Epaphras was to the C
other miniſters will, through grace, be unto other
till the end of time; he was a faithful miniſter for t
is, for their profit, for their good. Ordinances are pe
neceſſary in the church, and therefore there muſt be
to diſpenſe them, as is evident from the promiſe of
preſence with his miniſters, in teaching and baptizin
end of the world. The ends for which a goſpel miniſ
pointed are perpetually neceſſary; the elect are to be
the mouths of gainſayers are to be ſtopped, the
to be edified and eſtabliſhed, till they all come in th
the faith, and of the knowledge of the Son of God,
fect man, to the meaſure of the ſtature of the fulneſs

3. Hence ſee that a corrupt erroneous miniſtry is
worſt of plagues; for in this caſe people are deſt
lack of knowledge. The apoſtle Peter tells us, 2 e
that "there were falſe prophets among the people
there ſhall be falſe teachers among you, who privily
in damnable hereſies, and many ſhall follow their
ways." This is ſadly verified at this day, in this po
and land, which is now crammed with a lax and co
niſtry, intruded upon the heritage of God; and, alas
nerality of the people are, like Iſſachar, "couching
burden."

4. Hence ſee that the removal of the goſpel is a ſc
ment: "Wo unto you (ſaith God) if I depart f
Where there is no viſion, the people periſh." A
hearing the word of the Lord is unſpeakably wor
famine of natural bread, Amos viii. 11.

5. If miniſters are faithful in the diſcharge of th
people will have much to account for who deſpiſe t
ſage, for they who deſpiſe them deſpiſe him that ſe
and "how ſhall we eſcape, if we neglect this great ſa

Any further application of this ſubject ſhall be in
Exhortation, firſt to the miniſter preſently ordained,
to the people over whom he has the charge; this ta
been laid on me by your aged paſtor, who, if his ſtr
permitted him, ſhould have done it, it being an uſu
of an ordination ſermon.

, then, I ſhall eſſay to ſpeak a word unto the brother
ndly ordained.

. D. B.

ou are now ordained a miniſter of Chriſt, and it is your
and mine to ſtudy that we be faithful ones.

. Be faithful, in the firſt place, to your Lord and Maſter,
e meſſage you bear; ſee that you keep cloſe to the inſtruc-
which he has given you in his word, that you may be in
to ſay to your people, what Paul did to the Corinthians,
ave received of the Lord that which alſo I delivered unto
" For you are to hear the word at his mouth, and to
warning from him.

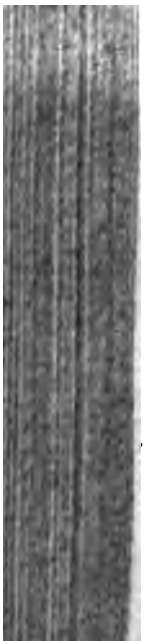
Let theſe you labour among ſee that you are in earneſt
your Maſter's buſineſs, that your heart is ſo intent upon
at nothing will give you ſatisfaction, unleſs they deal
y with your Maſter, by believing the goſpel report con-
ng him, as the gift of God for ſalvation to all the ends of
arth.

Let nothing bribe or ſcare you from the faithful diſcharge
ur truſt; let neither the fear nor favour, frowns or flat-
of people hinder you from declaring the counſel of God
them. See if you can attain to ſay, in ſome meaſure, as
1 Theſſ. ii. 4. 5. " As we were allowed of God to be put
ſt with the goſpel, even ſo we ſpeak, not as pleaſing men,
od, who trieth our hearts. For neither at any time uſed
ttering words, as ye know, nor a cloke of covetouſneſs,
is witneſs, nor of men ſought we glory."

If you be a faithful miniſter of Chriſt, you muſt lay
ccount with much oppoſition in your work; you muſt not
ne that you will always ſail before the wind; you will
with ſtorms from Satan, from wicked men, and even per-
rom good men themſelves. Satan will be at your right
o diſturb you, both in your cloſet, and in the pulpit; at
me ſtriving to blow you up with ſelf-eſtimation, and at
r, to ſink you in the depth of diſcouragement. As for
d men, the more faithful you are, the more of their
and fury will you draw upon yourſelf. And even good
ay have ſometimes unreaſonable ſchemes, which they
o purſue to unwarrantable heights, and which if you
, as you are bound in faithfulneſs to do, you may meet
bundance of reſentment from them likewiſe. So that,
are a faithful miniſter, you muſt lay your account with
tion on all hands. " Behold (ſays Chriſt), I ſend you
s ſheep in the midſt of wolves," Matth. x. 16.

Remember that the faithful diſcharge of your miniſtry
oſt laborious work, ſuch labour as frequently makes

old



for them. As the apoſtle ſays to Timothy, 2
ſay I to you, "Thou therefore, my ſon, be ſtro
that is in Chriſt Jeſus." Though your work b
difficult, yet he ſends none a warfare upon the
In the uſe of appointed means, truſt that his gr
ficient for you, and that his ſtrength ſhall be
weakneſs. Faſten therefore upon the promiſes
for your ſupport and through-bearing, under
"Lo I am with you always. Fear not to go
for I will go down with thee, and I will alſo fu
up again," Gen. xlvi. 4.

7. *Laſtly*, Next unto the promiſed preſence
glorious Head, it may be a conſiderable encou
you, that you are called to take part of this mi
aged and experienced ſervant of Jeſus Chriſt,
be ready to give you his beſt advice: and to b
tire harmony, mutual love, and joint counſels,
much to ſtrengthen your hands, as colleagues,
the Lord's vineyard.

D. B.

I conclude what I have to ſay to you, with re
the advices the apoſtle gives to Timothy. Well
profane and old wives fables, and exerciſe thy
——I charge thee (ſays the apoſtle) before Go
Jeſus Chriſt, and the elect angels, that thou obſe
without preferring one before another, doing n

patient, in meekneſs inſtructing thoſe that oppoſe themſelves. ——Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering and doctrine. ——Watch thou in all things, endure afflictions, make full proof of thy miniſtry." And, finally,—" Give thyſelf wholly to theſe things, that thy profiting may appear unto all.—— Continue in them, for, in doing this, thou ſhalt both ſave thyſelf and them that hear thee." Theſe and ſeveral other inſtructions, neceſſary to miniſters, both for teaching and ruling their flocks, are to be found in the epiſtles to Timothy and Titus, which you and I, and every other miniſter, ought to be frequently peruſing, as we would be found faithful miniſters of Chriſt. I come now, in the

Second place, To ſpeak a word to you of this congregation.

My dear friends, Your eyes do this day ſee your teachers, and I truſt, that God has, according to his promiſe, given you paſtors according to his heart, who ſhall feed you with knowledge and underſtanding. You are at preſent privileged with two of them, when ſome corners have not ſo much as one; and, to be ſure, of them to whom much is given much will be required.

One of your paſtors is ſtooping under the infirmities of old age, having laboured about fifty years in the Lord's vineyard, and about twenty years thereof among you; O beware of bringing his gray hairs with ſorrow to the grave, by rejecting the counſel of God againſt yourſelves, and refuſing to receive the meſſage which he brings you from the mouth of God. If in Chriſt Jeſus he has begotten any of you, through the goſpel, (as I hope has been the caſe with not a few), then he will have " no greater joy than to hear that his children walk in truth," as the expreſſion is, 3 John 4.; and if he can ſay with Paul, 1 Theſſ. ii. at the cloſe, " What is our hope, or joy, or crown of rejoicing? are not even ye in the preſence of our Lord Jeſus Chriſt, at his coming? for ye are our glory and joy."

Your other paſtor as to years is but a youth; and with reference to him, I would ſay unto you, as Paul ſaid with reference to Timothy, " Let no man deſpiſe his youth." Remember that David was but a youth or ſtripling (as Saul calls him) when he encountered Goliah the Philiſtine; yet becauſe he went out againſt him in the name of the Lord of hoſts, " the God of the armies of Iſrael," he came off the field a conqueror. Jeremiah was called to be a prophet or teacher in his youth, as appears from the firſt chapter of his prophecy, and yet the Lord fitted that young prophet for the difficult taſk that was put into his hand.

There

There are only a few things I would ſay to you with reſpect to your duty towards both your miniſters.

1. If your miniſters ſhould be faithful in declaring the Lord's mind, then you ought to be ready and willing to believe and practiſe it. It is a ſad charge which the Lord lays againſt Ezekiel's hearers, chap. xxxiii. 31. "They ſit before thee as my people, and they hear thy words, but they do them not: for with their mouth they ſhew much love, but their heart goeth after their covetouſneſs." If you remain barren and unfruitful under ſuch means of grace as you enjoy, it will be more tolerable for hundreds of congregations than for you, in regard they are not ſo highly privileged.

2. The more faithful your miniſters are in point of ſin and duty, the welcomer ought their meſſage to be unto you. Some cannot endure to be touched upon the ſore heel, or to have the ſinfulneſs of their practices laid in broad-band before them; but if matters be right with you, the cloſer your miniſters come to your conſciences by the word, the more ſearching and trying their ſermons be, the more will you love both their perſons and doctrine: "Search me, O God (ſays the Pſalmiſt), and know my heart; try me, and know my thoughts; and ſee if there be any wicked way in me," Pſal. cxxxix. at the cloſe.

3. Pray much for your miniſters, that utterance may be given them, that they may open their mouth boldly, and make known the myſtery of the goſpel. The more you pray for them, the more profit you may expect under their miniſtry. If you have any ſpiritual wants to ſupply, or ſoul-perplexing doubts to ſolve; if you be under the prevaleney of any temptation, from which you want to be delivered; in a word, if you be deſiring the ſincere milk of the word, that you may live thereby, then you will certainly be employed in prayer, that your miniſters may be directed to ſpeak a word in ſeaſon unto you, and that the power of the Lord may come along therewith, for conviction or conſolation, as your need requires.

4. If you would deſire the faithfulneſs of your miniſters to be uſeful unto you, be ſure to keep them in their own room; do not expect from them what you are to receive only from the Lord himſelf. Remember that the "treaſure is in earthen veſſels, that the excellency of the power may be of God, and not of us," as you were hearing by the former ſpeaker. But, at the ſame time, though you are not to idolize your miniſters, yet a more peculiar love is due from you to them than to any elſe. Though you ought to love all the faithful miniſters of Chriſt, yet a more ſpecial love is due to your own paſtors, who labour in word and doctrine among you, as is clear from the forecited 1 Theſſ. v. 12. "Know them that labour among you,

ou, and are over you in the Lord, and admoniſh you; and ſteem them very highly in love for their work's ſake." And eb. xiii. 17. "Obey them that have the rule over you, and ubmit yourſelves: for they watch for your ſouls, as they that uſt give an account: that they may do it with joy, and not ith grief.

I conclude with that prayer of the apoſtle's, 2 Cor. ix. 10. Now he that miniſtereth ſeed to the ſower, both miniſter read for your food, and multiply your ſeed ſown, and increaſe he fruits of your righteouſneſs." Which is founded upon hat promiſe, Iſ. lv. 10. 11. "For as the rain cometh down, nd the ſnow from heaven, and returneth not thither, but wa-ereth the earth, and maketh it bring forth and bud, that it nay give ſeed to the ſower, and bread to the eater: ſo ſhall my word be that goeth forth out of my mouth: it ſhall not return into me void, but it ſhall accompliſh that which I pleaſe (or which is well pleaſing unto me), and it ſhall proſper in the hing whereto I ſent it."

CHRIST IN THE CLOUDS COMING TO JUDGEMENT.

A SERMON, BY THE REV. MR. EBENEZER ERSKINE.

MATTH. xvi. 37.—*Then ſhall he reward every man according to his works.*

THE text gives us an account of the day of doom, which is the laſt day of aſſize, wherein every man ſhall be tried t the bar of God's juſtice, and every man ſhall then and there eceive according to his works, whether they be good, or whe-her they be evil.

I ſhall not trouble myſelf or you with the terrors of this ay, becauſe I have not time, but will proceed.

It is moſt certain the day of judgement will come, and that : will be dreadful to all the wicked. But ſeeing theſe things uſt be, what ſort of perſons ought we to be in all manner of converſation,

converſation, always looking for the coming of Chriſt, at whoſe coming the ſun ſhall be darkened, and the moon ſhall not give her light, the ſtars ſhall fall from heaven, the powers of heaven ſhall be ſhaken, the elements ſhall melt with fervent heat. Who can hear all this, and not be wonderfully diſmayed? O who dares eat, drink, or ſleep, or take a minute's reſt? Be ſure, that day ſhall come. "O awake, ye drunkards! and weep, all ye drinkers of wine! becauſe of the new wine; for it ſhall be pulled from your mouth. Gird yourſelves and lament, ye prieſts! howl, ye miniſters of the altar! Alas! the ſore terrible day of the Lord is at hand."

Doct. "This is a goſpel truth, that Chriſt, who came into the world in the form of a ſervant, will one day come as a judge, attended with his holy angels."

And if this be ſo, then, *firſt*, for an uſe of exhortation.

1ſt, Let us all be warned, and, while we have time, provide for that day; yet, the weather is fair, we may frame an ark to ſave us from the flood; yet are the angels at the gate of Sodom, and yet is Jonah in the ſtreets of Nineveh; yet the prophet laments, crying, "O Judah! how ſhall I intreat thee?" Yea, the apoſtle prays, nay, we pray you in Chriſt's ſtead, that ye be reconciled unto God. But here a queſtion will ariſe, How will Chriſt appear?

I anſwer, He who, as man, once appeared to be judged, will then appear to judge all mankind. Conſider this, ye that are going to the bar; what a dreadful ſight will this be to the faithleſs Jews, ſtubborn Gentiles, and wicked Chriſtians, when every eye ſhall ſee him, and they alſo that pierced him? This is the man, ſhall they ſay, that was crucified for us, and again crucified by us. Why, alas! every ſin is a croſs, and every oath is a ſpear; and when that day is come, you muſt behold the Man, whom thus you do crucify by your daily ſin; ſure this will be a fearful ſight. Where is the bloody ſwearer, that can tear his wounds, heart, and blood? At that day, all theſe words will appear, the heart be viſible, and the body and the blood be ſenſible of good and evil: then ſhall the fearful voice proceed from his throne, Where is the blood thou ſpilled? Here is the woful and terrible judgement, when thou that art the murderer, ſhall ſee the ſlain Man be thy Judge. What favours canſt thou think to expect at his hand, whom thou haſt ſo vilely and treacherouſly uſed by thy daily ſins? Be ſure, the Son of man will come, as it is written, "but woe unto that man by whom the Son of man is betrayed; it had

l been better for that man he had never been born," Matth. i. 24.

As Christ shall appear in the form of a man, so this Man ll appear in a glorious form. O sinner, look about you, Judge is coming: a fire devours before him, and behind a flame burns: on every side the people tremble, and all es shall gather blackness. Here is a change indeed! He t was at the bar now sits on the throne, and that for ever l ever. Then, Christ stood as a Lamb before Pilate; now, ate stands as a malefactor before Christ. He that was made footstool of his enemies, must now judge, till he has made enemies his footstool. Where shall they run? and how shall y seek the clefts of the rocks and hollow places? The glory his majesty will kindle a flame, while the heavens and the th shall flee away from the presence of the powerful Judge. But if here be the Judge, where is the guard? Behold him ning from above with great power and glory! Would you ow his habit? He is indeed clothed with majesty. Would u know his attendants? They are an host of holy angels; y, yet a much longer train, even the souls of the saints de- nding from their imperial seats, and attending the Lamb th great glory. Never was there any judge lord of such a cuit: His footstool is in the clouds, his feet are in the rain- w; his judges are saints, his officers angels and archangels. e trumpet proclaims a silence, whilst a just sentence cometh om his mouth upon all the world. Thus you see the assize gun. "I beheld till the throne was cast down (saith the ophet), and the Ancient of days did sit, whose garments re white as snow, and the hair of his head like pure wool: s throne was like the fiery flame, and the wheels as burning e," Dan. vii. 9.

This is the Judge, whose coming is so fearful, and ushered by a fiery cloud, and apparelled in snowy white, carried in s circuit on burning wheels, and attended with thousands of ousands. O, ye Jews, behold the Man whom before ye ucified as a malefactor! behold him on his throne, whom said his disciples had stolen away by night out of his grave! atth. xxviii. 13. Behold him in his majesty, him upon whom u would not look in his humility! This is he at whose ap- arance the kindreds of the earth shall mourn. Such a shout fury follows the sight of his majesty, that the vaults shall ho, the hills resound, the earth shall shake, the heavens shall ss away, and be turned to confusion. Then shall the wicked ourn, then shall they weep and wail, yet their tears shall ot serve their turn; their sins past betray them, and their ame condemns them, and their torments to come confound

them: Thus ſhall the wicked bewail their miſerable, hap
unfortunate birth, and curſed end. O fearful Judge! ter
as an army with banners! The kings of the earth ſhal
aſtoniſhed, and every eye ſhall ſee this Judge, and trem
his ſight. Lo, but conceive the guilty priſoner come to his
Will not the red robes of this Judge makes his heart b
for his blood ſhed. Thus have I ſhewed you how Chriſt
appear in a glorious manner.

1. Think now, O ſinner, what ſhall be thy reward,
thou ſhalt meet this Judge. The adulterer for a while
flatter beauty, the ſwearers grace their words with oath
drunkards kiſs their cups, and thank their bodily health
they drink their ſouls to ruin: but let them remember,
all theſe things God will bring them into judgement."
comfort in the end. How ſhall the adulterer ſatisfy luſt,
he lies on a bed of flames? The ſwearer ſhall have enou
wounds and blood, when the devil ſhall torture his bod
rack his ſoul in hell. The drunkard ſhall have plenty
cups, when ſcalding lead ſhall be poured down his t
and his breath draw flames of fire inſtead of air. As
ſin, ſo is thy puniſhment; this Judge will give juſt m
in the balance of his indignation and wrath.

For comfort to all that are the Judge's favourites, i
the day (if ye are God's ſervants), that Satan ſhall be tr
under your feet, and you, with your Maſter Chriſt, ſl
carried into the holy of holies. You may remember, h
the men of God, in their greateſt anguiſh here below
fetched comfort from the eyes of faith. It was at this t
tain Job rejoiced, being caſt on the dunghill, that his Red
lived, and that he ſhould ſee him at the laſt day ſtand
earth. So likewiſe the evangeliſt John longed, and
"Come, Lord Jeſus, come quickly," Rev. xxii. 20. "
little children, abide in him, that, when he ſhall appe
may have confidence, and not be aſhamed at his coming
this is the promiſe that he hath promiſed us, even eterna
1 John ii. 28. 29. But I proceed.

The perſons to be judged are a world of men, good an
elect and reprobate.

(1.) There is a ſummons, and this every man muſ
and this ſhall be the voice of the laſt trumpet, "Ar
dead, and come to judgement." O what a fearful a
rible voice will this be to all the wicked? How wil
tremble at his voice, which makes the earth to tre
Even at this voice the graves of the dead ſhall be o
and every ſoul re-united to its own body; the dark
hell ſhall be ſhaken, when the dreadful ſoul ſhall le

f terror, and once more re-enter into its ſtinking car-
o receive a greater condemnation, John v. 28. 29. The
f Chriſt is a powerful and ſtrong voice; "The dead
ar his voice, and they ſhall come forth, they that have
ood unto the reſurrection of life, and they that have
il to the reſurrection of condemnation."

much for the ſummons, you hear it given, and every
uſt appear. Death muſt now give back all that he hath
om the world. What a ghaſtly and ſhocking ſight ſhall
to ſee all the graves open, and to ſee dead men ariſe out
r graves, and the ſcattered flying on the wings of the
till they meet together in one body, Ezek. xxxvii. 6.
dry bones ſhall live." Behold, the power of God Al-
, out of the grave and the duſt of the earth, from theſe
rs of deathand darkneſs, ſhall raiſe the bodies of the bu-
ev. xx. 12. 13. "I ſaw the dead (ſaith St John), ſmall
at, ſtand before God; and the ſea gave up the dead
were in it; and death and hell delivered up the dead that
them; and they were judged every man according to
ks." He that ſaid to corruption, Thou art my father,
the worm, Thou art my ſiſter and mother, ſaid alſo,
ow that my Redeemer liveth, and mine eyes ſhall be-
m." O good God! how wonderful is thy power!
11. 12. "Aſſemble yourſelves, and come all ye hea-
the valley of Jehoſhaphat, for there will I ſit to judge
heathen round about."

have you an account of the dead being raiſed; they
rought together, and now we muſt put them aſunder;
p ſhall be put on the right hand, and the goats on the
d. And now ſee the parties thus ſummoned, raiſed,
d, and ſet apart. Is not here a world of men to be
all in one day? All tongues, all nations and people of
h, ſhall appear in one day: We ſhall then behold each
Adam, and Adam ſhall then ſee all his poſterity. Con-
is, ye that are high and low, rich and poor, one with
, "for with God there is no reſpect of perſons."
O beggar! petitions are out of date, yet thou needeſt not
thou ſhalt have juſtice done thee this day. All cauſes
heard, and thou, though ever ſo poor, and even de-
n the world, muſt with the reſt receive thy ſentence.
O farmer! now are the lives and leaſes together fi-
this day is the new harveſt of the judge, who gathers
heat, and burns up his chaff with fire unquenchable:
es, no prayers, no tears: but as thou haſt done, ſo
t ſentenced. Hark, O landlord! where is thy pur-
chaſe

chaſe to thee and thy heirs for ever? This day makes an end of all; and unhappy were thy ſoul, if thou hadſt not better land than a barren rock, to cover and ſhelter thee from the preſence of the Judge. Hark, O captain! how vain is the hope of man to be ſaved by the multitude of an hoſt. Thou haſt commanded all the armies of the earth and hell, yet canſt thou not reſiſt the power of heaven. Hark, the trumpet ſounds, and the alarm ſummons thee; thou muſt appear: All muſt appear, the beggar, the farmer, the captain, the prince, and the greateſt potentates of the world; nay, all ſhall receive their reward according to their deſerts.

(2.) This is for terror to the wicked; every man muſt appear: O that every man would but think of it! Would you know the man that ſhall at this day be bleſſed? It is he that thinks on this day, and prepares for it. O then, I beſeech you, meditate every day, that you and every man muſt one day appear before the Judge of the quick and dead, and receive according to your works.

And now, having brought the priſoners to their trial, I muſt tell you how this trial muſt be; for your works: Faith juſtifies, but it is by works we are judged. Miſtake me not, he ſhall be judged according to his works, as being the beſt witneſs of his inward righteouſneſs. But, the better to acquaint you with this trial, we come to conſider,

1. How all men's works ſhall be manifeſted to us.
2. How all men's works ſhall be examined by God.

1. Of the manifeſtation of every man's works: Rev. xx. 12. "I ſaw the dead, ſmall and great (ſaith St John) ſtand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of theſe things which were written in the books, according to their works." Remember this, O forgetful ſinner, thou mayſt commit ſin after ſin, and multiply your ſins; but be ſure God keeps a juſt account, and none of your ſins, though ever ſo ſecret, ſhall be forgot. There is a book of God's memory; it is called a book of remembrance, Mal. iii. 16. "A book of remembrance was written before God, for them that feared the Lord, and called upon his name." This is that which manifeſts all ſecrets; this is that which reveals all doings, whether good or evil. In theſe records are found at large Abel's ſacrifice and Cain's murder, Abſalom's rebellion and David's devotion, the Jews cruelty and the prophets innocency. Nothing ſhall be hid when this book is opened, for all may run and read it. "God will bring every man into judgement, with every ſecret thing, whether it be good, or whether it be evil," Eccleſ. xii. 14. Wail, ye wicked, and tremble

tremble in aſtoniſhment. Now your cloſet ſins muſt be diſcloſed, and your private faults laid open.

Imprimis, For adultery, envy, blaſphemy, drunkenneſs, oaths, violence, murder, ſabbath-breaking, lying, and every other ſin from the beginning to the end, from your birth to your death, the total ſum is eternal death and damnation. But there is another book, that ſhall give a more fearful evidence than the former, and the ſecretary in the ſoul of man: No man can commit a ſin, but the ſoul that is privy to the fact will write it in this book. What a woful caſe will thy poor heart then be in! What a ſtrong terror of trembling muſt it then ſtand poſſeſſed with, when this book ſhall be opened, and thy ſins revealed? This book is now perhaps ſhut up and ſealed: but in the day of judgement it ſhall be opened, and what will be the evidence that will be brought in? There is a private ſeſſion to be held in the breaſt of every ſinner; the memory is the record, truth is the law, damnation is the judgement, hell is the priſon, devils are the jailors, and conſcience both the witneſs and the judge to paſs ſentence upon thee. What hopes can he have at the general aſſize, whoſe conſcience hath condemned him before he appears? Conſider this, O thou impenitent ſinner!

But yet there is another book we read of, and that is the book of life, wherein are written all the names of God's elect, from the beginning of the world unto the end thereof. This is the precious book of heaven, wherein if we be regiſtrated, not all the powers of darkneſs, death, or devils, can blot us out again. Therefore, to make ſome uſeful applications,

1*ſt*, Conſider now, O ſinner, what books one day muſt be ſet before thee. The time will come, when every word of thy mouth, every glance of thy eye, every moment of thy time, every ſermon thou haſt heard, every thing thou haſt left undone, all ſhall be ſeen, and laid open before men, angels, and devils; thou ſhalt then and there be horribly and everlaſtingly aſhamed. Never go about then to commit ſin, though ever ſo ſecretly, though at midnight, and all the doors locked about thee, yet at this great day it ſhall be brought to light.

2*dly*, As you intend the good of your ſouls, amend your lives, call yourſelves to an account, while it is called to-day; ſearch and examine all your thoughts, words, and deeds; proſtrate yourſelves before God, with broken and bleeding affections; pray that your name may be written in the book of life; and if you do ſo, God is not unrighteous to forget your labour of love, and all your good works: for at that great day, the book ſhall be opened, our works manifeſted, and, as we have done, ſo we muſt be rewarded; for then ſhall

he-

he reward every man according to his works. But a little to recal ourſelves.

The priſoners are tried, the verdict brought in, the indictments are found, and the Judge now ſits upon life and death, even ready with ſparkling eyes to pronounce the ſentence. The Lord grant, that, when this day comes, the ſentence may be for us, and we be ſaved, to our everlaſting comfort. O now hold up your heads, all ye ſaints of the moſt high God, for this ſhall be a bleſſed day for you; for then ſhall ye hear the ſweet heavenly voice of Chriſt, ſaying, "Come ye bleſſed of my Father, inherit the kingdom prepared for you." I cannot expreſs what joy it will be to the righteous, when they ſhall hear Chriſt ſay, Come, ye bleſſed ſoul, who hath been bathed in repenting tears. Here is a ſentence able to revive the dead, much more the afflicted. Are you ſorrowing for your ſins, leave it a while, and meditate with me on this enſuing melody. Hark! yonder is the choir of angels ſounding to the Judge, while he is pronouncing thy ſentence. Now is the day of your coronation; now ſhall ye be made perfectly happy, and that for ever. Come, ſaith Chriſt, you that have ſuffered for me, now you ſhall have your reward; you ſhall have your ſouls filled to the brim with joy, ſuch as is unſpeakable, and full of glory.

But I muſt return to the left hand, and ſhew another crew, prepared for another ſentence. And O what a terrible ſentence will that be, which will make all ears glow and tingle. "His lips (ſaith the prophet) are full of indignation, and his tongue like a conſuming fire," Iſa. xxx. 27. What fire is ſo hot as that fiery ſentence, Matth. xxv 41. "Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels."

1. They muſt depart. This ſeems nothing to the wicked: Now, they are content to be gone; they have much more delight in ſin, than in God's ſervice. But whither muſt they go? "From me." If from me, then from all my mercies, my glory, and my ſalvation. But whither, O Lord, ſhall the curſed go, that depart from thee? Into what haven ſhall they arrive? What maſter ſhall they ſerve? It is thought a great puniſhment to be baniſhed from our native ſoils? What then is it to be baniſhed from the almighty God? But whither muſt they go? Into everlaſting fire. O what bed is this! no feathers but fire, no friends but furies, no eaſe but fetters, no day-light but darkneſs, no clocks to paſs away the time, but endleſs eternity, fire eternal, always burning, and never dying. O who can endure everlaſting flame! it ſhall not be quenched night nor day; the ſmoke thereof

ſhall

ſhall go up for ever and ever. The wicked ſhall be crowded together, like bricks in a fiery furnace: But for whom was this fire prepared? For the devil and his angels. Theſe muſt be your companions. The laſt ſentence is now pronounced. What! Go, (Who?) ye curſed, into everlaſting fire, to crews of devils. O take heed, that you live in the fear of God, leſt that, leaving his ſervice, he give you this reward, "Depart from me, ye curſed," &c.

2. Conſider, then, what fearful trembling will ſeize on your ſouls, that have their ſentence for eternal flames: O which way will they turn? How will they eſcape the Almighty's wrath? To go backward is impoſſible, to go forward is intolerable. Whoſe help will they crave? God is their Judge, heaven their foe; the ſaints deride them, angels hate them. Good Lord, what a world of miſeries hath ſeized on miſerable ſouls. Their executioners are devils, the dungeon hell; the earth ſtands open, and the furnace burning, ready to receive you. O how will theſe poor ſouls quake and tremble! Every part of their body will bear a part in their doleful ditty; eyes weeping, hands wringing, breaſts beating, hearts aching, with voices crying. Now, O man of the earth, what ſhall thy wealth avail thee; one drop of water, to cool thy tongue in the flames, is worth more than all the pleaſures of the world.

Thus you have heard the ſentence of the juſt and wicked; and the Judge is riſen from his glorious ſeat. The ſaints guard him along, and the ſentenced priſoners are delivered to the jailors; ſhrieks of horror ſhall be heard. What woes and lamentations ſhall be uttered, when devils and reprobates, and all the damned crew of hell, ſhall be driven into hell, never to return. Down they go howling, ſhrieking, and gnaſhing their teeth: The world leaves them, the earth forſakes them, hell entertains them; there they muſt live, and yet not live nor die; but dying live, and living die.

O miſerable muſt theſe be, if the drowning of the world, the ſwallowing up of Korah, and the burning of Sodom with brimſtone, were attended with ſuch terror and hideous outcries; how infinitely, to all poſſibility of conceit, and trembling of that red fiery day; in a word, what wailing, weeping, roaring, and yelling, filling both heaven, earth, and hell! O moſt miſerable wretches, Matth. xxii. 12. "Take them away, and caſt them into utter darkneſs: there ſhall be weeping and gnaſhing of teeth." A darkneſs indeed! They muſt for ever be debarred from the light of heaven. Sunſhine never peeps within theſe walls, nothing is there but ſmoke and darkneſs; and ſuch is the portion of ſinners, and the reward of the wicked.

THE

PAUL is here preaching Chriſt Jeſus in the
in this verſe he makes application of h
his hearers, and that very cloſe. More partic
words you may notice, (1.) The nature of the
bed, it is the word of ſalvation. (2.) The indo
rection, ſhewing to whom it is directed or ſent
you men and brethren, you Jews or Gentiles,
preached.

OBSERVE, That the goſpel, as a word of ſalva
every ſinner that hears it.

Before I proceed to ſpeak to this doctrine, I
an objection that may be made againſt it.

Object. Is not the goſpel-call here limited to
God in the text?

Anſw. 1. If by theſe that fear God, is to be
ligious people, into whoſe hearts God hath put
are the perſons that will moſt of all welcome th
vation, becauſe they ſee moſt their need of it;
meſſage is not here limited to them, and others
the apoſtle here ſpeaks to all his auditory, both
graceleſs, as appears not only in this text, "
thren, children of the ſtock of Abraham, to y
of this ſalvation ſent," but alſo in the applicati

ſent to every one, yet none but ſuch as fear God, ſo far be filled with an awe and dread of God ſpeaking to them e word, and with a conviction of ſin, and of their need of ſalvation, none but ſuch will receive and welcome the l of this ſalvation; for if they have no fear of God, and of rath, no ſenſe of ſin, and of their deſerving damnation, will not value, but ſlight and deſpiſe the word of ſalva-

This text, therefore, doth not limit the word of ſalva- as ſent only to them that fear God, but only points out nanner and method wherein this word of ſalvation comes e received and entertained, and how it will not be recei- by theſe that have nothing of the fear and dread of God them.

Theſe that are awakened to any ſenſe of ſin, and fear and l of God, are the perſons that are moſt ready themſelves, the word of ſalvation were not ſent to them; therefore , in a particular manner, are mentioned, and encouraged ke it to themſelves, becauſe they are afraid to apply word. Others that are called will not come. And that have this fear upon them, have a will, but want ge; and therefore the Lord ſays to them, as it were, not to come, *for to you is the word of this ſalvation ſent.*

That the word of ſalvation is ſent to all, even to them, through the want of the fear of God, reject it, is plain from this text and context, compared with other ſcrip- . See the commiſſion, Mark xvi. 15. "Go ye into all orld, and preach the goſpel to every creature." Iſ. xlvi. "Hearken to me, ye ſtout-hearted, that are far from eouſneſs." Rev. iii. 20. "Behold, I ſtand at the door, nock: if any man hear my voice, and open the door, I come in to him," &c. any man, be what he will. In , the word of ſalvation, importing all ſalvation neceſſary, to all ſinners that need this ſalvation. The goſpel would e glad news to all people, if any ſinner were excluded. nce the call is to all the ends of the earth, "Look unto and be ye ſaved:" Hence the call alſo is, "Whoſoever let him come, and take of the water of life freely." again, "To you, O men, do I call, and my voice is to ons of men," &c. "Ho, every one that thirſteth, come e waters," &c.

proſecuting the obſervation, we ſhall obſerve the follow- ethod.

I ſhall ſpeak a little of this ſalvation.

Of the word of ſalvation.

. Of the ſending of this word.

. Make application.

I. We ſhall ſpeak a little of this ſalvation, and conſider what it ſuppoſes, and what it implies.

1ſt, What it ſuppoſes, namely, miſery. Our miſerable ſtate by nature is a ſtate of alienation and eſtrangement from God. We are without God, and are "alienated from the life of God; aliens from the commonwealth of Iſrael." It is a ſtate of enmity: "The carnal mind is enmity againſt God;" we are in actual rebellion againſt him. It is a ſtate of darkneſs and ignorance; we are "deſtroyed for lack of knowledge:" A ſtate of bondage to ſin, Satan, the world, and divers luſts; we are fettered and in priſon, led captive. It is a ſtate of impotence: we are by nature without ſtrength; we cannot ſo much as aſk deliverance; we are not ſufficient of ourſelves to think any thing as of ourſelves. It is a deſtitute ſtate, a pit wherein there is no water, a comfortleſs ſtate, a bewildered ſtate, a curſed and condemned ſtate; for "he that believeth not is condemned already;" He that believeth not the goſpel is condemned already by the law: "Curſed is every one that continueth not in all things that are written in the book of the law, to do them." It is a ſtate of death, ſpiritual death, and legal death.

2dly, What does ſalvation imply? It implies the whole redemption purchaſed by Chriſt, and the whole of the application of it by the Spirit. It is ſalvation from a ſtate of eſtrangement to a ſtate of acquaintance with God; from enmity to peace and reconciliation; from darkneſs to light; from bondage to liberty. It includes pardon and juſtification, adoption and ſiliation, ſanctification of nature, heart, and way, communion with God; afterward a glorious reſurrection of the body, and eternal life and glory, in being for ever with the Lord.

II. The *ſecond* head propoſed was, to ſpeak of the word of ſalvation, which I may do by anſwering theſe four queſtions.

Queſt. 1. What is the word of ſalvation?

Anſ. Not the law, but the goſpel; that is that which is the power of God to ſalvation, Rom. i. 16. Whatever diſcovers Chriſt, and ſalvation through him, is the goſpel.

Queſt. 2. Why is it called the word of ſalvation?

Anſ. Becauſe it diſcovers ſalvation, it deſcribes ſalvation, it conveys ſalvation, as a charter does an eſtate, or as a teſtament does a legacy; it offers ſalvation, it eſtabliſhes a connection between faith and ſalvation to all mankind ſinners; for "He that believeth ſhall be ſaved;" and becauſe it is the organ or inſtrument by which the Spirit applies ſalvation.

Queſt. 3. How does the word operate in the hand of the Spirit, when believed unto ſalvation?

Anſ.

Anſ. It operates as ſeed caſt into the ground. It operates rain and dew: "My doctrine ſhall drop as the dew:" As ght; "They that ſat in darkneſs ſaw a great light; It is a ght ſhining in a dark place:" As fire; "Is not my word te a fire?" As water, as wind, as a ſeal imprinting the di- ne nature: As a glaſs, through which we ſee God's glory: s balm for healing; "He ſent his word, and healed them." *Queſt.* 4. What are the qualities of this word of ſalva- on?

Anſw. 1. It is a divine word; "the word of God." God, ather, Son, and Holy Ghoſt, is the Author of it. Hence e goſpel is called "the goſpel of God," Rom. i. 1. and xv. 16. 2. It is a word of God in Chriſt, Heb. i. 1. 2. and ii. 3. is ſecured "in the hands of a Mediator, yea, and amen in m." It is given to us by Chriſt, and ſealed in his blood; This is the New Teſtament in my blood." 3. It is a gra- ous word of God in Chriſt; it is free; it does not move up- our goodneſs or badneſs; our goodneſs does not further, r our badneſs hinder it. It is a word that comes from pure ace, and ſprings from his free mercy, who is the God of all ace. It is ſuch a gracious word, that it contains all grace. ence, 4. It is a complete word, containing all our ſal- tion; for it contains God in it, Chriſt in it, and the Spi- in it. It contains a righteouſneſs in it, founding a legal le to life eternal, namely, the obedience of Chriſt; and a le- l ſecurity from eternal death, namely, the ſatisfaction and ath of the Surety. It contains all the parts of life, and may ll be called the word of life; life in the beginning of it in eneration; "Of his own will begat he us by the word of ith." The life of juſtification; we are juſtified in believing d receiving of Chriſt our righteouſneſs, as offered in the rd. The life of ſanctification, the life of conſolation, the of glory hereafter. 5. It is a ſure word; "the ſure mer- s of David;" ſure, and more ſure than a voice from hea- n, ſuch as even that which the diſciples heard on the mount, Pet. i. 19. "We have a more ſure word of prophecy," &c. It is a gracious, complete, ſure word of God in Chriſt to ners, as well as to ſaints; it is to ſinners of Adam's family, it preſents a remedy for their malady. This leads to,

III. The *third* head propoſed, namely, to ſpeak of the ſend- of this word. Here it may be inquired from whom, by om, to whom it is ſent, and for what purpoſe.

1ſt, From whom is it ſent? *Anſ.* It is a word of ſalvation, it from the God of ſalvation, to whom belong the iſſues m death; and it carries the impreſs of himſelf upon it. As the

Anſ. To all ſinners that hear it. Whoſoever ic
of ſalvation, will find it looking to them, Gen.
was the goſpel preached to Abraham? "In t
ſeed, ſhall all the families of the earth be bleſſe
a word of ſalvation to us alſo? It includes all,
ner may take hold of it. See John iii. 16.
Chriſt came to call ſinners to repentance.
Iſa. xlvi. 12. It is a word that ſuits the caſe o
therefore, if it be inquired,

4thly, For what purpoſe is it ſent to ſinners
ſame purpoſe that a healing remedy is ſent to a
for Chriſt comes in the word, and is preſente
wiſdom, righteouſneſs, ſanctification, and reden
i. 30. and Rev. iii. 17. 18. More particularly
word of pardon to the condemned ſinner; "I,
that blotteth out thy tranſgreſſions, for my ow
Hence may every condemned ſinner take hol
This word is ſent to me. It is ſent as a word
rebellious ſinner, ſaying, "Chriſt hath receive
even for the rebellious." O I am a rebel, may
here is a word for me: It is ſent as a word of li
"The hour cometh, and now is, when the dea
voice of the Son of God, and they that hear ſh
word of liberty to the captives; "The Spirit of
is upon me, becauſe he hath anointed me t
herty to the captives, and the opening of the

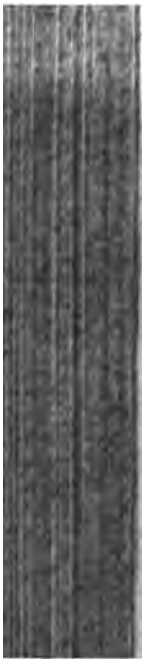
tion of Iſrael: As a drawing word, and a ſtrength-
l to the powerleſs ſoul, ſaying, "He giveth power
it, and to them that have no might he increaſeth
Thy people ſhall be willing in the day of thy power.
m lifted up, I will draw all men after me." It is
ort, as a word of ſalvation, and all ſort of ſalvation
otion to the loſt ſoul, ſaying, "Chriſt came to ſeek
that which was loſt; and that we are not redeemed
otible things, ſuch as ſilver and gold, but with the
ood of Chriſt."

: *laſt* head propoſed was, to make application. Is
the goſpel, as a word of ſalvation, is ſent to every
hears it? Then,

ce ſee the kindneſs of God in Chriſt to ſinners of
Why hath he made ſuch a difference between ſin-
nd ſinning angels? There was never a word of ſal-
to angels that ſinned; no, they are reſerved in
he judgement of the great day; but to you, "O
call, and my voice is to the ſons of men; *to you is
this ſalvation ſent.*

what a valuable book the Bible is, which contains
f ſalvation. O how ought we to ſearch the ſcrip-
n them we think, and think aright when we do ſo,
e eternal life and ſalvation conveyed to us. Why?
/ of Chriſt; and we ought eſpecially to ſearch out
of eternal life, the words of ſalvation that lie there.
nce ſee what a valuable bleſſing the goſpel is, and
tion thereof, and how welcome a goſpel miniſtry
nto us; "How beautiful upon the mountains are
hem that preach the goſpel of peace!" Rom. x. 15.
the word of ſalvation. How ſad is it when the
ters have not beautiful feet, when they defile their
ping into the puddle of defection and corruption,
e poor ſouls to nauſeate the very goſpel preached
nd how ſad is it when theſe that profeſs to preach
f peace, have their feet defiled in the puddle of er-
leſirable is it, when they have both the goſpel of
ir mouth, and beautiful ſhoes upon their feet, and
h the preparation of the goſpel of peace, and with
verſation, declining to walk with others in a courſe
!

ice ſee the inexcuſableneſs of unbelief in rejecting
nce it is ſent to every one that hears it. Men have
r their unbelief, no ground to ſay, This word of
not ſent to me; yea, it is ſent to thee, whoſoever
thou



you, O sinner, is the door of salvation opene
straitens thi· door, whatever doctrines you
hamper the gospel-offer, and tend to make you
there is no room for you, no access for you, y
that either to be no gospel doctrine, or that h
mixture accompanying it, as you ought to shun
because it would keep you back from Christ an

6thly, Hence see the ground of God's cont
day, together with an antidote against the erro
the day. The great ground of God's controver
with the generation we live among, is their reje
of salvation. Wherefore is he now speaking in
but because we will not hearken to him speak
Scotland hath been deaf to the word of God, a
ings of God. Judicatories have been deaf to th
to the word of salvation, calling them to reform
the Lord; deaf to any testimony lifted up fo
and the whole land hath been deaf to the voice
gospel. And what if God now thunder and ro
and say, you shall hear at the deafest side; i
hear the voice of the word, you shall hear th
sword. O what is the quarrel? Why, God
my beloved Son, hear ye him:" No, but we
him. General Assemblies have refused to h
give ear more to a patron, or a great man, and
things to him, than to the voice of Christ. H

o doing; therefore we may ſit ſtill, and do nothing, he matter of our ſalvation-work, or generation work, perſonal or public work. Why, here is a deluſion, nthuſiaſm, to make the Spirit the rule of faith and not the word of God. When God ſpake to Moſes d Sea, ſaying, "Speak to the people that they go What! go forward, might unbelief ſay, into the e all drowned! Nay, ſtay till we ſee the water di- o, ſays God, "Speak to the people that they go and in going forward at the word and call of God, s call and word the rule of faith and duty, in this were to find the ſea divided before them. To wait 's working, either outwardly or inwardly, without the call of his word, and going forward in the way to wait without a warrant; it is a deluſion, a tempt- d. You are to mint at believing the word of ſalva- o you. The people we call Quakers ſay, they ought y till the Spirit move them, making the inward mo- e Spirit, and not the word of God, the rule of duty. no wonder that they be miſled by a deluſive ſpirit; rd of God is the ſword of the Spirit, and though we ht without the Spirit, yet the Spirit will not fight or with thoſe, that will not take his ſword in their ugh we can do nothing without the Spirit, yet the do nothing without the word. But if once we take of the Spirit in our hand, I mean, take the word e, and mint at duty, and at the work of believing, he work of God, according to the direction of the God; then, and not till then, are you to expect God owerfully; for out of his own road he will not, name- turn away your ear from hearing his word, or if he bring you to this road before he do any thing more. o ſee an an antidote againſt all, or moſt of all the ne age wherein we live. Here is an antidote againſt l error, againſt all profanity, looſeneſs, and luxury, , and debauchery, that have been long running a mighty ſtream, through all ranks of perſons, hrone to the dunghill, in every corner of the land. ld remead theſe evils? Even the receiving of this at is ſent in the goſpel to us. Unbelief in reject- vation, which is a ſalvation from all ſin as well as is unbelief in ſlighting the Saviour and ſalvation, is all the looſeneſs and profanity in the age. Men this root that lies hid under ground. Here is an ainſt the deiſm of the age. Why do men under- criptures, and deny the neceſſity of divine ſuper-

natural

natural revelation? Even becauſe they reject the word of ſalvation, they do not ſee that the goſpel only is the word of ſalvation, and that there is no ſalvation but in the faith of it; but the faith of this word would cure the deiſm of the age. Here is an antidote againſt Arminianiſm; for ſalvation comes not of the free will of man, but of the free grace of God in a word of ſalvation ſent to us. Here is an antidote againſt Arianiſm. Would any ſoul deny the ſupreme deity of Chriſt, and his proper divinity, if they believed, that with him are the words of eternal life, and that a word from his mouth is a word of ſalvation? If. xlv. 22. "Look unto me, and be ye ſaved, all the ends of the earth; for I am God, and there is none elſe." Here is an antidote againſt Antinomianiſm; for by this ſalvation we are not ſaved to ſin and to wickedneſs, and break the law of God; but ſaved from ſin and wickedneſs. The goſpel being a word of complete ſalvation, the grace of God therein appears to all men, teaching effectively what the law does perceptively, namely, to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly, in this preſent evil world. Here is an antidote againſt legaliſm, or Neonomianiſm, as ſome call it, which turns the goſpel to a new law, and the covenant of grace, as it were, to a covenant of works. This text and doctrine ſhews, that we are not ſaved by a work, but by a word; not by any work of ours, but by a word ſent from God to us, even *a word of ſalvation*: "Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us," Tit. iii. 5. See 2 Tim. i. 9. Here alſo is an antidote againſt ignorant preachers of the goſpel, that confound the marks of faith with the grounds of faith, or the evidences of faith with the warrant of faith, or the condition of the covenant with the qualities of the covenanted, as if the goſpel call were only to ſaints, or to ſinners ſo and ſo qualified; and ſo, leading men in to themſelves for a ground of faith, inſtead of leading them out of themſelves to Chriſt exhibited to them in a word of ſalvation ſent to them. The goſpel method of ſalvation is the reverſe of all the legal ſcheme in the world. The legal ſtrain ſuppoſes always ſome good quality about the ſinner, before he be allowed to meddle with the word of ſalvation, and ſo ſhuts the door of the goſpel, which it pretends to open. But the goſpel ſtrain brings the word of ſalvation freely to every ſinner's door, and ſuppoſes him to be deſtitute of all good qualities whatſoever, and leaves no room to any ſinner to ſay, I am not allowed to come in.

7thly, Hence ſee how much it concerns all and every one to try and examine what entertainment they have given the word of ſalvation that is ſent to them. Have you received it or not, in a ſaving way?

1. Have you received it as the word of God, the word by ay of eminency, the word of God in Chriſt, 1 Theſſ. ii. 13. id received it not as the word of man, of this or that man; it, as it is in truth, the word of God? &c.

2. Have you received it as a word of ſalvation, or as a faith- il ſaying, and worthy of all acceptation, both as a truth and a good? This reception of it ſuppoſes a view you have of our being a loſt ſinner welcoming a Saviour.

3. Have you received it as the word of this ſalvation, a pre- nt ſalvation, a particular ſalvation? This particular ſalvation om ſin and wrath that you need, this near ſalvation; "I ing near my righteouſneſs to the ſtout-hearted, and far from ghteouſneſs; my ſalvation ſhall not tarry," Iſ. xlvi. 12. 13. is great ſalvation, this purchaſed ſalvation, this promiſed lvation, this offered ſalvation, preſently offered. Faith fixes on ſomething preſent. You need not ſay, Rom. x. 6—8. "Who will aſcend to heaven, &c. the word is nigh," &c. gain,

4. Have you received it as a ſent ſalvation, as God's ſend, God's gift, ſent by the hand of his ambaſſadors, ſent free- and ſovereignly, without your ſeeking after it, ſent out of e ſtorehouſe of divine grace.

5. Have you received it as ſent to ſinners, to ſinners in ge- ral? For here is glad tidings of great joy to all people. Upon this mountain ſhall the Lord of hoſts make unto all ople a feaſt of fat things, of wines on the lees," &c. Iſ. xxvi. 6.

6. Have you received it as ſent unto you in particular? o you, ſinners, ſays the general diſpenſation: To thee, ſin- r, in particular, ſays the particular offer: "Whoſoever will, : him come." Haſt thou then received it, as ſent to thee, ough a guilty ſinner; to thee, though a vile ſinner? Haſt ou entertained it with a me, me, of particular application, ying, Here is an offer to me, a gift to me, a promiſe from aven to me? Haſt thou found thyſelf called by name, and id, I am warranted to take hold of Chriſt, and the ſalvation : brings with him, in this word of ſalvation; and even ſo I ke him at his word, "Lord, I believe, help thou my unbe- f?" Have you hereupon found the virtue of this word, as word of ſalvation, ſaving you from your doubts and fears, ving you from your bonds and fetters, ſaving you from your lpleſs and hopeleſs condition, and making you to hope for mplete ſalvation from ſin and miſery? Have you found ſal- tion begun in the faith of the word of ſalvation, and being gotten to a lively hope thereby? And does this hope begin purify your heart, and this faith begin to work by love to od, and hatred of ſin, and of yourſelf for ſin? And is your

continual recourſe to this word of ſalvation, or to the promiſe of God in Chriſt, for all your ſalvation?

8thly, Hence ſee what matter of joy and praiſe believers have, who have been determined thus to entertain the word of ſalvation; for when the word of ſalvation is received through grace, then the work of ſalvation is begun: and you need be in no uneaſineſs now, though you be called to work out the work of your ſalvation with fear and trembling; becauſe it is God that worketh in you both to will and to do. He that hath begun the good work in you, will perfect it unto the day of the Lord. The word of ſalvation may be unto thee, O believer, the word of conſolation all the days of your life: for it is a word of ſalvation, not only from the ſinful ſtate and miſerable ſtate you was in, but it is a word of ſalvation alſo bringing the good news of ſalvation in every caſe; ſalvation from the devil, the world, and the fleſh; ſalvation and deliverance from the hands of all your enemies; ſalvation from the ſting of death, ſalvation from the terror of judgement, ſalvation from the curſe of the law, and from the guilt of all your ſins; ſalvation not only from all evil, but ſalvation to eternal life; for the word of ſalvation you have received and entertained through grace, contains all the words of eternal life. The word of ſalvation is the word of life for you, when under deadneſs, and the word of liberty for you, when under bondage; a word of reſt for you, when under wearineſs; a word of relief for you, when under diſtreſs of whatſoever ſort. It is a word of ſalvation confirmed with the oaths of God, "That by two immutable things, in which it is impoſſible for God to lie, they might have ſtrong conſolation, who have fled for refuge to lay hold on the hope ſet before them."

9thly, Hence ſee matter for terror to thoſe that neglect this great ſalvation that is ſent to them by this word. "How ſhall they eſcape who neglect ſo great a ſalvation," and a ſalvation come ſo near to them? O ſinner, it is a ſalvation ſent to your houſe, and will you reject it? ſalvation ſent to your ſoul; a word of ſalvation ſent to your hand to receive it, and will you reject it? a word of ſalvation ſent to your ear, ſaying, "But hear, and your ſoul ſhall live:" A word of ſalvation ſent to your heart, and by it God is knocking at the door of your heart: O will you refuſe him that ſpeaketh from heaven? See Heb. xii. 25. If you will not hear God's word of grace in the goſpel, ſaying, "To you is the word of this ſalvation ſent;" you muſt lay your account to hear his word of wrath in the law, ſaying, yea, ſwearing in his wrath, that you ſhall not enter into his reſt. If you have no fear of God, as it is in the verſe where my text lies; if you ſhall never be perſuaded

ıerſuaded to fear the Lord, and his goodneſs manifeſted in the vord of ſalvation ſent to you, you muſt lay your account to ear the Lord and his wrath, manifeſted in the word of conlemnation, which the law pronounces againſt them that beieve not the goſpel, John iii. 18. "He that believeth not s condemned already." And there is no eſcaping this ſenence of condemnation, but by receiving the word of ſalvaion.

10*thly*, Hence ſee how much it is the intereſt of every one to eceive, and entertain, and welcome this word of ſalvation. ' O hear, that your ſouls may live." Hear the joyful ſound if ſalvation, O loſt periſhing ſinner, before the door of mercy e ſhut, and the day of grace be over. Conſider,

1. What ſort of a ſalvation is offered to you. It is a ſpiritual alvation, the ſalvation of the immortal ſoul. "What ſhall a nan profit, though he gain the whole world, if he loſe his own oul?" If you would not loſe and ruin your ſouls, O receive the vord of ſalvation. It is a coſtly ſalvation, it comes running in he channel of the blood of Chriſt. It is brought to your hand, nd free to you, however dear bought by the Redeemer. You ave nothing to pay for it; the price of it is paid already; the ondition is fulfilled. It is a complete ſalvation, ſalvation rom every thing you need to be ſaved from; ſalvation from nbelief, enmity, atheiſm, heart-hardneſs, heart-deadneſs, nd every thing that you make an objection againſt receiving f this ſalvation. You ſay you cannot believe, you cannot reent; but would you be ſaved from your unbelief and impenience? This, and all the other branches of ſalvation is ſent to ou, when the word of ſalvation is ſent. Will you welcome Saviour to ſave you from all, to be wiſdom, and righteouſeſs, and ſanctification, and redemption, and all to you? It is n everlaſting ſalvation. Would you be happy after death, nd have an eternity of happineſs? Life and immortality is rought to light by this word of ſalvation. O poor dying ſinner, conſider what an everalaſting ſalvation this is.

2. Conſider what need thou haſt of this ſalvation. Thou aſt a dark mind, and needeſt ſalvation from that darkneſs and norance. Thou haſt a guilty conſcience, and needeſt ſalvaon from that guilt. Thou haſt a hard heart, and needeſt ſalation from that hardneſs. Thou haſt a powerful and ſtrong orruption, and needeſt ſalvation from that. Thou haſt a corıpt nature, and needeſt ſalvation from that. Thou haſt maıy heart-plagues, and needeſt ſalvation from theſe plagues, and ealing. Behold all this ſalvation, and infinitely more, comes ith the word of ſalvation; no ſalvation thou needeſt is exıpted. Thy need is great, death is at hand, judgement at hand;

hand: Now is the accepted time, now is the day of salvation: [illegible] will be no word in the day of judgement to sinners but the word of condemnation: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But now, in the day of salvation, is sent to you this word of salvation; now, now is the day, and perhaps now, or never.

2. Consider what a firm ground this word of salvation is for faith to believe upon. It is the word of God, the God that cannot lie. It is ratified by an oath of God. It is a word confirmed by the blood of the Son of God. It is a word sealed by the Three that bear record in heaven. It is a word spoken by the inspiration of the Spirit of God: "He that hath ears to hear, let him hear what the Spirit saith to the churches. The Spirit and the bride say, Come;" come and hear this word of salvation; come and believe; come and apply to thyself what is offered to thee.

4. Consider the good warrant you have to intermeddle with this word of salvation. It is sent to you on purpose that you may believe it with application to yourself; and that every one of you, thou man, thou woman, may take it home to thy own heart; for to thee is the word of salvation sent. To thee is this love-letter sent from heaven. Read the indorsement, and see if it be not to thee. It is backed to thee, O guilty sinner, saying, Christ came to save sinners. It is backed to thee, O inhabitant of the earth, that art not yet in hell; "Look to me, and be ye saved, all the ends of the earth." It is backed to thee, O scorner, that hast hitherto been a mocker of God and godliness, Prov. i. 20. 22. 23. It is backed to thee, O rebellious sinner. If thou wert excepted, all mankind would be so. Behold Christ hath ascended up on high, led captivity captive, and received gifts for men, even for the rebellious, that God the Lord might dwell among them. It is backed to thee, O black and bloody sinner, Isa. xviii. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." It is backed to thee, O sinner, that art thirsting after other things than Christ, Isa. lv. 1. 2. "Ho, every one that thirsteth, come. Wherefore spend ye your money for that which is not bread?" &c. Wherefore do ye thirst and pant after other things that cannot give you satisfaction? Yea, it is backed for thee, O unhumbled, unconvinced sinner. Say not, that cannot concern thee, because thou art not convinced of thy sin. O, the word of salvation comes even to thee also, Rev. iii. 18. "I counsel thee to buy of me gold tried in the fire," &c. even thee, that, as in the preceding

preceding verſe, art ſaying that thou art rich and increaſed with goods, and ſtand in need of nothing; and knoweſt not, that thou art wretched, and miſerable, and poor, and blind, and naked. Unconcerned ſinner, to thee, even to thee, is the word of this ſalvation ſent. Is this love-letter backed for thee? O then, know, that though you have no will, you have a warrant to receive it, and Chriſt in it. If you reject this word of ſalvation, it is either becauſe you will not, or dare not, or cannot receive it.

If you ſay you will not take it to you, then remember you are willingly ſubſcribing your own doom. And I take inſtruments againſt you, that you will not have ſalvation, you will not come to Chriſt that you may have life; you are preferring ſome baſe luſt to the Lord of glory, and ſo preferring, of conſequence, damnation to ſalvation, death to life.

If it be not a will of obſtinacy, but impotency, ſaying, O if my will were ſubdued; behold the word of ſalvation comes with ſalvation from that plague of unwillingneſs, ſaying, "Thy people ſhall be willing in the day of thy power. And *to you is the word of this ſalvation ſent*, that you may welcome it; and ſo far as you welcome it, ſo far are you willing.

If you ſay you dare not take the word to yourſelf as a word of ſalvation to you; why dare you not to do what God offers you? How durſt you ſin againſt God when he forbade you? And now you dare not take his word for your ſalvation, when he bids you! How durſt you venture on his fury againſt his command? And now you dare not venture on his favour, through Chriſt, at his call and command. Was it not enough to offend his juſtice? and will you venture now to ſlight his mercy? This is worſe than all your former ſins, to refuſe ſalvation that he offers from the guilt of all.

If you ſay you cannot, becauſe of utter impotency; that ſhall be no ſtop. You cannot believe, you cannot come to Chriſt; but as the word of ſalvation is ſent to you, ſo ſalvation is come to you, becauſe you cannot come to it. The Saviour is come to you, becauſe you cannot come to him. Are you for him? The word of ſalvation is a word of power; and drawing power is in it, to draw you that cannot come. "When I am lifted up, I will draw all men after me." Are you willing to be drawn? Then the word of ſalvation hath ſo far taken effect upon you, as to remove your unwillingneſs, and to make you willing. Look for another pull of omnipotency; for the word of ſalvation is a word of omnipotency; it is the almighty word of the almighty God. Saving power, drawing power, is in it. Welcome it as ſuch, and in due time you ſhall be able

as

as well as willing. Your faith is not to be acted in the ſenſe of ſelf-ability and ſufficiency, but in the ſenſe of ſelf-inability and inſufficiency. Our ſufficiency is of God, ſalvation is of God, "All things are of God," 2 Cor. v. 18. "who hath given to us the miniſtry of reconciliation," and given to you this word of ſalvation: and it contains all your ſalvation. And if any part of it were left to you, it would not contain all your ſalvation. What you cannot do, this ſalvation can: therefore receive it, and bleſs God for it, that *to you is the word of this ſalvation ſent.*

END OF THE SERMONS.

THE

BELIEVER's JOINTURE.

ver's perfect beauty, free ac-
e, and full security, through
putation of Christ's perfect
ufness, though imparted
e imperfect.

Y soul, JEHOVAH's bride,
Lamb's beloved spouse,
nsolation's flowing tide
usband thee allows.
ough, like thy father's race,
re black as hell;
so beautify'd by grace,
usband loves to dwell.
e moon thy robes appear,
races are in dress:
he sun, while found to wear
usband's righteousness.
-like graces, changing much,
ere and there a spot:
ike glory is not such,
usband changes not.
and ruddy vesture fair
the rosy leaf;
ten thousand beauties rare
usband is the chief.
ith the sun, thy robes of light
orning rays outshine;
s of heaven are not so bright,
usband decks thee fine.
ellish smoke thy duties stain,
deform thee quite,
y's merit makes thee clean,
usband's beauty white.
rs and tears, nor pure, nor
od,
and loathesome seem;
by dipping in his blood,
usband's high esteem.
ou starve, though wants be
at,
thou art complete:

Thy hungry soul may hopeful wait,
Thy Husband gives thee meat.
Thy money, merit, pow'r, and pelf,
Were squander'd by thy fall;
Yet, having nothing in thyself,
Thy Husband is thy all.
Law-precepts, threats, may both defect
To crave of thee their due;
But justice for thy double debt
Thy Husband did pursue.
Though justice stern as much belong
As mercy to a God;
Yet justice suffer'd here no wrong,
Thy Husband's back was broad.
He bore the load of wrath alone,
That mercy might take vent;
Heav'n's pointed arrows all upon
Thy Husband's heart were spent.
No partial pay could justice fill,
No farthing was retrench'd;
Vengeance exacted all, until
Thy Husband all advanc'd.
He paid in liquid golden rest,
Each mite the law requir'd,
Till, with a loud, 'Tis finished,
Thy Husband's breath expir'd.
No process more the law can 'tent;
Thou stand'st without its verge,
And may'st at pleasure now present
Thy Husband's full discharge.
Though new-contracted guilt beget
New fears of divine ire;
Yet fear thou not, though drown'd in debt,
Thy Husband is the payer.
God might in rigour thee indite
Of highest crimes and flaws;
But on thy head no curse can light,
Thy Husband is the cause.

Christ

Chriſt the Believer's Friend, Prophet, Prieſt, King, Defence, Guide, Guard, Help, and Healer.

DEAR ſoul, when all the human race
Lay welt'ring in their gore,
Vaſt numbers in that diſmal caſe
Thy Huſband paſſed o'er.
But pray, why did he thouſands paſs,
And ſet his heart on thee?
The deep, the ſearchleſs reaſon was,
Thy Huſband's love is free.
The forms of favour, names of grace,
And offices of love,
He bears for thee, with open face,
Thy Huſband's kindneſs prove.
'Gainſt darkneſs black, and error blind,
Thou haſt a ſun and ſhield;
And to reveal the Father's mind,
Thy Huſband-Prophet ſeal'd.
He likewiſe, to procure thy peace,
And ſave from ſin's arreſt,
Reſign'd himſelf a ſacrifice;
Thy Huſband is thy Prieſt.
And that he might thy will ſubject,
And ſweetly captive bring,
Thy ſins ſubdue, his throne erect,
Thy Huſband is thy King.
Though num'rous and aſſaulting foes,
Thy joyful peace may mar,
And thou a thouſand battles loſe,
Thy Huſband wins the war.
Hell's forces, which thy mind appall,
His arm can ſoon diſpatch;
How ſtrong foe'er, yet for them all
Thy Huſband's more than match.
Though ſecret luſts with hid conteſt,
By heavy groans reveal'd,
And devil's rage: yet, do their beſt,
Thy Huſband keeps the field.
When in deſertion's ev'ning dark,
Thy ſteps are apt to ſlide,
His conduct ſeek, his counſel mark,
Thy Huſband is thy guide.
In doubts, renouncing ſelf-conceit,
His word and Spirit prize:
He never counſell'd wrong as yet,
Thy Huſband is ſo wiſe.
When weak, thy refuge neeſt at hand,
Yet cannot run the length;
'Tis preſent pow'r to underſtand
Thy Huſband is thy ſtrength.
When ſhaking ſtorms annoy thy heart,
His word commands a calm:
When bleeding wounds, to eaſe thy ſmart,
Thy Huſband's blood is balm.
Truſt creatures, nor to help thy thrall,
Nor to aſſuage thy grief;
Uſe means, but look beyond them all,
Thy Huſband's thy relief.
If Heav'n preſcribe a bitter drug,
Fret not with froward will;
This carriage may thy cure prorogue;
Thy Huſband wants no ſkill.
He ſees the ſore, he knows the cure
Will moſt adapted be;
'Tis then moſt reaſonable, ſure,
Thy Huſband chooſe for thee.
Friendſhip is in his chaſtiſements,
And favour in his frowns;
Thence judge not then, in heavy plaints,
Thy Huſband thee diſowns.
The deeper his ſharp lancet go,
In ripping up thy wound,
The more thy healing ſhall unto
Thy Huſband's praiſe redound.

Chriſt the Believer's wonderful Phyſician and wealthy Friend.

KIND Jeſus empties whom he'll fill,
Caſts down whom he will raiſe;
He quickens whom he ſeems to kill;
Thy Huſband thus gets praiſe.
When awful rods are in his hand,
There's mercy in his mind;
When clouds upon his brow do ſtand,
Thy Huſband's heart is kind.
In various changes to and fro,
He'll ever conſtant prove;
Nor can his kindneſs come and go,
Thy Huſband's name is Love.
His friends in moſt afflicted lot
His favour moſt have felt;
For when they're try'd in furnace hot,
Thy Huſband's bowels melt.
When he his bride or wounds or heals,
Heart-kindneſs does him more;
And wraps in frowns, as well as ſmiles,
Thy Huſband's laſting love.
In's hand no cure could ever fail,
Though of a hopeleſs ſtate,
He can in deſp'rate caſes heal,
Thy Huſband's art's ſo great.
The medicine he did prepare
Can't fail to work for good:

O balſam pow'rful, precious, rare,
Thy Huſband's ſacred blood;
Which freely from his broached breaſt
Guſh'd out like pent-up fire.
His cures are beſt, his wages leaſt,
Thy Huſband takes no hire.
Thou haſt no worth, no might, no good,
His favour to procure:
But ſee his ſtore, his pow'r, his blood;
Thy Huſband's never poor.
Himſelf he humbled wondrouſly
Once to the loweſt pitch,
That bankrupts through his poverty
Thy Huſband might enrich.
His treaſure is more excellent
Than hills of Ophir gold;
In telling ſtore were ages ſpent,
Thy Huſband's cann't be told.
All things that fly on wings of fame,
Compar'd with this, are droſs;
For ſearchleſs riches in his name
Thy Huſband's doth ingroſs.
The great IMMANUEL, God-Man,
Includes ſuch ſtore divine;
Angels and ſaints will never ſcan
Thy Huſband's golden mine.
He's full of grace and truth indeed,
Of Spirit, merit, might;
Of all the wealth that bankrupts need
Thy Huſband's heir by right.
Though heav'n's his throne, he came from thence
To ſeek and ſave the loſt:
Whatever be the vaſt expence,
Thy Huſband's at the coſt.
Pleas'd to expend each drop of blood,
That fill'd his royal veins,
He frank the ſacred victim ſtood;
Thy Huſband ſpar'd no pains.
His coſt immenſe was in thy place,
Thy freedom coſt his thrall;
Thy glory coſt him deep diſgrace,
Thy Huſband paid for all.

The charges could not be abridg'd
But on theſe noble terms.
Which all that prize are hugg'd amidſt
Thy Huſband's folded arms.
When law condemns, and juſtice too
To priſon would thee hale;
As ſureties kind for bankrupts do,
Thy Huſband offers bail.
God on theſe terms is reconcil'd,
And thou his heart haſt won;
In Chriſt thou art his favour'd child,
Thy Huſband is his Son.
Vindictive wrath is whole appeas'd,
Thou need'ſt not then be mov'd;
In Jeſus always he's well pleas'd,
Thy Huſband's his *Below'd.*
What can be laid unto thy charge,
When God does not condemn?
Bills of complaint though foes enlarge,
Thy Huſband anſwers them.
When fear thy guilty mind confounds,
Full comfort this may yield;
Thy ranſom-bill with blood and wounds
Thy Huſband kind has ſeal'd.
His promiſe is the fair extract
Thou haſt at hand to ſhew;
Stern juſtice can no more exact,
Thy Huſband paid its due.
No terms he left thee to fulfil,
No clog to mar thy faith;
His bond is ſign'd, his latter-will
Thy Huſband's ſeal'd by death.
The great condition of the band
Of promiſe and of bliſs,
Is wrought by him, and brought to hand,
Thy Huſband's righteouſneſs.
When therefore preſs'd in time of need
To ſue the promis'd good,
Thou haſt no more to do but plead
Thy Huſband's ſealing blood.
This can thee more to God commend,
And cloudy wrath diſpel,
Than e'er thy ſinning could offend;
Thy Huſband vanquiſh'd hell.
When vengeance ſeems, for broken laws,
To light on thee with dread,
Let Chriſt be umpire of thy cauſe;
Thy Huſband well can plead.
He pleads his righteouſneſs, that brought
All rents the law would crave;
Whate'er its precepts, threat'nings, fought,
Thy Huſband fully gave.

The Believer's ſafety under the covert of Chriſt's atoning blood and powerful interceſſion.

WHEN Heav'n proclaim'd hot war and wrath,
And ſin increas'd the ſtrife;
By rich obedience unto death,
Thy Huſband bought thy life.

Did holineſs in precepts ſtand,
And for perfection call,
Juſtice in threat'nings death demand?
Thy Huſband gave it all.
His blood the fiery law did quench,
Its ſummons need not feare;
Tho't cite thee to Heav'n's awful bench,
Thy Huſband's at the bar.
This Advocate has much to ſay,
His clients need not fear;
For God the Father hears him ay,
Thy Huſband hath his ear.

A cauſe fail'd never in his hand,
So ſtrong his pleading is;
His Father grants his whole demand,
Thy Huſband's will is his.
Hell-forces all may rendezvous,
Accuſers may combine;
Yet fear thou not who ſit his foes,
Thy Huſband's cauſe is thine.
By ſolemn oath JEHOVAH did
His prieſthood ratify;
Let earth and hell then contemplate,
Thy Huſband gains the plea.

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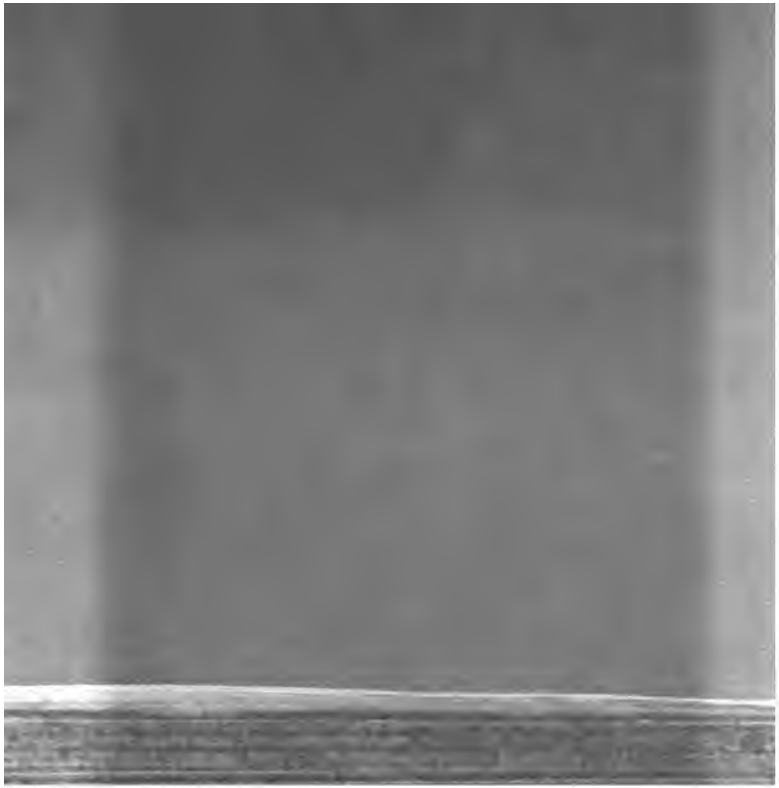
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